



INCLUDING THE

Pink Pages

NEWSLETTER 24

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GENERAL NEWS



On 27 October 2000, Deepak Lal was welcomed to Leiden to deliver the IIAS Annual Lecture, entitled 'Asia and Western Dominance: Retrospect and Prospect'. - (p.3)

In 1967, as the US was losing its grip on the Vietnam War, the new ASEAN had been an anti-Communist conglomeration fearing communist aggression, as some of its member states had collaborated with the US in anti-communist drives. Gaganath Jha reports in his 'New Political and Cultural Issues in ASEAN'. - (p.5)

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THEME ASIAN FRONTIERS

Frontiers are the borderlands between two, or perhaps more, different and geographically separate groups. Guest editors Freek Colombijn and Reed Wadley have compiled eight case studies of the frontier concept showing its broad application throughout Asia. The contributions to this issue's theme address the critical relevance of the frontier to many of today's concerns throughout Asia. - (p.8)

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CENTRAL ASIA

A brave but prudent book that deserves to be read by specialists from all sciences dealing with the prehistory contacts across the Bering Strait, as well as by historical linguists at large. Wolfgang Behr reviews Michael Fortescue's *Language Relations across Bering Strait*. - (p.15)



'O respectful father, village elder and shaman of high-standing... I proclaimed unnaturally loudly in my 'I'm speaking to a foreigner voice', '...your red hat is beautiful'. My first sentence was complete. Mark Turin reports from the field. - (p.18)

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SOUTHEAST ASIA

Per Lundberg purports that the establishment of the Nordic Burma Studies Group (NOBUS) may point to resurgence in research on Burma in northern Europe. - (p.22)



Highly original research on Thai historical murals of the Ayudhya period provide Alec Gordon and Napat Sirisambhand with insights into the history of Thai gender relations. - (p.23)

As national borders lose their relevance, the seminar 'The Geopolitics of Globalization in Southeast Asia and Europe' examined various new relations transcending national boundaries in these distinct regions, report Mario Rutten and Jacqueline Vel. - (p.28)

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SOUTH ASIA

'The Bhandars of Sarahan' were the twin towers of the royal residence of Raja Shamsher Singh. Gerda Theuns-de Boer describes how the Indian photographer Babu Pindi Lal paid tribute to them and the Raja on the very first scientific exploration into 'Indian Tibet' in 1909. - (p.19)

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EAST ASIA



Vibeke Børdahl examines the art of Chinese storytelling, an art that serves to entertain and educate the ordinary Chinese even today. - (p.29)

With Korea: A Historical and Cultural Dictionary, Keith Pratt and Richard Rutt have written a concise comprehensive English-language dictionary for Korea specialists. - (p.30)

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ASIAN ART



She did pioneering work in such diverse fields as the plastic arts, poetry, and music in the sixties. Sebastian Lopez warmly welcomes the exhibition 'YES' about Yoko Ono, the artist. - (p.36)

The prospective 'Translated Acts' exhibition will be communicating East Asian performance art, where, says Thomas Berghuis, 'the artist's body has become the central point at which the physical and the social meet and collapse'. - (p.37)

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Director's note Asia - Europe Meeting

On 20 and 21 October, the third Asia-Europe Meeting (ASEM) was held in Seoul. The reader may recall that the first ASEM summit took place in 1996 in Bangkok on the initiative of the Prime Minister of Singapore, Goh Chok Tong. Its main objective was to forge a new, comprehensive partnership between the two regions in the political, economic, cultural, and 'other' spheres.

■ By WIM STOKHOF



The second ASEM summit, held two years later in April 1998 in London, was completely overshadowed by the economic and financial crisis in Asia. After London, little seemed to be left of the admittedly hesitant initial enthusiasm, which both regions had demonstrated in Bangkok - and for obvious reasons. ASEAN member states had much to cope with in this period (leadership crises, slow and partial economic recuperation, and intra-regional tensions, to mention just a few problems).

The EC and the European member countries, on the other hand, became further and further entangled in the Balkan crisis, demonstrating weak and uncoordinated action. Moreover, they became increasingly preoccupied with the expansion of the EU, the introduction of the Euro, and other related Eurocentric (and state-centric) matters. Relations between the two regions deteriorated somewhat because of the acceptance of Myanmar as a member by the ASEAN countries.

Interestingly, regardless the large number of national, regional, and interregional disparities and problems, once initiated in Bangkok, the dialogue proceeded. This despite the almost complete absence of all parameters for formal decision-making, and of any well-organized agent or secretariat to follow up the implementation of decisions taken. Whether we believe it or not, ASEM appears to be a mechanism in its own right, a self-driven exercise no longer conditioned by external stimuli. Let us hope that it follows the route drawn by Goh Chok Tong: stage one is getting to know each other, stage two is constructive dialogue, and stage three is consensus, based on policy making.

ASEM is a unique vehicle for interregional dialogue and co-operation. Given the heterogeneity of the ASEM membership and the members' apprehension for looming institutionalization, it is quite understandable that only slow progress is being made. To give ASEM more élan, it is clear that firstly, it should be taken from the hands of the predominant ministries of foreign affairs, and representatives of other strata of society (e.g. media, research, and the arts) be given the opportunity to set the pace and the direction of the ASEM process. Secondly, ASEM should evolve into a feature in the lives of the millions living in Europe and Asia - it should be less exclusive and elitist. Herein lies an important task for the Asia-Europe Foundation.

On pp.52-53 of this issue's Pink Pages is printed the Asia-Europe Co-operation Framework 2000, the main guiding principles for the 'first decade of the new millennium' (AECF), as adopted by ASEM 3. The IIAS is convinced that it is of extreme importance for researchers in Asian Studies that they, in close co-operation with their colleagues working in European Studies, acquaint themselves with this set of agreements, or rather set of good intentions, as formulated by the heads of state from Asia¹ and Europe, and the EC. It is clear from the document - as I have said in these columns more than once - that the ASEM concept is mainly focused on fostering political dialogue (ASEM's 'pillar one') and enhancing economic and trade relations ('pillar two'), with cultural and 'other' co-operation ('pillar three') as a means to arrive successfully at the former two objectives.

In 1997, the IIAS and partners launched a Programme of European Asian Research Linkages (PEARL). At an individual, informal level this idea of a joint Asia-Europe research platform for the instigating, implementing, and monitoring of research on topics of common interest to both regions was well received by several governments in Asia and Europe. In the preparatory meetings for the third summit, however, PEARL was not endorsed. The importance of the concept, the need for interregional research infrastructures, was not denied but, without the financial backing of individual European countries or the EC or both, the proposal was considered to be premature and consequently it was not dealt with in Seoul. We will be back in Copenhagen!

On a more positive note, whereas PEARL is still in its infancy trying to establish an interregional co-operative research framework, the European countries and the EC appear to be making progress in developing scientific co-operation and science policy. One month before the third ASEM summit in Seoul began, between 18 and 20 September, the EC held a conference on research infrastructures (RIs) in Europe. RIs are loosely described as facilities and resources that provide essential sources for the research community; they span a complex network of information activities and research facilities from machines to databases. The conference was meant to bridge the divide between the scientific community in Europe and the decision-makers by providing a platform for analysis of and suggestions for a concerted European science policy. It would be superfluous to say that the meeting emphasized the crucial significance of RIs in the development of commissioner Busquin's 'European Research Area'. Consequently, the need for additional funding and a permanent strategic body to act as a proper recipient of advice, was stressed.

However, more important, in my opinion, was the special task envisaged by the meeting for the European Science Foundation (ESF), thus recognizing the important but often underestimated role of the ESF, i.e. to carry out an ongoing and systematic review of European RIs, assessment of needs, evaluation, and monitoring.

So, perhaps some good news on the European front: slow steps forward in the direction of the inevitable European co-operation. However, co-operation should not stop at Europe's borders. Commissioner Busquin is now in the process of formulating and establishing the Sixth Research Framework Programme of the EU. The Strasbourg meeting stressed, of course, the importance of a greater EC involvement in research; the present action line of the Fifth Framework Programme, which allows access to research infrastructures, should be maintained and reinforced. However, discussing RIs cannot be done fruitfully if the whole concept of the EU's framework programmes itself is not also reconsidered. The meeting in Strasbourg seemed to be a good occasion to do so.

Following five Framework Programmes, it is now the appropriate moment to widen the scientific scope of the EU's programme making it more balanced (including e.g. humanities and more social sciences) and less Eurocentric. Research is not a European prerogative, but a global datum; problems do not cease to exist outside the EU - many topics are of an international nature and should be studied from a comparative, global perspective.

To consider RIs in European terms only and to devise measures that 'should enable research in Europe to perform better on the world stage, in particular vis-à-vis our partners in Asia and America', is, in my opinion, a completely provincial and unnecessarily defensive approach. If Europe is to follow this course, we will be deliberately maiming ourselves. Research should be carried out in close co-operation with partners from all over the world chosen on the basis of excellence. Moreover in Europe, in many cases expertise and knowledge are too fragmented, the means available too limited, and the will to work together too weak to create critical mass.

The IIAS and partners in PEARL urgently recommend the establishing of special, independent research platforms with scholars from Asia and the US to instigate, implement, and monitor long-term joint research programmes on topics of global interest within the Sixth European Research Framework.

For the intentions arrived at during the Third ASEM meeting, the reader is referred to the full ASEM 3 (pp.52-53 in the Pink Pages of this IIAS Newsletter issue). ■

¹ Unfortunately, the countries belonging to the Indian sub-continent still have not been invited to take part in the ASEM process.

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The International Institute for Asian Studies is a postdoctoral research centre based in Leiden and Amsterdam. The main objective of the IIAS is to encourage Asian Studies in the Humanities and the Social Sciences (the Social Sciences and Humanities: ranging from Linguistics and Anthropology to Political Science, Law, Environmental and Developmental studies) and to promote national and international co-operation in these fields. The IIAS was established in 1993 on the initiative of the Royal Netherlands Academy of Arts and Sciences, Leiden University, the Universiteit van Amsterdam, and the Vrije Universiteit van Amsterdam. It is financed mainly by the Netherlands Ministry of Education, Culture, and Sciences.

Based in the Netherlands, the Institute acts as an (inter)national mediator, bringing various parties together for the enhancement of Asian Studies. In keeping with the Netherlands' tradition of transferring goods and ideas, the IIAS works as a clearing-house of knowledge and information. This entails activities such as providing information services, constructing an international network, and setting up international co-operative projects and research programmes. In this way the IIAS functions as a window on Europe for non-Europeans and contributes to the cultural rapprochement between Asia and Europe.

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 22,000 copies) and has established a database which contains information about researchers and current research in the field of Asian Studies within Europe and worldwide. 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 Internet site to which a growing number of institutes related to Asian Studies is 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 Institute of Asian Affairs (IFA), Hamburg, and the European Institute for Asian Studies, Brussels have since joined the Alliance. 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. It is a network of researchers from Asia and Europe, i.e. from the ASEM (Asia-Europe Meetings) member countries, representing leading Asian and European Studies institutes. PEARL believes that promotion of Asia-Europe research co-operation ought to be an integral part of the ASEM dynamics. The IIAS provides the Secretariat for PEARL.

27 OCTOBER 2000

LEIDEN, THE NETHERLANDS

IIAS Annual Lecture Asia and Western Dominance

On 27 October 2000, Professor Deepak Lal of the University of California was welcomed to Leiden, the Netherlands, by the IIAS to deliver the Annual Lecture. Entitled 'Asia and Western Dominance: Retrospect and Prospect', a shortened version of the text is presented here.

By DEEPAK LAL

I am deeply honoured to deliver this year's annual lecture of this Institute. My theme is the complex interrelationships between the great Eurasian civilizations since the Age of Discovery. When a young student of history at St Stephen's College in Delhi, Sardar K.M. Panikkar's *Asia and Western Dominance* (1953) had fired my imagination. As I joined the Indian Foreign Service in 1963, Jawaharlal Nehru paid us probationers a visit, asking if we had read Panikkar's book, and I was pleased to be able to say I had. Panikkar's book representing the Indian establishment's view of the world around 1950 is the basis for this lecture in which I mainly want to outline the lineaments of an emerging confrontation between Asia and the West. I will look at the historic engagement between the great Eurasian civilizations since the voyages of discovery

and examine the extent to which the hopes of an independent and strong Asia, melding its own traditions with the modernity that the West had forced on it, have been achieved.

Panikkar distinguishes five periods in the West's modern engagement with Asia. It began as a crusade. The Portuguese strove to outflank Muslim power and cut off the lucrative spice trade from the Muslims who, by rapid conquest, had gained control over the traditional trading routes through the Levant. Notwithstanding their supremacy at sea, the Portuguese could maintain only those few outposts on land that were tolerated by the native rulers.

This crusading period came to an end with the Reformation. During the late seventeenth and early eighteenth centuries, trade was the West's main interest and evangelization was definitely on the wane. In this period, Western powers were content to set up trading outposts on the coast and whenever they sought to extend their territory they got a bloody nose.

Then came the age of conquest (1750-1857) initiated by the British in India. While reigning supreme at sea, the western powers were, even without overwhelming military

power on land, able to take advantage of the crumbling of the Moghul and Manchu empires' central authority and the collapse of much of these empires into warlordism

Foreign merchants were often aided by the native merchant class,



Deepak Lal delivering his lecture at the Lokhorst Church in Leiden

which had grown rich and powerful as their agents. As Panikkar sardonically remarks, the famed battle of Plassey in 1757 was 'a transaction, not a battle, a transaction by which the compradors of Bengal, led by Jagat Seth, sold the nawab to the East India Company' (p.100). The subsequent conquest of India and the carving up of China has left a fear of fissiparous tendencies and of the native mercantile and commercial classes in the historical memories of the contemporary elite in these countries.

The next phase from the mid-nineteenth century till the Great War was the high noon of Empire. The imperial powers - particularly the British in India and the Dutch in Indonesia - now had to administer vast territories. This resulted in the need to create modern administrations, which led to the introduction of the Rule of Law, a principle fully alien to the native legal traditions, hence producing the need for a large body of indigenous administrators. In his famous minute on education, Macaulay stated the aim to raise a native English-educated middle class 'who may be interpreters between us and the millions whom we govern: a class of persons, Indian in blood and colour, but English in

taste, in opinions, in morals and in intellect.' Looking at me you can see how far he succeeded!

Nationalism and retreat

The creation of an English-speaking class of creoles also led to the rise of nationalism so characteristic of the period of retreat from the Great War until, in India, 15 August 1947. Here, Panikkar is understandably rather romantic in his views for, as Benedict Anderson has cogently argued, most Asian nationalism was in reality a creole revolt similar to that in the Americas.

In India, Macaulay's children, like the American creole elite, had an irremediable, inferior status, despite being English in every respect except 'in blood and colour'. They too had first sought to remove the restrictions on their advancement. Only when these demands fell on deaf ears, sounded the cry for full independence. This feeling of exclusion among the Macaulay's children, which in large part provoked the nationalist revolt against Western domination, was heightened by both missionary zeal and the doctrine of racial superiority that the British, in particular, adopted during the high noon of their empire.

As I showed in my *Hindu Equilibrium*, the economic effects of the Raj's liberal, free trade policies were generally benign. Similarly in China, a thriving indigenous class of entrepreneurs and capitalists grew up, particularly around Shanghai in the interwar years. Nonetheless, most of the nationalist Asian elite came to have a profound suspicion of commerce and free trade, forced upon China and Japan by unequal treaties. So, taking the Russian revolution as a role model, many nationalists wished to keep the good things the West had brought: science, technology, modern legal traditions,

and large multi-ethnic nation states (India and Indonesia), while throwing off the yoke of Christianity, free trade, and extraterritoriality. Surely, Asia was going to be reborn.

Economic failure

These hopes were to be belied. Instead of a period of peace and growing prosperity, Asia has since seen turmoil and mayhem, much worse than anything during western dominance. The major fault line was economic, with failures flowing from the adoption of the Russian model of development in India and China and with newly independent populations suffering under predatory, local tyrants. There was an alternative 'Asian' model, pioneered by Japan, which delivered the Asian miracle in the 1970's and 1980's in some of the 'Gang of Four' countries. But its internal weaknesses finally came out in the recent Asian crisis.

Then entered the IMF. This institution has increasingly become the international debt collector for foreign banks, as well as an important tool of US foreign policy. Though couched in terms of economic efficiency and the need for good governance, the West is using commerce and bank-funding conditions as a form of extraterritoriality to pro-

mote its own morality, thus provoking resistance. An understandable nationalist backlash could easily turn into the economic nationalism that in the past half century has blighted Asia's economic prospects.

Culture and development

I recently argued in *Unintended Consequences* that the rise of the West was associated with its material and cosmological beliefs changing from the common Eurasian pattern. This change was due to two Papal revolutions: the first inaugurated individualism and the second paved the way for an efficient market economy, and eventually for the Industrial Revolution.

Though in the West the change in cosmological and material beliefs was conjoined, there was no necessity for this conjunction. Once the institutional bases for an efficient market economy are known, they can be adopted by societies that do not share the same cosmological beliefs. It is thus possible to modernize without westernizing. But this is not found acceptable by our modern-day, western moral crusaders - particularly in the US. Given its domestic homogenizing tendencies, the US (along with various other western countries) is attempting to legislate its 'habits of the heart' around the world: 'human rights', democracy, egalitarianism, labour and environmental standards. These so-called universal values are actually part of a culture-specific, proselytizing ethic of what remains at heart western Christendom.

A continuing narrative

Nowhere can this continuity be seen as clearly as in the attempts to foist on the world the green agenda under the slogan of 'sustainable development'. The proposed ban on burning fossil fuels will hurt India and China the most, posing serious threats to their possibilities of developing. The Greens oppose both forms of 'capitalism' - the free trade promoted by Smith, as well as continued burning of fossil fuels, underlying intensive growth, and carrying the potential of eradicating mass structural poverty - thereby leaving little hope for the world's poor.

It would take us too far afield to substantiate this argument in any detail but since Augustine's City of God, the West has been haunted by its cosmology. Notwithstanding the death of the Christian God, since Nietzsche, the theme of Augustine's 'City' was to go through further mutations in the form of Marxism and Freudianism, and the most recent and bizarre, Eco-fundamentalism, which has replaced God with Nature. But why should the rest of the world subscribe to this continuing Augustinian narrative cloaked in different secular guises?

Another western mantra is that democracy is required to protect the individual property rights, essential for economic development. The post-war development experience of twenty-five developing countries (Lal-Myint 1996) displayed no relationship between the form of government and economic performance, nor is democracy likely to be an inevitable byproduct of development, as many hope - particularly with reference to China. If democracy is to be preferred as a form of government, it

is not for being instrumental in promoting prosperity - at times it was not - but for promoting liberty: another western value.

Finally, with regard to 'human rights', the West is convinced of their universality, but with US unwilling and the United Nations too weak to maintain global peace, the hope now is to resurrect a form of extraterritoriality in the name of human rights. The various tribunals being set up for Rwanda, Bosnia and Kosovo are symptomatic of this trend. Yet, even in the West, the moral theory justifying human rights remains elusive. Civilizations with very different cosmological beliefs will not readily accept that a particular western ethical predilection has any universal validity. The western attempt to force its cosmological beliefs on the rest will be fiercely resisted, and might even lead to a backlash against globalization if, like free trade in the past, it comes to be linked to new variants of Christianity and extraterritoriality.

Future thoughts

In its modern encounter with Asia, the West has sought to change ancient civilizations to its own image. Asians, beginning with Japan, have seen the utility of adopting the West's material beliefs. But they have resisted attempts to change their cosmological beliefs, and continue to do so. Panikkar rightly foresaw: 'though the influence of Europe and the penetration of new ideas have introduced vast changes in Asia, and may lead to even greater changes, Asian civilizations will continue to develop their marked individuality and remain spiritually and intellectually separate from Christian Europe' (p.506).

The current moral crusades in the name of the environment and human rights are part of an old story of the encounter between Asia and the West. They will again be resisted but, meanwhile, they have the potential of causing grave disorder and setting back the worldwide victory of the West's material beliefs, the acceptance whereof promises to abolish the ancient scourge of mass poverty in Asia. ■

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23 > 24 MAY 2000
LEIDEN, THE NETHERLANDS

Gender and Transmission of Values

The International workshop 'Gender and the Transmission of Values and Cultural Heritage(s) in South and Southeast Asia', organized by the Belle van Zuylen Institute of the University of Amsterdam, took place on 23 - 24 May, 2000. The Asia Committee of the European Science Foundation and the Dutch Ministry of Foreign Affairs had sponsored the two-day event, which featured speakers from around the world.

■ By FRANCIS GOUDA

Report

The primary objective consisted of initiating a dialogue between historians, anthropologists, and literary scholars of South and Southeast Asia. Because of the stature of the theoretical literature on the British Raj and decolonization in India, Southeast Asianists habitually read new scholarship on South Asia. Indianists, on the other hand, are rarely familiar with work Southeast Asianists produce. Accordingly, the workshop sought to foster an exchange of ideas between South and Southeast Asian scholars concerning gender relations, female agency, and cultural transmission during the colonial and postcolonial era. In relation to this, the 'homogenization' of colonial discourse analysis and post-

colonial scholarship was questioned. Due to the dominance of the Indian model, these interconnected fields of knowledge run the risk of overlooking the palpable differences in social circumstances and national cultures.

The workshop's last objective entailed forging closer bonds between academic discourses and the more pragmatically oriented agenda of social activists on behalf of women. Since the 1970s, international development agencies as well as numerous non-governmental organizations (NGOs) have allocated funds to projects throughout the world under the flag 'Women in Development'. This category's having been renamed 'Gender and Development', implicitly raises questions about the ways in which men and women in the developing world are assigned particular social roles in economic development and maintain different

relationships to national cultures and their reproduction.

A significant issue, among a range of themes, was the 'Woman's Question' in development nationalist movements. This cluster of papers provoked a discussion about the unique manner in which powerful and well-educated upper-caste Indian women managed to inject a social component into the politics of Indian nationalism and independence. Prior to World War II, the affiliation between colonial patrimonialism and indigenous patriarchy was a topic of debate among Indian feminists. By contrast, the nationalist movements in Southeast Asia privileged the political agenda with its irrevocable termination to colonial mastery over and above the social policy agenda, which often affected gender and family relations.

In many of the workshop's presentations, the crucial concept of 'Female Agency', its meaning and definitions thereof, surfaced as a subject of recurrent discussion (Gauri Vishwanathan, Nita Kumar, Vilan van de Loo, Suzanne Schroter, Juliette Konig, Joana Passos). A secondary theme was the question on whether

female agency should be defined and valued as an inherently positive performative stance or assertive claim on the part of women. If so, how should we assess those forms of female agency that lead to women's active involvement in ethnic hostilities or their willing participation in religious rivalries? In the course of the two-day discussion, a wide array of meanings was attached to the term 'Female Agency'.

Female agency as:

- Women's autonomous and/or self-directed behavior in society and the marketplace;
- Women's effort to rise beyond essentialized categories in order to achieve an independent critical voice;
- Women's calculated process of manipulating cultural symbols for protective or strategic purposes;
- Self-fashioning and personal volition;
- A form of self-governing desire - whether of a material, physical, or emotional variety - that is unconstrained by patriarchal dictates;
- Women's attempts to harness ethnic solidarity for the purpose of protecting their children or to exonerate family honor.

Unrealistic stereotypes

Yet another topic entailed a comparative discussion concerning the essentialist myths of the 'downtrodden, oppressed Indian woman', versus the equally persistent myth of 'equitable gender relations' in Southeast Asia. Both these fictional constructions have yielded unrealistic stereotypes. In India, the degradation of women has often been cited as emblematic of the alleged cruelty and backwardness of the nation's myriad indigenous cultures. But in Southeast Asia, the imagery of the cheroot-smoking, feisty Burmese woman or the contentious female trader in the Javanese marketplace also constitutes an erroneous portrayal of gender relations. An array of

questions focused on the reasons why and how these divergent but enduring clichés about the position of women continue to affect both scholarship and social policy initiatives.

A fourth topic focused on gender and violence, or the manner in which ethnic hatred and religious rivalry have often featured as deliberate humiliation and strategic brutality against women in the form of abduction and rape (Urvashi Butalia, Peter Carey, Melani Budiyanta). The partition of India in 1947, the pro-democracy and anti-Chinese upheavals in Jakarta in 1998, and the Indonesian military occupation of East Timor since the 1970s constituted the empirical case studies. Debate revolved around the dilemma implicit in a project of gathering data, investigating, and publicizing violence against women as one could run the risk of reproducing and thus adding epistemic violence to women's previous experience of physical cruelty.

Another theme constituted the contemporary discourses on 'women in development' versus gender and development (Mojibur Rahman, Lies Marcoes, Monette Santos). Several papers and subsequent intellectual exchanges raised questions about World Bank and/or agency for international development-sponsored 'gender-sensitive' projects or governmental or NGO-financed 'gender responsive' programs. While women in many national contexts have been identified as legitimate agents of development who should be nurtured and mobilized by international development agencies, the application of Western cultural values and conflicting ideas about women's proper role continue to clash with unique local circumstances that are generated in unique ways. Hence continues the disruption or undermining of development projects' efficacy, despite the best of intentions.

A final cluster of presentations concentrated on post-colonialism, gendered identities, and diaspora narratives (Sandra Ponzanesi, Pamela Pattynama). These papers deciphered the ways in which former colonial subjects who now live and write in metropolitan Europe define themselves. Often their new location in cities such as London, Amsterdam, Paris, or Milan requires a stance of masquerading in order to achieve a new malleable identity. In the process, they also redefine prevailing notions of cultural citizenship and the use of urban space. ■

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27 > 29 APRIL 2000
LOUVAIN-LA-NEUVE, BELGIUM

Social Security in Asia and Europe

The objectives of the conference, 'Building Social Safety Nets for Asian Societies in Transition', was to bring together specialists on social security from Asia and Western Europe to describe the main characteristics of the social security institutions within their societies and to identify the main policy in the coming years. Specific emphasis was reserved for pension systems in Singapore, Japan, Malaysia, India, Taiwan, Hong-Kong, China, Belgium, Scandinavia, and the United Kingdom.

■ By RONALD ANDERSON

Report

As the participants and audience included economists, demographers, political scientists, and sociologists, the conference certainly achieved its objective of bringing together a group of scholars from countries representing a wide range of experiences. While the discussion was quite broad, interest mostly revolved around issues of pension system reform. One issue that came out very clearly is that the dire need for Asian experts to gain understanding of what might be called the 'continental European' point-of-view on the subject, for most Asian experts have already been heavily exposed to a dominant view represented by North American academics and multi-lateral institutions.

To begin with the European contributions, they demonstrated the considerable variations existing within Europe and, meanwhile, made it clear that the pension systems have been designed to achieve egalitarian distribution objectives. Thus, reforms that aim at building up a defined contributions system, which include possibilities for additional retirement income, have been met with a certain amount of suspicion that such reforms would substantially reduce the effectiveness of meeting egalitarian ends.

On the Asian side, there was a general recognition that, especially in societies where major transitions are underway, there was a concern that the publically-managed defined benefits system, which assure for the mere minimum level of support for the elderly, will be particularly weak. In a social context of rapid ur-

banization and increased job market mobility, sometimes at the international level, this system risks leaving large segments of the population finding themselves without effective coverage for old age.

The absolute importance of the social security system and the obvious division surrounding the issue had participants of the conference express their belief that the issues raised should be pursued in further work. In particular, it is hoped that the conference papers will be remodelled into a volume entitled, *Pensions and Social Safety in Asia: Evaluation and prospect in light of European experience.* ■

The conference was funded by: The European Science Foundation, Asia Committee.

Organizers: Institut de Recherches Economiques et Sociales (IRES) and Louvain Euroasia-Center for Asian Studies, Université Catholique de Louvain; Belgium

Professor Ronald Anderson, IRES,
Université Catholique de Louvain
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New Political and Cultural Issues in ASEAN

ASEAN was born in 1967 as the US was losing its grip on the Vietnam War and SEATO was proving itself a paper tiger. Then a conglomeration of five nations, namely Thailand, Malaysia, Indonesia, Singapore, and the Philippines, ASEAN was anti-Communist and afraid of Communist aggression, as some of its member states had collaborated with the US in anti-Communist drives. Back then, Thailand and the Philippines had provided military and naval bases, besides offering contingents of their armed forces.

By GANGANATH JHA

Forum

In 1967 none of the ASEAN partners had diplomatic relations with Communist China or Vietnam, whom they viewed as hostile neighbours and destabilizing forces. They were faced with armed insurgencies, supported by the Communist forces. They faced common threats, and consequently their perception and policies were often complementary.

The situation started changing in 1972 when Nixon visited China and a Sino-American rapprochement was initiated. Whereas China was now projected in friendlier fashion, Vietnam was still branded hostile and hegemonic. Efforts were made to isolate Vietnam at the international level, when the US had lost the Vietnam War. Although Vietnam was victorious and succeeded in uniting the country in 1975-76, it felt compelled to military intervention in Cambodia in 1978. The ASEAN countries expressed their alarm and sup-

ported the genocidal Khmer Rouge against Vietnam. Together with China they supported the US-evolved 'bleeding Vietnam white' policy. Vietnam remained involved in the Cambodian imbroglio for more than a decade, before its withdrawal. Hence the peace process started with 'Jakarta cocktails' and Vietnam wholeheartedly supported ASEAN initiatives in that endeavour.

Rapprochement

Vietnam's co-operation in the peace process allayed the fears of the ASEAN countries and friendly gestures were exchanged. Vietnam's entry into ASEAN in 1995 changed the organization's politics and culture to a great extent. It paved the path for Burma, Laos, and Cambodia to join the group and hence 'ASEAN-10' came into existence. Their former threat perception changed and ASEAN set course for a new era of development.

An examination of the following areas of co-operation within ASEAN as have existed since 1967 shows that

they have changed in the post-Cold War era: an anti-Communist ideology, a common threat perception, a stability plank, a consensus formula, a non-interference principle, and development and order.

The attitudes of the external powers that nurtured ASEAN in the beginning, i.e. the US, Japan, the European Union, Canada, Australia, and New Zealand, also changed. No longer do they view Laos, Cambodia, and Vietnam as satellite states. The concept of a 'frontline state' was forgotten and the special emphasis they laid on ASEAN after the summits in Bali (1976), Kuala Lumpur (1977), and Manila (1987) was diluted in the post-Cold War era. Therefore, when the economic crisis gripped the ASEAN region in 1997-98, the external powers suggested that the World Bank and IMF resolve the crisis. There was no support for ASEAN's idea to establish a 'bail out fund' for coping with the crisis. Neither had these nations welcomed earlier the suggestion of establishing the East Asian Economic Caucus, making critical remarks instead: not only about Dr Mahathir Mohammed, but also about suppression of human rights in the region, particularly in Indonesia, Malaysia, and Myanmar.

In retrospect, Vietnam's entry into ASEAN seems to have been a landmark development. Though a welcome decision for reconciliation and regional solidarity, it also changed the ethos and nature of the ASEAN. There were wide-ranging changes in the ideological and cultural moorings, and there was a complete transformation in threat perception. The Chinese advances into the South China Sea and its sovereignty claims generated substantial threats to a number of ASEAN countries. Hence, friendship with Vietnam with the purpose of establishing a common front was felt to be a necessity in the ASEAN countries.

Vietnam's entry enlarged the association and facilitated the acceptance of Laos, Burma, and Cambodia. India became one of the new dialogue partners along with China, Korea, Russia and others. The association, which was politically and ideologically homogeneous in 1967, now became heterogeneous. Economically and technologically, Laos, Cambodia, Vietnam, and Burma are far behind Singapore, Malaysia, and Thailand and this disparity will remain difficult to bridge in the near future.

Protectionist barriers

An overview of the political and foreign policies suggests an enormous diversity. Vietnam and Laos are Communist whereas Burma is dictatorial. Brunei has a monarchy and the Philippines a democracy. All of them may have expressed their faith in free trade, yet AFTA has not been successful. Protectionist barriers have not been removed because of the apprehension some partners feel about the goods produced by the

developed partners overwhelming them. Singapore has long been beating the drum for free trade in the region and on the point of signing free trade agreements with some extra-regional powers, namely New Zealand and Australia, to prove its point.

Recently the policy of non-interference in one another's internal affairs has again become controversial. It is because of this that ASEAN could not play a meaningful role in resolving the East Timor crisis. It has moreover failed to solve the economic crisis in 1997-98 and to tackle standing political issues like the Spratlys question. Aceh, Moro, Mindanao, and Burma are as yet untouched.

ASEAN proposals to establish growth triangles in sensitive areas have not yet succeeded. Though such a trade zone has proven a success in Johore, Bahru, and Bantam, the credit for its success must go to Singapore. Although BIMSTEC and the EAGT growth areas were tentatively launched, their progress has remained dismal. ASEAN has to evolve a common currency and a common economic platform, without which it cannot hope to prosper, as does the European Union.

However, the most important failure of ASEAN lay with its attitude towards Burma. The democracy movement has been systematically crushed there, and there are constant violations of human rights. ASEAN took a collective stance to change the political system in Cambodia from 1979 to 1989, but it has failed to apply the same yardstick in the case of Burma. Their collective wisdom, which is articulated through the 'Constructive Engagement' in relations with Burma, has simply legitimated military rulers.

A balance sheet of positive and negative developments has deep impacts on the functioning of ASEAN. The people in the region are becoming more conscious about their human rights and democracy. Whenever and wherever there is violation of human rights, they are critical. For instance, the public dislikes the extreme punishment to which Anwar Ibrahim was subjected in Malaysia and abhors the violence in East Timor, Aceh, Mindanao, Irian Jaya, and Burma. To sum up the new cultural and political issues, the factors that have assumed importance are democracy and human rights. Authoritarian political systems prevailing in most of the ASEAN countries are changing. Indigenous culture, ethnicity, and civilizations are being reflected in their political systems, and this aspect is an interesting area of study. ■



Dr Ganganath Jha was an affiliated fellow at IIAS in October 2000 (sponsored by IDPAD). He works at the Division of Southeast Asian Studies and Southwest Pacific Studies, School of International Studies, Jawaharlal Nehru University, New Delhi. E-mail: ganganathjha@hotmail.com

Letter to the Editor

Reaction to the Director's Note, IIAS Newsletter, 23 (October 2000)

Letter to the Editor

Thank you very much for your kind and encouraging editorial about ASEP in the IIAS Newsletter. Your remarks are extremely valuable. I can assure you that the new Executive Office, which is headed by myself as Executive Director and Mr Kim Sung Chul as Deputy Executive Director, will mainly work in the directions shown in your article, as we coincide almost completely with your estimation.

DELFIN COLOME
Executive Director, ASEP
4 December 2000

Letter to the Editor

Letter to the Editor

We, researchers on Southeast Asia, have been deeply shocked by the article on East-Timor published by Francois Raillon in the IIAS Newsletter (no. 21, February 2000): 'Global Flop, Local

Mess: Indonesia betrayed by East-Timor and the West'. While the article contains a number of factual errors, it invites criticism on methodological grounds, as well. Omissions and rough estimates prevent the reader from grasping the very grave issues at hand. The article is aimed at providing the Indonesian viewpoint on the Timor problem. This approach has its merits provided it objectively presents both the Indonesian position and its limits, for example by referring to the wide-ranging debates taking place in Indonesia on the subject. In fact, the article goes no further than to reproduce the official line of the Suharto-Habibie regime, which has been notorious for manipulating facts.

The Indonesian people have just emerged from nearly 35 years of a dictatorial regime rejected by a large majority. They are currently in the process of seeking the truth about their past, which they still often must view through the prism of official texts. What possibly could be gained today by defending, with neither in depth analysis nor explanation, the discourse of the former regime? It would appear to us, both in our academic capacities and as an act of solidarity with our Indonesian friends, that we should contribute to shed as much light as possible on the Indonesian past, so as to help Indonesians build a better future.

FRÉDÉRIC DURAND

Université Toulouse II - Le Mirail / LASEMA
CNRS
14 April 2000

The text has been co-signed by:

Michel Bruneau (CNRS, UMR-Regards),
David Camroux (CHEAM),
Françoise Cayrac-Blanchard
(CERI - Centre d'Etudes et de Recherches Internationales), **Muriel Charras** (CNRS, LASEMA), **Rodolphe De Koninck** (Université Laval-Québec, Gêrac-Groupe de Recherche sur l'Asie Contemporaine), **Stéphane Doyet** (IRASEC - Institut de Recherche sur l'Asie du Sud-Est Contemporaine), **Alain Forest** (Université Paris VII), **Manuelle Franck** (INALCO - Institut National des Langues et Civilisations Orientales), **Laurence Husson** (CNRS, IRSEA/MAP/Marseille), **Pierre-Yves Manguin** (Ecole française d'Extrême-Orient), **Charles Macdonald** (CNRS, Maison Asie Pacifique), **Jean-Louis Margolin** (Université de Provence/IRSEA CNRS)

Editors Note:

This is a shortened and edited version of a more extensive text submitted by the undersigned.

See:

<http://www.math.jussieu.fr/~kahn/Timor/Timor.html>

FEER On-line

Since April 2000, the University of Amsterdam libraries were able to offer on-line access to fifty-one years of back issues of the well-known business magazine for Asia, 'Far Eastern Economic Review'. The purchase of this database has been made possible by a grant from the International Institute for Asian Studies.

By PIA VAN KROONENBURGH

Publication

Not only are all the issues from 1946 up to 1997 available in full text, but the database also includes images, such as cartoons and charts. Added to the original paper version's content is a timetable with an overview of important historical events in the region.

The search engine not only makes it possible to do a single word search, but also to search using specific, controlled terms such as author's name, title, book reviews, images, and so on. Users are first presented with a brief title description after which they can request the full text of the article chosen. Results of searches can be expanded or narrowed by means of Boolean and proximity operators. Designed into the system is an extensive 'help' function that offers suggestions to users on appropriate search strategies for finding the desired full-text article. The pro-

gramme also makes it possible to save these strategies for future searches.

The university has shelved the idea of subscribing to electronic versions of recent issues (after 1997) because their paper version still offers more information than the ones available on-line on the publisher's database. All kinds of problems in the technical field as well as with the licensing agreement have delayed the introduction of the journal's on-line archive, but now a wonderful database is finally accessible to all users within the domain of the University of Amsterdam. ■

Pia van Kroonenburgh is librarian of the Department of Political, Social and Cultural Sciences of the University of Amsterdam, the Netherlands.

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The FEER Newsletter On-line can be found at <http://www.feer.com>

11 ► 12 MAY 2001
LEIDEN, THE NETHERLANDS

Changing the Guard, Guarding the Past

The Oral History Project on Indonesia (Stichting Mondelinge Geschiedenis Indonesië, SMGI) was founded in 1997. Its aim is to form an oral history archive recording personal experiences under colonial rule, during the Pacific War and decolonization, and in an independent Indonesia. In 2001, the first phase of the interview program of the Foundation, 'The End of Dutch Colonial Presence in Asia, 1940-1962', will be completed. To mark this occasion, a two-day conference on oral testimonies of the transition from colonial rule to independence in South and Southeast Asia will be held in Leiden, the Netherlands.

■ By FRIDUS STEIJLEN

Agenda



These oral history collections, focusing on the end of European colonialism in Asia and the emergence of new, independent nations, will be critically evaluated at the conference. These collections are 'The Plain Tales of the Raj/Indian Tales of the Raj', the collections of the National Archive of Indonesia and of Singapore, and the SMGI collection. The main issue to be considered at the conference will be that of national biases in the stories about the transition from colonialism to independence.

The first day is reserved for specialists on oral and Asian history. Speakers have been selected from among initiators and archivists of collections, and from historians, with an 'insider' and 'outsider' discussing every collection. By juxtaposing the collections of both the Asian countries and the former colonizing powers, we seek to stimulate participants to discuss the biases of the different collections as well as the issue of 'nationalization' of memory. The second day - on the SMGI collection - will be open to the public. Morning presentations will cover the experiences and stories of those Dutch inhabitants who were

not interned during the Japanese occupation, of business personnel and shop owners, and the military. During the afternoon, there will be parallel sessions on a range of related topics in which the interviewees present their experiences and findings during their research. ■

For more information,

contact the conference secretariat:

Dr Fridus Steijlen, SMGI

c/o Royal Institute for Anthropology and Linguistics (KITLV)

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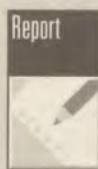
Universiteit Leiden
The Netherlands

27 AUGUST ► 2 SEPTEMBER 2000
MONTREAL, CANADA

ICANAS XXXVI

From 27 August to 2 September 2000, the Thirty-sixth International Congress of Asian and North African Studies (ICANAS) was held in Montreal, Canada. Actually, it was only the fifth congress under this name, as from 1873 to 1973 these meetings were organized with the title International Congress of Orientalists and from 1973 to 1976 they were called International Congress of Human Sciences in Asia and North Africa.

■ By HUUB DE JONGE



Ever since the hausse in publications about the apparent stains of Orientalism in art, literature, and science, the term 'orientalists' possibly elicited too many negative connotations. It remains to be seen whether such political correctness has enhanced the identity of the organization, because two name changes in such a short period hardly give the impression of a steady course.

The general theme of the Montreal congress was 'Oriental and Asian Studies in the Era of Globalization: Heritage and Modernity - Opportunities and Challenges'. The conference was held in the Palais de Congrès, which is so large that quite a few participants wandered around lost. Of course it was difficult to reach Montreal by air in that period, and the conference had to compete with a well-attended international film

BOOKS RECEIVED

Publication



Chong Lau, Alan

BLUES AND GREENS: A PRODUCE WORKER'S JOURNAL
ASIAN AND PACIFIC AMERICAN TRANSCULTURAL STUDIES
Honolulu: University of Hawai'i Press (2000), 115pp, ill.,
ISBN 0-8248-2323-0 (pb)

Jacobsen, Michael and Ole Bruun

HUMAN RIGHTS AND ASIAN VALUES
CONTESTING NATIONAL IDENTITIES AND CULTURAL REPRESENTATIONS IN ASIA
Richmond, Surrey: Curzon Press/NIAS (2000), 330 pp, ISBN 0-7007-12135 (pb) ISBN 0-7007-12127 (hb)

Legenhäusen, Muhammad

CONTEMPORARY TOPICS OF ISLAMIC THOUGHT
PREPARED BY: ISLAMIC STUDIES, CENTRE FOR CULTURAL AND INTERNATIONAL STUDIES
Tehran: Alhoda (2000), 278 pp, ISBN 964-472-230-2

Rao, Bhanaji

EAST ASIAN ECONOMIES
THE MIRACLE, A CRISIS AND THE FUTURE
Singapore: McGraw-Hill (2001), 176pp, ISBN 0-07-116779-X

Schucher, Günter

OSTASIENBIBLIOTHEKEN IN DEUTSCHLAND
PROBLEME, PERSPEKTIVEN, FÖRDERMÖGLICHKEITEN
Mitteilungen des Instituts für Asienkunde Hamburg Nr 332, Hamburg: IFA, (2001), 130 pp, ISBN 3-88910-249-2

Tornainen, Minna

FROM AUSTERE WABI TO GOLDEN WABI
DISSERTATION, STUDIA ORIENTALIA, VOL. 90. 2000
Helsinki: Finnish Oriental Society (2000), 33pp, ISSN 0039-3282,
ISBN 951-9380-47-7

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‘Many participants
only learned at the site
itself that they were
supposed to chair
a session.’

festival, but a large number of registered people may ultimately have stayed away as a result of information about the conference having been so scantily supplied between the moment of registration and the opening.

Only after arrival were the participants informed about the subjects of

the panels, in which sessions one was placed, and at which time presentations had to be given. Many participants only learned at the site itself that they were supposed to chair a session. Although the organization of the conference had evidently been contracted out to a professional bureau, there was no hint of professionalism.

This applied in particular to the way the panels were composed. Except for a regional affinity (Iranian Studies, Turkish and Ottoman Studies, Chinese Studies, etc.), the division in sessions, in which the most diverse topics were combined, was simply illogical. Thus, in one session the audience would hear something on greatly varying topics such as Persian music, marriage contracts, and miniature painting, and in another on the Mongolian revolution of 1921 and horsehair violin strings in that country. By the same token, related presentations were often spread out over three or four panels. As a result of the absence of many announced speakers as well as the peculiar division into groups some sessions consisted of only one or two lectures, while others had to be cancelled altogether. Thus some members, on their own initiative, joined panels where they felt themselves more at home. Next time it would be a good thing if the organization is left, as it should be, to experts in the field. Too rigid an organization is not recommendable, but the reverse also leaves much to be desired. This is not the way to treat participants who have prepared themselves thoroughly.

TANAP

New programme

Two years ago Professor Leonard Blussé sketched the outlines of the historical research programme TANAP, 'Towards a New Age of Partnership' (his speech was published in IAS Newsletter, number 18 (1999)). Its objectives are to encourage archival preservation efforts and to launch a new series of academic explorations into the early modern history of 'monsoon Asia' and South Africa. At the heart of the programme lie the 4,000 metres of archives of the Dutch East India Company (VOC) from 1602 till 1795.

By HENDRIK E. NIEMEIJER

Institutional News
The vast holdings of the VOC archives in Jakarta, The Hague, Cape Town, Colombo, and Chennai have been increasingly gaining recognition from both politicians and international scholars. Supported by UNESCO and the Dutch Ministry of Foreign Affairs, the General State Archives (*Algemeen Rijksarchief*) in The Hague launched the TANAP project in 1999 in order to restore and conserve all remaining VOC archives. Part of the plan was to make highly detailed inventories that would help researchers find their way through the enormous volume of records with more ease.

One year after the archivists' conservation programme began, the Research School for African, Asian, and

Amerindian Studies (CNWS) at Leiden University initiated the academic component of the TANAP project. The central idea behind TANAP was that young Asian and African historians with knowledge of local historical sources would gain access to the Dutch sources, and that young Western historians would receive training in Asia. By training both Western and Asian historians, two new kinds of 'research platforms' could be created: a platform for young Asian scholars and a European-Asian one. In view of the limited knowledge about Asia, in Asia (evident even within the ASEAN countries), and not to mention the limits of European scholarship on Asia, these platforms can serve as important instruments for the exchange of knowledge and creation of long-term scholarly networks in the future.

Through TANAP, young, promising historians from Asia, the Middle East and South Africa can now get an opportunity to become acquainted with Dutch sources on early modern Asian history. The project focuses on the role of the different Asian regions within the context of global history. The most recent studies demonstrate the potential for vivid historical reconstructions based on both local and VOC sources. Topics like: the politics of trade in Safavid Iran (Rudolph P. Matthee), trade relations of Al-Mukha (Cees Brouwer), the fortunes of the kingdoms of Jambi and Palembang on Sumatra (Barbara Watson Andaya), and the court politics of Siam's capital Ayutthaya (Dhiravat Na Pombejra) all contribute to a better understanding of pre-colonial 'monsoon Asia', the Arabian seas, and many other topics. Given that the fascination with VOC records is still very much a preoccupation of Western historians, the usefulness of these archives for 'autonomous history', written by non-Western scholars, will hopefully be furthered by the TANAP programme.

The Advanced Master's

On 3 January 2001, the first group of graduate students from Southeast Asia, China, and Japan began language training and history courses at Leiden University as participants of the TANAP Advanced Master's Programme (AMP), a postgraduate course. Eight students will follow intensive language courses in both

modern and old Dutch and palaeography (old manuscript reading), and are to become acquainted with a wide variety of VOC documents (*Bronnenkunde*). With the help of various experts, a special colloquium has been set up around major themes, such as 'trade relations', 'urban settlements', and 'war and peace', among others. The AMP leads to a Leiden post-graduate degree.

The most important component of the Advanced Master's Programme is the preparation of a PhD proposal. Under the close supervision of an expert in the field, each of the participants will make an inventory of the sources available on his or her subject, compile literature lists, write a clear research plan with a sound theoretical base, and put everything within the framework of a convincing time table. Those AMP students selected for the PhD programme will continue their research for another four years. At TANAP, ten PhD scholarships are available to Asian and African graduates. But, graduate students who can demonstrate sufficient knowledge of VOC sources and present an interesting research proposal can apply directly for a PhD position.

The second group of graduate students will begin with the AMP in January 2002. A total number of twelve scholarships is available for Asian and African students. European or American graduates are also invited to join this programme, but only a limited number of places is available.

While the TANAP programme unfolds and becomes steadily more comprehensive, its web site increasingly serves as a meeting point for interested academics. Recent historical debates and literature, newly transcribed documents from the VOC archives, workshop and conference papers, research plans, and research findings are all presented on this web site. The General State Archives (*Algemeen Rijksarchief*) and its Asian counterparts plan to publish detailed inventories on this web site in the future. ■

For more information and to acquire registration forms for the Advanced Master's Programme and PhD Programme, please consult the web site and/or contact the scientific co-ordinator of TANAP, Dr H. E. Niemeijer, at the e-mail address noted below.

Dr H.E. Niemeijer is a theologian affiliated to the Research School for African Asian, and Amerindian Studies (CNWS), Leiden University, the Netherlands.
E-mail: H.E.Niemeijer@let.leidenuniv.nl
Http://www.tanap.net

New ideas

These demerits, of course, did not prevent interesting presentations being given during the conference, by participants from both the West and East. In almost every field of attention, new ideas based on fieldwork, the study of literature, and archival research, were presented. The largest number of panels related to Asia; China and India were especially prominent. It was striking to see that there was only slight interest in the new Central Asian countries, which have experienced such drastic changes during the last few years. The conference was enlivened by a symposium on 'good governance in Asia' - organized in close cooperation with the Canadian International Development Agency - in which plenary sessions were devoted to topics as 'women and human security' and 'civil society and democracy'. As at every conference the exchange of ideas about current events in the countries studied, taking place in the corridors was of great importance. The consequences of the Asian crisis were an important topic in and outside the sessions.

It was a pity that only a small number of publishers showed an interest in this prestigious meeting. The organization should do its utmost to ensure that the presence of university presses will be much larger next time. ■

Dr Huub de Jonge is senior lecturer in economic anthropology at the University of Nijmegen, the Netherlands.
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23 > 25 NOVEMBER 2000
AMSTERDAM, THE NETHERLANDS

IISH

65th Anniversary

The International Institute of Social History (IISH) was established in 1935 with the primary aim of preserving archives of labour movements in various parts of the world threatened by repression and fascism. Since then it has grown to become the largest institution for social history in the world. It attained this position through its ongoing efforts to protect the cultural heritage of the labour movement and other emancipatory groups, often in very threatening situations. The institute's research division has also developed rapidly and initiated a number of research projects on various aspects of labour history, thereby increasingly emphasizing internationalization and global links. From 23 to 25 November 2000, the IISH organized a conference on 'Global Labour History in the Twenty-first Century' to commemorate its sixty-fifth anniversary.

By RATNA SAPTARI

Report
Scholars from various parts of the world with their specializations covering all continents presented fifteen papers altogether.

These papers could be broadly classified into two main foci: regional and occupational. The regional studies were meant to provide a reflection of labour history scholarship within a particular region as well as a brief overview of the history of labour in that region. In both these dimensions, two contrasting theoretical po-

sitions could be seen. On the one hand, some papers dealt with and argued for 'traditional' concerns in labour history, namely those of materialist-based class action among the 'formal' sectors and artisans within the working population and the role of trade unions. These papers showed how unions and workers' organizations have been both strengthened and weakened by specific government policies and political and economic conjunctures within the national contexts, and how academic concern has been shaped by intellectual fashions in the academic world. On the other hand was the positivist

and structuralist approach critical of old traditions of labour scholarship that emphasized the need to look at the different forms of labour production regimes and the variety of labour movements, and of workers' (shifting) perspectives. It needs say that the latter are also shaped by other identities, namely gender, race, and ethnicity.

Although none of the papers were defending a universal stance of looking at labour history, the way in which the understanding of context was taken into account differed greatly. It was quite interesting to observe that those arguing for an examination of the 'traditional' working class were also the ones examining the earlier industrializing countries of Western Europe and North America. And those arguing for a broader definition of workers' categories and workers' consciousness were the very ones whose papers focused on the later industrializing countries of Latin America, Africa, Asia, and also Australia.

Differences were also seen in the discussion of the occupational studies, which focused on railway workers, mineworkers, dock workers, masons, and paid domestic workers. Some of the papers came to the conclusion that universal patterns could be seen in the nature of labour relations, and in the course of development of each particular sector. Others emphasized the way in which local and national contexts provided a different breeding ground for the specific sectors, thus resulting in different forms of labour relations, recruitment patterns, and workers' activism and perspectives.

Although these differences were not resolved and could not be discussed in depth, the rich collection and variety of papers brought a better understanding to the concepts of 'global labour history' and to the notion of 'comparisons'. Certain uneasiness with the use of the two key concepts of this conference definitely was a healthy sign of a more critical stance in the study of labour, undermining any tendency towards complacency. This can surely be seen as a movement away from the use of mechanistic and static approaches within social science and history. In this light, the conference can certainly be seen as a major step forward in the history of the IISH, paying great tribute to its sixty-fifth anniversary. ■

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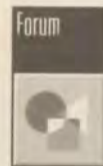
Asian Frontiers



Introduction: Asian Frontiers

Frontiers are the borderlands between two, or perhaps more, different and geographically separate groups. The people on either side of the frontier exploit the environment in different ways, possess different cultures, and wield power asymmetrically. The encounter between two (or more) different economies and cultures, in the process often creates, new social relations unique to the frontier or borderland. The co-operative and antagonistic relations emanating from this encounter are fascinating, sometimes alarming, and therefore offer exciting topics of study. The eight cases here show broad application of the frontier concept throughout Asia.

■ By FEEK COLOMBIJN & REED L. WADLEY



Frontiers are not simply borders, but borderlands between people who differ in livelihood and sociocultural background. Ecosystems on either side of the frontier also differ, either naturally or from human-made changes. The classical example is the frontier between sedentary agriculturalists and nomadic pastoralists, here exemplified by two studies from East and South Asia. On the Chinese-Mongolian frontier, the Han Chinese slowly but surely encroached upon nomadic territories throughout the rule of the Manchu dynasty, but Edward Vermeer warns against a simplistic picture of dyadic relations between Mongol nomad and Chinese farmer. The Manchu government and its alternatively restrictive or expansionist policies formed a third element. In the semi-arid area of Multan (now in Pakistan), most groups combined pastoral and agricultural ways of living. Large-scale irrigation projects, instigated by the British colonial government at the beginning of the twentieth century, shifted the agrarian frontier at the expense of pastoral lands. Notably, Karin de Vries argues, this process may have gone hand in hand with religious changes introduced by Islamic saints.

Because the agricultural-pastoral frontier is relatively well known, we have deliberately sought other cases in Southeast Asia, an area too humid for steppes and large-scale pastoralism. The archetypal frontier of Southeast Asia lies between lowland wet-rice cultivators and upland shifting cultivators, with the major political centres lying in the wet rice plains, both now and in the past.

Yet, the focus on different adaptations to the natural environment is incomplete without considering the great influence of the state in producing frontiers, as can be seen Chinese-Mongolian case (see also: Scott 1999). Pre-colonial states defined upland forests as wilderness and forest people as savages living beyond the

bounds of state civilization, as Hjordleifur Jonsson explains for Thailand. Upland peoples had long maintained relations with the state through tribute and trade, but during the twentieth century, the state incorporated upland forests and the (by then) economically marginalized hill people.

Raymond Bryant argues that nation-building, which includes creating the notion of an imagined community living within certain political borders, is intimately linked to desires to exploit the natural environment. By creating frontiers, states define their national identity, meanwhile gaining control over natural resources. Continuing Karen attempts to carve out an imagined community on the Thai-Burmese frontier has been a threat to the political integrity, national identity, and resource base of Myanmar. In the Philippines and (according to Catherine Aubertin) in the Lao People's Democratic Republic, the state tries to assert control over frontier areas by claiming to protect biodiversity 'hotspots'. Local communities, on the other hand, define these areas as their ancestral lands.

Oona Paredes takes up the latter point in more detail, when she describes the Higaunon ethnic group, living in the mountains of Mindanao in the Philippines. The Higaunon are under pressure to adapt to the world of the majority lowlanders. At the same time, in response to lowland prejudice, the Higaunon assert their moral superiority, particularly when it comes to struggles over the natural environment. Lowland prejudice against the people in the mountains is also rampant in the Lao PDR. Aubertin demonstrates how a crude distinction of lowland, civilized, wet-rice cultivators versus backward, upland, slash-and-burn cultivation allegedly destroying forest reserves serves to legitimate state policies. As an exception to the rule, in Sumatra, Indonesia, the people living at the interior side of the frontier predominate over the lowland people. Freek Colombijn shows that roads have

replaced rivers as the major transport routes, opening a new frontier and making obsolete the distinction between lowland and highland. This is also one of the many examples where immigrants expand into the land of another group, producing a moving frontier.

Leaving the lowland-upland divide behind us, Chris Ballard describes how the political border separating the western and eastern half of New Guinea existed only on paper for many years, but has slowly assumed a more tangible form. The overwhelming importance of West Papua to Indonesians remains as the easternmost anchor to the national 'logo-map'. The Papuan people living on either side of the border have played educational, economic, and legal differences with Indonesia to their advantage, as struggles continue over the meaning and very existence of the border.

States and populations associated with states are not the only agents in the creation of frontiers. Over the

millennia of human existence, the contact, conflict, and intermingling of different peoples well beyond state spheres has formed frontiers. Reed

out of necessity. Frontier dwellers warned each other against headhunting raids, and frontier longhouses became neutral locations where the wounded could be treated.

The contributions to this volume address the critical relevance of the frontier to many of today's concerns throughout Asia. They demonstrate the paradoxical nature of the frontier throughout Asia – the powerful role of the state in frontier creation and expansion, the conflict and tension inherent in frontier relations, and the emergence of new social forms through the co-operative melding of frontier peoples. ■ –(FC&RW)

■
Frontiers
are not simply
borders, but
borderlands...
■

Reference

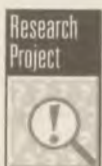
– Scott, James 'The State and People Who Move Around: How the Valleys Make the Hills in Southeast Asia', IIAS Newsletter, No. 19 (1999), pp. 3, 45.

Wadley shows, in a case of pre-colonial Iban population expansion in West Borneo, that hostile relations along inter-ethnic frontiers transformed into co-operative alliances

The Chinese-Mongolian Frontier: Under the Manchu dynasty

The Manchu (Qing) dynasty pledged to uphold the political and economic rights of its Mongol allies after its conquest of China in 1644. The Qing government's overriding concern was to secure strategic positions in the frontier regions, and to maintain the necessary level of garrisons and postal routes. Once this had been achieved, first in the areas closest to China proper (already in the early Kangxi period), but not until early Qianlong in the Suiyuan area (Jehol and further north), the Court halted further Han-Chinese emigration to areas outside the Great Wall. However, Chinese settlements had their own dynamics, and under favourable conditions were capable of growth.

■ By EDUARD B. VERMEER



Slowly but surely the Han Chinese encroached on the Eastern Mongolian territories. This stemmed from the expansionism of the Qing dynasty, population growth in China proper, and commercialization in response to increased Chinese demand for products of the steppe, rather than from internal Mongolian causes.

To which extent the Mongols in various leagues had, by the end of the Qing period, become sinicized or at least agriculturalists, is difficult to say, as reliable records of Mongol population and farmland are wanting. Nearest to China proper, intermarriage and changeover of registrations from Mongol to Han Chinese and later from Han Chinese to Mongol had changed the composition of

both peoples, perhaps even obliterated the distinction. In less densely populated areas, both Mongols and Chinese had taken to mixed farming, including cultivation of fodder crops.

It is too simplifying to characterize the changes as the advance of Chinese agriculture at the expense of Mongol pastures, or as the product of an age-old conflict between the Mongol nomad and the Chinese farmer. A third element was most important: the Manchu government and its restrictive or expansionist policies. In active pursuit of strategic control over Xinjiang, Tibet and the Amur region (none of which were of particular interest to the Chinese or Mongols), Manchu armies were sent through Mongolia. Later on, garrisons, military farms, and supply and postal stations were established along the lines of communication in order to guarantee supplies and military controls. The additional burden

for the Mongol population, or economic opportunities, as the case might be, fuelled exploitation of the Mongolian plateau's resources. Following the loss of territory to Russia in 1860, local commanders and, to a lesser extent, central government began promoting 'filling the frontiers' to consolidate Manchu control. Ultimately, the Muslim rebellion and subsequent Manchu reconquest in the second half of the nineteenth century weakened both the Mongol and Chinese populations.

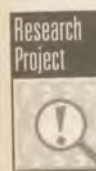
Moreover, both animal husbandry and agriculture developed. Many Mongols had been semi-sedentary all along, staying with their herds in sheltered communities during the winter and spring seasons. With the introduction of wells, and later fences and fodder crops, larger numbers of cattle and sheep could be kept. In areas with sufficient precipitation grain crops were added, and a mixed farming system resulted. Settlement also depended on local military and Mongol kings' initiatives: imperial farms, military colony farms, penal colonies, the estates donated to Mongol princesses at the Court, and several other categories. Although such farms and estates might have been very large, they were spread all over the Mongol territories, often located along rivers and on superior soils. Their presence

Pirs and Pastoralists

Along the agrarian frontier of Multan, 1886-1947

Pastoral nomads in Multan, southwest Punjab (now in Pakistan), lived in a semi-arid jungle until the end of the nineteenth century. The British-Indian colonial administration changed the habitat of these semi-nomadic groups by developing an irrigation system which began to relocate the agrarian frontier from 1886: pasture and jungle were converted into agricultural fields. The sedentarization of pastoralists in the Multan region – as a consequence of their altered habitat – induced changes in religious practice and belief. Since Islam in Multan is dominated by pirs (Islamic saints) an important focus of my research is how sedentarization processes have influenced the roles and functions of these sacred lineages.

By KARIN DE VRIES



The connection between agrarian frontiers and religious frontiers is emphasized in Eaton's *The Rise of Islam and the Bengal Frontier, 1204-1760* (1993). Eaton argues that the process of exploitation of the jungle of Bengal and the settling of the population on these new agricultural lands from the fifteenth to the seventeenth centuries went hand in hand with the Islamization of Bengal by Islamic saints. His contention is that Islam is a religion of the plough. In an article about southwest Punjab 'The Political and Religious Authority of the Shrine of Baba Farid' (1984), Eaton advances a similar hypothesis. The Islamization of the Jats, the most numerous population group in the Punjab, would have occurred in the same period as their sedentarization, namely from the beginning of the sixteenth to the end of the eighteenth century. According to Eaton, the

shrine of Baba Farid Ganj-i Shakar in Pakpattan played a major role in the Islamization of the local inhabitants of the jungle.

Multan, the area of my research, consisted mostly of semi-arid jungle until the end of the nineteenth century. Because of the scarcity of rainfall in Multan, the agrarian frontier, the intermediate zone between the agricultural and uncultivated areas, was dictated by the course of the rivers. Most agriculture was practised along the waterways and around cities. The natural environment determined the survival strategies of the inhabitants. In addition to sedentary groups the area was inhabited by Jat pastoralists who travelled annually with their herds between the sparsely populated barr (the higher areas of southwest Punjab) and the rivers. The population employed a variety of subsistence strategies; these varied from staying on a piece of land to carry out agriculture to a pastoral lifestyle which meant going where

the herd went. Most Multani groups mixed these two lifestyles together. Evidence from colonial sources suggests that there were still both agricultural and pastoral populations until the end of the nineteenth century. Although Eaton situates the process of sedentarization between the sixteenth and the eighteenth century, in Multan this seems to be even more significant for the first half of the twentieth century when large-scale irrigation projects led to a transformation in the lifestyle of pastoralists.

The Raj, the colonial administration, developed an irrigation system by digging canals, an operation which shifted the agrarian frontier. From 1886 onwards, a number of irrigation projects were initiated. The first irrigation project, the Sidhna Canal, was located to the north of the city of Multan. Land was mostly allotted to local landowners. Other fields were granted to immigrant groups that, according to the colonial regime, were good agriculturists with the object of relieving population pressure in more congested districts. These agriculturists from other districts were mainly Hindus and Sikhs. As a result of the development of the Sidhna Canal the land available for pasturage diminished. In 1901, the Raj started the development of the Lower Bari Doab colonization scheme. This irrigation system was located in the barr to the south of the Ravi River, an area that was populated mainly by pastoral



The fourteenth-century shrine of Rukn al-Din Zakariyya. The custodians of this shrine are still an influential sacred lineage within Multan.

nomads. Although numerous immigrants came from more congested districts in the Punjab an effort was made to allocate a large proportion of the land to Muslim grantees. Although the land rights of pastoral nomads were recognized, their habitat was curtailed as a result of the increase in agricultural fields at the expense of pasture and jungle. In 1925 a third project was initiated, the Nili Bar canal system. This project was situated to the north of the Sutlej River and encompasses the barr tracts around Pakpattan, Mailsi, and Lodhran. Pastoral nomads received land grants and settled down permanently. The consequences of these irrigation schemes for pastoralists in the Multan region were significant.

By 1947, the year of independence, Multan was almost fully sedentary. Most of the pastoral nomads of Multan were settled in canal colonies and 'the aboriginal jangli' was converted from a 'lawless nomad into an industrious agriculturist'.

In my PhD I set out to test Eaton's hypothesis, although not for the sixteenth to the eighteenth century, but for the end of the nineteenth and beginning of the twentieth century. In what way did the religious frontier change as a result of the significant shift in the agrarian frontier? I would like to argue that the irrigation systems that affected the agrarian frontier of Multan, and in effect also changed the lifestyle of the population, had consequences for the way Islam was practised in the late nineteenth and early twentieth century. Eaton rightly observes that Islamization was a slow process. In my view this process may have endured until the beginning of the twentieth century. The impact of the changing habitat of the local population on the nature of Islam and its effects on the functions and roles of Islamic saints remains to be researched. Available data suggests that, unlike other areas where Islamic saints lost their mediatory functions, in Multan Islamic saints managed to keep their significance through adapting to a changed environment. They remained influential icons of Islam and political mediators under new conditions of nearly complete sedentarization. ■

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set examples of agriculture and trade, which later also attracted some Mongols, but mainly served to ease the advance of Han-Chinese settlers.

Actively promoted by some Mongol kings, the introduction of agriculture resulted in higher productivity. The mixed farming and crop cultivation systems could support much larger population numbers – the question why these opportunities were not more fully used by Mongol farmers is a complicated one.

There appear to have been many factors. The Mongol herdsmen were in a weak position. They had no recourse if their king wished to increase the revenues from his banner by letting out land to attract Han-Chinese farmers. The sheltered position of the Mongol kings, *lamaseries*, and people had been to their advantage in the eighteenth and most of the nineteenth century, but did not prepare them for modern times. Once the Qing government began to support reclamation of farmland, the weak foundation of the Mongol political and economic status quo was exposed. Lack of education and agricultural skills, ethnic discrimination, and exploitative relations with Chinese merchants made many Mongols succumb to the invading government-backed settlers. Yet in Han-Chinese settlement areas, the definition of Mongol versus Han

Chinese seems to have been cultural rather than ethnic. The legal and economic position of the Chinese colonists was quite weak. The kings and *lamaseries* retained formal ownership of the land of their banners until after the end of the Qing dynasty. Neither Manchu nor Mongol government sided with the Chinese. This is one reason why unlike in Southwest China there were so few armed conflicts between Han colonists and native people.

In most areas, the economic and social changes caused by the immigrant farmers antedated the administrative change. Some areas, which were closest to China proper (Chahar), had favourable conditions for irrigated and dry agriculture (the Southern Manchurian plain and the Yellow River Bend) or were located along strategically and commercially important routes (Suiyuan) were completely sinicized. The outlying drier and colder areas (the western parts of Mongolia, Heilongjiang, and Hulun Buir) were not affected by Han-Chinese farming before the construction of railways in the twentieth century. Until then, these sparsely settled border regions were influenced primarily by Manchu directed movements of troops, garrisons, and convicts.

After 1900, the Mongol lands came to be regarded as under-utilized ter-

ritories, which should be exploited to the fullest in the shortest time possible. Numbers of immigrants finally reached millions, where they had only reached thousands in the eighteenth century and tens and hundreds of thousands in the nineteenth century. A combination of factors was responsible for the policy change: territorial losses, budgetary shortages, the additional burden of Boxer indemnity payments and, most of all, a fundamental change in the concept of government as the promoter and participant in economic modernization and land development. Officials involved in modernization, investors, and land developers had become aware of the foreign examples of colonization and chartered companies, and the Mongols, their feudal kings, and their pastoral farming customs now suddenly seemed backward. There were profits to be obtained and there was an unlimited supply of willing Han-Chinese farmers. The belatedness of this turnaround shows the remarkable effectiveness of the Qing interdiction policy, which slowed down the advance of Han-Chinese agriculturalists for about two centuries.

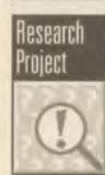
With the first wave of government supported Chinese settlement in 1902-1908, the land issued for agricultural reclamation amounted to 500,000 hectares in West Mongolia

and 1,600,000 hectares in East Mongolia – for the latter, that is about one-fifth of the present acreage of Inner Mongolia. At the 1900 productivity levels, this new land could support about one million people. The rapid growth of immigration and land reclamation exploded in the early Republic, with the advance of modern transportation, the reversal of government policies, increased foreign intervention, and further loss of Mongol power. ■

Upland Peoples and Changing Frontiers

In South, East, and Southeast Asia, the category of 'forest' or 'mountain' peoples has historically implied 'savage' populations, peoples outside effective state control and socially and culturally distinct from the state's subjects. The developmental rhetoric of the modern state in Thailand proclaims that the so-called 'mountain people' ('hill tribes') are finally receiving some official attention that will undo their previous isolation and bring an end to environmentally destructive agricultural methods. These efforts are fairly typical of governmental attentions in the region. They indicate a shift in the frontiers of the state: the previous lack of interest in and effective control of most hinterland regions is being replaced by the current interventions in farming and other everyday practices.

By HJORLEIFUR JONSSON



When anthropology started to pay attention to these groups in late nineteenth and early twentieth centuries, it was through notions of races that were either autochthonous or had migrated from an assumed homeland somewhere else. Any people ('race,' 'nation,' and so on) were assumed to be connected to a particular place and to be at a particular stage of evolution. A common thread of these western writings on difference in the Orient was that the position of peoples was held as a measure of strength, namely that stronger races had pushed weaker races into marginal areas. This descriptive framework made the colonial processes that few if any of these works ever addressed, appear natural necessities. Administrations of the colonial era engaged in various projects of social engineering transforming the social landscape to fit their imagination, and mapped distinct peoples onto demarcated territories. These dynamics of documentation and intervention are much clearer than what preceded them.

The fundamental pre-historical distinction between upland and lowland populations concerns livelihood. Certain anthropology, presents this distinction as the outcome of individual adaptations to the environment. Shifting cultivation, characteristic of upland peoples, was a different strategy from wet-rice farming, and each correlated to particular forms of social organization. I contend that this adaptationist framework misses the impact of state schemes on the social landscape, in

particular the division between intensive (wet-rice) farming populations and shifting cultivators (slash-and-burn farmers). The pre-modern state created itself by constructing boundaries, which in turn created the notion of forests as wilderness and defined 'forest people' as savages. The state's endorsement of and control over intensive farming practices then made this civilizational frontier into a natural one. The people of the wet-rice lands were subject to tribute and taxation, while farmers practicing swidden, fell outside this scheme, by definition.

This bifurcation of farming practices and ecology provided a map of two kinds of relations to the state, subject relations and those of non-subjects who were sometimes clients of the state. The frontiers of the pre-modern state were frontiers of control and subject duties. In many cases upland peoples were involved with states through arrangements of tribute and trade, particularly regarding forest products. The main reason mid-twentieth century anthropology failed to notice such relations was historical. Colonial-era administrations undid tributary frameworks, and political economic changes during that period dissolved the large, international markets for forest products. A further important change in that period was the rise of logging, which contributed to the definition of forest peoples as detrimental to valuable resources through their farming practices. These varied factors effectively disconnected states and upland peoples; something that subsequent anthropology was to take for a natural fact.

Multiple frontiers

During the twentieth century, the frontiers of the state changed from the previously common upland-lowland divide to national spaces that included the forests and the now-marginalized people living there. Equally important, the state gained a firmer grip on households and individuals, while still continuing previous dealings with subjects as members of villages or larger units. Control over land-use, compulsory education, and a growing spread of national media were aspects of this shift. At the same time, the state established agencies to define and license national and ethnic identities. In northern Thailand, six ethnic groups were officially labelled 'mountain people'. This definition did not include the Lua, who were the only recognized upland group prior to the nineteenth century. The definition of 'mountain people' was motivated by government pathologizing, and since Lua did not relate to either settlement migration or opium cultivation they were not acknowledged.

In Thailand, between the 1950s and 1980s, 'mountain people' were stereotyped as culturally backwards, ecologically destructive, and politically subversive. These stereotypes imply a def-



Visual reminder of the American war in mainland Southeast Asia, Ratanakiri province, Cambodia (1992)

inition of the state and its frontiers through control over culture, livelihood, and political expression. From the 1980s onwards, the state has taken a less confrontational view of upland people's identities and practices, which is visible for instance in museum displays of uplanders' dress and material culture. But the endorsement of the markers of difference is independent of the definition of cultural and agricultural practices of difference, which continue to be considered unacceptable in many respects, or are even actively suppressed.

The last frontier

The frontiers of the state have always involved some control over cul-

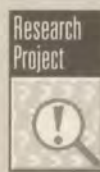
ture, livelihood, and political expression, while the criteria for control have varied over time. This explains how the pre-colonial definition placed upland people beyond the state, while the post-colonial definition considered the very same peoples minorities. Both definitions have implied terms of engagement. During pre-modern times, upland leaders could construct their prominence through deals with lowland states. In modern times, with highland areas already inside the state, upland populations compete among themselves for official recognition, schools, roads, electricity, and other development projects. The quest for recognition activates the state in the village. Also, the state creates itself through the recognition of people and settlements. In one of the households that I lodged during research in Thailand, there was a plaque from the Provincial Health Authorities. It was granted to the headman because each household in the subdistrict had a toilet. The commemoration of such an achievement is indicative of political culture in the hinterlands. It suggests that processes of state making and membership in the modern nation now reach down the drain. ■

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Minding Frontiers or Frontiers of the Mind? Burmese and Philippine explorations

The problem of the frontier is at the heart, in one form or another, of much policy and scholarly activity in and about Southeast Asia. It is not hard to see why this is so. For one thing, much political, and indeed, cultural energy is devoted to defining and debating the social and biophysical contours of this or that national 'imagined community'. For another thing, the frontier has become associated with the quest for individual and group 'ethnic' identities often at odds with these national communities. A major concern in my own work in both Burma and the Philippines has been to probe precisely the sorts of political and cultural tensions that arise in relation to natural resource management when people take frontiers seriously.

By RAYMOND L. BRYANT



The deadly serious nature of frontiers is nowhere more evident than in the case of Burma or Myanmar. Indeed, the politics of naming involved here is, itself, evidence of the attempt to redefine frontier imaginings through the choice of culturally loaded words. My interest in the question of frontiers in the Burmese context was prompted mainly because of the historical and contemporary linkages between notions of frontier on the one hand, and

intensive natural resource extraction on the other hand. I began to realize that the right to log or even to manage the 'sustainably' of the forests could not be separated from broader questions of national and ethnic identity. Indeed, such identities were partly constituted in and through natural resource management (see: Bryant 1996, 1997).

In the case of the Karen, for instance, the fifty-year-plus quest for an internationally recognized homeland of 'Kawthoolei' can be understood as a 'conventional' secessionist struggle based on ethnic affiliation. Yet the attempt to carve out a new imagined

community at the interstices of the Thai-Burmese border has been a direct challenge to official notions of frontier and nation-state that no Burmese state has been able to accept. The right to control and use natural resources has been an inseparable part of this process. Thus, the promotion of Kawthoolei is in part about the assertion of the right to manage natural resources on behalf of the Karen people - a people whose very identity is partly constructed around a forest-based way of life. Natural resource practices within Kawthoolei were simultaneously a vital source of revenue for the war effort, an affirmation of cultural identity, and a demonstration of sovereignty claims. In contrast, the militarized Burmese state has vigorously and, apparently, successfully sought to eliminate all trace of Kawthoolei, in part because official Burmese national identity cannot be separated from a long history of frontier-based natural resource exploitation. Accordingly, I read the Burmese military onslaught on Kawthoolei as being a multi-faceted endeavour that has been partly strategic (facilitating army access to the border region),



HRH Princess Maha Chakri Sirindhorn greeting Hmong and Mien villagers (1993)

Institutionalizing Duality

Lowlands and uplands in the Lao PDR

The recent development strategies proposed by the Lao PDR government and presented to the donor community are strongly contingent upon a sharp dichotomy between the country's uplands and its lowlands.¹ The conceptualization of a border between the inhabitants and landscapes of the Mekong Plain, and those of the mountains above, is nothing new to Laos. But today it is being put forward not according to narrow ethnic criteria, but more generally on environmental grounds. What I examine here is the persistence of this frontier.

By CATHERINE AUBERTIN

Research Project

The French colonial regime, as its Communist successor, had constructed a model for national unity, for a country comprised of sixty-six distinct ethnic groups (according to the 1991 Constitution, but recently reconfigured again into forty-nine specific ethnicities). These have been aggregated into three broad categories, defined according to the topography, which they supposedly occupy:

- Lowland Lao (Lao Loum): the Lao-speaking peoples of the Tai-Kadai linguistic group, who in the course of their southward migration pushed the indigenous population upwards into the hills;
- Upland Lao (Lao Theun): those former Mon-Khmer plain dwellers displaced by the Lao Loum, now living at mid-slope.

- Summit Lao (Lao Sung): the most recent immigrants (from China in the nineteenth century): Hmong-Yao and Tibeto-Burman linguistically, who occupied the highest elevations left unsettled by the Lao Theun.

Such a trinity is the vehicle for a presumed national unity and centralization around the dominant ethnic group (Lao Loum) who comprise a little over half of the country's population. Thereby, the actual history of peopling the landscape and of establishing the present national boundaries at the turn of the last century is being obscured. In Laos, 80 per cent of the land is formally considered mountainous, with 47 per cent of the country nominally under forest cover. Some 60 per cent of the Lao population live in the mountainous regions. The official view, nonetheless, is to consider all upland dwellers as ethnic minori-

ties practicing subsistence-based slash-and-burn cultivation.

In the present environmental approach, the mountains and the forests are conflated. The ecological argument (forest resource protection) is highly emphasized to justify diversely motivated policies, primarily among which is integrating the minorities.

The recent Government strategy for the agricultural sector is contingent upon a dichotomy between the 'modernized' lowlands, to be subjected to market forces, and the 'backwards' uplands, now experiencing large-scale public interventions. Towards meeting a two-fold objective, a fully modern agriculture (irrigated rice) down in the plains, and a forested upland region 'protected' from the minorities, the agroforestry and horticulture systems actually practiced by nearly all Lao farmers are ignored. Such a model of economic development promotes sedentarization and the industrialization of agriculture: both of which may well be ill suited to mountainous ecosystems.

Official statistics (e.g. the agricultural census) translate *khao hai*, (swidden rice culture production), as upland rice in contrast to *khao na* (flooded rice production), translated as lowland rice. This tends to ob-

scure the significant reality that within the upland regions, there exists considerable wet rice production in valley bottoms and terraces. The use of such simplistic terminology falsely implies that upcountry Laos only to produce 'upland rice'; it also obscures the widely varying rice production technologies employed by upland peoples.

The forestry resources management strategy similarly creates this sharp frontier between plain and forest dwellers. Slash-and-burn, a symbol of backwardness and an absolute environmental evil, is denounced - notwithstanding most

mountains as a problem-ridden site. Problems, moreover, requiring external solutions. the defense of the environment, the struggle against drugs (most opium production is located at elevations over 1000 m), national unity, and industrial interests in timber and hydropower. The practice of slash-and-burn is held to destroy the forest, and is therefore threatening the hydrology of major hydropower schemes (already the principal source of foreign currency and a sector set for great expansion), as well as the river's water supply and thence the irrigation in the plains.



The construction of Lao Unification on the national currency. The Lao Loum is at the centre, flanked by the Lao Soum on the left and the Lao Theun on the right. The That Luang, to the right of the women, is a Buddhist symbol for the country but also for the Lao Loum. It replaced the 'hammer and sickle' on the old currency.

empirical evidence - as the principle cause of deforestation. Left unmentioned is the monopoly over timber exploitation, countrywide, divided into three holdings controlled by the Lao military.

The Afflicted-by-Poverty vision of upland peoples denigrates and delegitimizes their knowledge, skills, and 'traditional unsustainable practices'. But only uplanders' practices are so denigrated, as if there were no important threatened forests in the plains. Also, if upland people are affected by poverty, improving the living standards of forest dwellers is no target of the Resources Strategy. Forest management is essentially presenter as a conservation challenge. But then again, in actuality, large-scale exploitation is reserved for State corporations. Prime Ministerial Decree No. 11 reduces forest dwellers' involvement in forest management, thus heavily handicapping conservation projects wishing to engage the local population.

Slash-and-burn

These policies are manifest in forest zonation (some 70 per cent of the forested area is classified as a protected zone), in the creation of National Biodiversity Conservation Reserves and in land allocations favouring the privatization of communal resources. Reducing the available land acreage per family to three times the maximum that they can cultivate in a single year clearly implies a three-year rotation, and precludes slash-and-burn. The forest policies also include the effective displacement of upland ethnic minorities down onto the plains. Such solutions bring into question the very survival of those populations.

These policies, however, do meet the objectives of interest groups otherwise very sharply opposed. Wrongly identifying the 'non-plain' dwellers with the forest itself has institutionalized a concept of the

Thus, upland people are denounced as poor and ignorant, armed and dangerous. In the name of wildlife protection, mountain-dwellers have seen their firearms confiscated. Government is both seeking to integrate minorities into the national economy and assert its own control over the national territory. With the knowledge that about half of the country's villages are inaccessible to motor vehicles during the rainy season. Their inhabitants are thus being relocated into 'focal zones' - down in the lowlands where possible, or otherwise along the highways.

The negative effects of such resettlements - including land pressures in the plains, marginalization of the displaced populations, lack of basic infrastructure (e.g. water supply) in resettlement sites, and absence of agricultural extension services - have been evaluated critically elsewhere. Originally supporting uplands resettlement schemes, donors (AsDB, the EU, UNDCP, JICA, and Sida) have now nominally taken their distance, but still are largely funding the land allocation programs directly threatening the survival of mountain peoples. ■

Notes

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partly economic (ensuring logging revenues replenish Burmese and not Karen coffers), and, not least, partly cultural (eliminating a rival claim to this frontier region).

In recent years, I have turned my attention to the politics of natural resource exploitation and conservation in the Philippines. There, I have found some similar processes of frontier creation and contestation as issues of politics, identity, and natural resource control swirl around each other.

What I have found to be most intriguing, though, is how questions of biodiversity conservation have become associated with frontier imaginings so as to create 'biogeographic imagined communities' across the Philippines (Bryant 2000). Here, instead of often destructive natural resource exploitation as the leitmotif of 'nation-building' endeavours, we have a more complex discursive agenda centred on notions of 'biodiversity' and 'conservation' which are, in turn, linked to the perceived national or even global good. And yet, such top-down 'born-again environmentalism' has rarely found full favour with local communities living in frontier areas. Instead, many local communities have sought to redefine 'biodiversity hotspots' into their own terms of reference as 'ancestral domains'.

This difference is both instructive and important. It is instructive both because it reveals that many local communities are well aware that the recent push to conserve biodiversity is often no more than 'old wine in a new bottle' - traditional frontier

politics with an environmental twist - and their simultaneous recognition of the central role of discourse in articulating the new phase of frontier 'development'.

'Old wine in
a new bottle' -
traditional frontier
politics with an
environmental
twist.

Thus, and as I have seen in various parts of Palawan and Luzon, ancestral domain is commonly an assertion of ethnic and cultural identity as well as being a particular ethos of 'sustainable' human-environmental conduct linked to local management and control. The differences symbolized in contrasting notions of 'biodiversity hotspot' and 'ancestral domain' are also important because they have rapidly moved to centre-stage in the political and ecological struggles that characterize modern Philippine politics.

To understand the modern record of natural resource exploitation in countries such as the Philippines or Burma it is vital to appreciate the many ways in which 'frontier' thinking helps to bolster nation-building efforts that are so often (literally) fuelled by natural resources. Yet it is also to understand that notions of frontier and imagined community are themselves partly constituted in the light of knowledge and desires linked to human use of the biophysical environment. In this way, and as my research seeks to show, the social construction of nature and of political identity are inevitably linked through a notion such as the frontier in a way that has profound consequences for social action and thought. ■

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Ethnic Borderlands

A lowland-highland divide



Higaunons are but one of the many indigenous groups of Mindanao. Land scarcity has pushed settlers squarely into what was left of the Higaunon homeworld, creating a cultural borderland. To settlers, this forested expanse is truly the frontier of civilization, 'far away' from the real world. To Higaunons, of course, this is the centre of the known universe, and all other places appear vague and unreal. Since World War II, Higaunons have been rapidly re-orientating their worldview. Along with the increasing presence of settlers has come the acceptance that they form but a minute part of a larger nation. Lately, so too has the notion that they live in the hinterland, that this is 'far away' from the places and things that really matter, and that they are primitive and backward.

■ By OONA THOMMES PAREDES



In Southeast Asia, local political history tends to revolve around an ethnicized 'upland-lowland' axis. As in the rest of this region, 'lowlanders' are the dominant group in the Philippines politically, economically, numerically, and socially. This is significant because, since World War II, Mindanao has been inundated with lowland settlers from more northerly islands, particularly the Visayas. Ultimately, this migration has pushed Higaunons into marginal interior mountain areas, to which they owe their current 'uplander' status. (They are also referred to as *bukidnon* or *tagabukid*, Visayan terms for 'mountain dweller.' In contrast, Higaunons call lowland settlers *dumagat* or 'ocean-side' people.) Because immigration into the Philippines has been quite limited, Higaunons live with the distinction of being an indigenous minority in a country of natives.

Cultural differences between lowlanders and Higaunons are great, including spoken language, upbringing, diet, religious beliefs, social mannerisms, body language, and material culture. Some lowlanders even claim that such differences are racial in nature, despite the fact that, as groups, they are physically identical. But these differences are not insurmountable. Many, if not most Higaunons in this area have readily adapted to the *dumagat* world, in an effort to bridge the many differences that are advantageous to *dumagats*, such as the use of a majority language, formal education, using cash, and wearing 'normal' clothes. These are important for avoiding taunts and discrimination when traveling or living in the *dumagat* world because, on some level, Higaunon traits are viewed by lowlanders as deficiencies.

These adaptations have resulted in many notable changes in modern Higaunon life, as compared to their idealized 'traditional' lifestyle (as recorded by observers in the late 1800s) – a forest-based lifestyle with long-fallow shifting agriculture, hunting, collecting, and considerable residential mobility – a lifestyle that few Higaunons are able to live today. It is also increasingly rare today to find visual markers of Higaunons' identity (weapons, elaborate hairstyles, beaded jewellery, ceremonial clothing, and elevated

open houses) in daily use. A few of the significant accommodations Higaunons have made include: learning to speak *dumagat* languages; using *dumagat*-style clothes; using 'public' *dumagat* names while maintaining private Higaunon names; sending children to *dumagat*-run schools; using more intensive farming practices; establishing permanent settlements and constructing low, enclosed '*dumagat*-style' houses; applying for government land titles; creating parallel political organizations (assembling 'tribal councils' to deal with government, electing Higaunon customary leaders into local government offices); and adoption of a major ('real') religion (some choose a Protestant religion to differentiate themselves from largely Catholic *dumagats*). Establishing 'patron-client' bonds with the *dumagats* they deal with economically, an adaptation to the widely-used *dumagat* system of social patronage, considered essential to conducting business.

The more regular the *dumagat* contact, the more extensive the adaptations, such that those living in coastal cities are indistinguishable in appearance, movement, and speech from the average *dumagat*. With their accommodations, Higaunons have gained considerable experience in 'crossing' the ethnic border, showing that they are culturally quite cosmopolitan and progressive, rather than backward and primitive.

Keepers of Nature

There are purists who claim that those deviating from 'tradition' – especially in religious matters – are no longer 'pure' Higaunons. Some also claim that pure Higaunon ancestry is the only sure way to determine identity. But too many Higaunons, even among those who work vigorously for Higaunon rights, would fail these tests through their behaviour or their genes, or both. (Some very 'pure' and traditional Higaunons, in the pursuit of monetary gain, have worked with *dumagats* against their own people.) In reality, Higaunon identity is not so simple, and the situation at hand determines what criteria are important.

There is a growing sense that true Higaunon identity revolves around aspects that cannot be coveted, copied, or bought by *dumagats* (unlike their land and material culture). Some of these are their distinct language and localized dialects, their

oral traditions (genealogies, musical forms, epics, and ritual oratory styles), the ability to walk comfortably on forest trails, a preference for 'isolated' forest living and forest food, and a deep love of their ancestral lands, with which they have complex historical connections (unlike recent settlers). In response to *dumagat* prejudice, Higaunons also readily declare their moral superiority, and characterize *dumagats* as abusive to the land, natural resources, and fellow humans, and driven by monetary gain. In this aspect of life, at least, Higaunons can 'prove' they are more highly developed than *dumagats*, and it is a powerful motivation for maintaining cultural identity. It is also advantageous in the struggle for Higaunon land-rights, as they claim the moral high ground when it comes to protecting natural resources, a claim that happens to

match internationally popular 'environmentalist' rhetoric very nicely.

Some *dumagats* have been changed by their daily encounters with Higaunons. Coexisting peacefully as neighbors can and does foster genuine and mutual respect (but not often enough). Inter-marriage also happens, and this gives *dumagats* the option of living in the Higaunon world. Gaining rightful access to Higaunon land offers the promise of self-sufficiency to poor migrants in a remote area with few prospects of a livelihood. Few *dumagats* truly 'go native' and live primarily as Higaunons, but it does happen. However, fundamentally different ideas about land tenure guarantee disappointment when *dumagats* pursue marriage purely for material gain. This form of exploitation is an unfortunate reality in this ethnic borderland, and the abandonment of Higaunon spouses and their mixed-blood children is the tragic result.

On the brighter side, Higaunons and other *tagabukids* are idealized by some *dumagats* as representatives of true Filipino culture, untouched by the colonial experience. This provides an aura of exotic mystery,

which can generate awe, fear, or envy in a *dumagat*. With this cultural myth, *tagabukids* are celebrated on occasions that showcase local culture to tourists, to the extent that the 'ethnic' look is fashionable among some *dumagats*. *Tagabukids* have become a precious natural resource, just like Mindanao's endangered species and disappearing forests. Now, they are also idealized as the true keepers of the forests, in whose care the environment can revert to a more 'natural' state. Such romantic ideals are a mixed blessing. Until recently, Higaunons often hunted now-endangered species for food and participated in illegal logging to earn cash. They have had to modify these and other forms of behaviour, and integrate 'environmentalist' ideals more fully in their struggle for political and land rights – rights that are crucial to securing a decent future in the *dumagat* world. ■

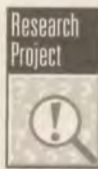
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Upriver, Down River and Across Rivers

Because the major sea-lane between South and East Asia passes along Sumatra's east coast, traffic has been crucial to the development of the east coast of this island since at least the beginning of the common era. Attempts at connecting and disconnecting lowland and highland mutually and with overseas destinations have been the stakes in many political games. The development of road transport has changed the balance of power between different parts of Sumatra, but has left the strategic relevance of transportation as such unchanged.

■ By FREEK COLOMBIJN



Before the advent of trains and motorcars, the only, but quite convenient way to transport goods in bulk was via one of the many rivers of East Sumatra. The capitals of the various sultanates of the early modern era were strategically situated so as to enable the rulers to control the river traffic. These port towns

were situated relatively downstream, past where all the tributaries had emptied themselves into the main course, but upstream from the point where the river split into the branches of its delta. Towns and villages of secondary rank were found at the upriver confluences, and at places where the depth of the river permitted to tranship goods going downstream in bigger boats. It is worth noting that the spatial orientation of people was one-dimensional only: places were posi-

tioned upstream (*hulu*) or downstream (*hilir*).

The sultan in his downstream capital nurtured the pretension being of superior standing to the upstream people and nominally ruled the whole river basin. In practice, he, for the ruler was almost always a man, was much more dependent on the people in the hills than vice versa. There were three reasons for this imbalance: one ecological, one social, and one based on transportation. Firstly, the hills have a much denser population than the coast. Some highland valleys, with flat terraces and natural fertilization by volcanic ashes, are suited for wet-rice cultivation, whereas the coast consists of potentially acidic swampland with only a thin layer of fertile topsoil. Secondly, the Minangkabau people in the highlands had a different eth-

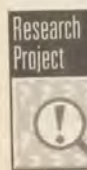


Deforestation along the road cum oil pipeline in Rian

Neither Asian nor Pacific West New Guinea's uneasy border identity

The imaginary line that bisects the island of New Guinea, separating the sovereign states of Papua New Guinea and the Republic of Indonesia, is one of the most arbitrary and yet symbolically powerful of international boundaries. With the exception of a short detour along the Fly River, the boundary follows the 141st meridian east, running from north to south across the island with little regard for either the social or physical landscapes. New Guinea is renowned for its cultural and ecological diversity, but this line enforces distinctions of an altogether greater significance, marking the point of separation between 'Asia' and the 'Pacific'.

By CHRIS BALLARD



The communities to the west of this line, along with local administrations, missionaries, and scholars amongst others, orient themselves towards Jakarta, and beyond to Southeast Asia; while to the east, parallel communities address questions of their national identity in terms of their relations with other Pacific Island states, and with Australia and New Zealand to the south. Perhaps the most striking evidence of the success of this division between Asian and Pacific identities is the use of two

quite different *linguae francae*: Bahasa Indonesia in the west, which links its speakers to Malay discourses and literatures; and Tok Pisin in the east, which is closely related to the pidgins of the Solomon Islands and Vanuatu.

The history of this border is one of a slow and uneven process of materialization. Proclaimed as the eastern limit of their possessions in New Guinea by the Netherlands in 1828, and then effectively acknowledged by counterclaims on eastern New Guinea by Britain and Germany between 1884 and 1885, for many years the border existed only on paper: a line of which the initial purpose was not so much to distinguish between

different localities or communities on the ground in New Guinea, as it was to establish a formal bureaucratic structure for exchanges between The Hague, London, and Berlin. Thus Sir Garfield Barwick, Australia's Minister for External Affairs, observed that Jakarta's accession of Netherlands New Guinea in 1962 created for Australia 'a common land frontier... with a people of Asia'. It was not that the boundary had moved, or that the communities on either side of the border had altered substantially in composition, but rather that the border had shifted in its diplomatic axis. It would do so again, in 1975, when Papua New Guinea gained its independence from Australia, and the border came to represent a diplomatic membrane between Port Moresby and Jakarta.

For the young Republic of Indonesia, possession of the province of Irian Jaya was a necessary condition for full independence, insofar as its inclusion within the republic completed the anti-colonial project of ousting the Dutch from their East Indies empire. Considerations of ethnicity, language, or other bases of identity were entirely secondary to the overwhelming importance of the wholeness of the Republic as the successor state to the Dutch colonial administration. In the aftermath of Indonesia's loss of East Timor in 1999, Irian Jaya (or West Papua as its inhabitants prefer to call their land) has again assumed a central role in national and nationalist politics: Soekarno's daughter, Megawati Soekarnoputri declaring that, 'Without Irian Jaya, Indonesia is not complete'.

highlands to the eastern coast, the old balance was restored. The Dutch governor on the western coast tried to obstruct the construction of this new road to the east, but to no avail.

Oil and infrastructure

The situation changed fundamentally when mineral oil deposits were found in the swampy coastal plain, and an American oil company, Caltex, constructed a road and pipeline to connect the oilfields with a suitable deep-sea tanker terminal on the eastern coast. This road, located in the mainland of the Riau province, was completed in 1956 and has been upgraded, and many side roads have been added since. It happens to be, and this is merely a coincidence, that the shortest distance between the oilfields and the tanker terminal crosses the main rivers at right angles. Thus the spatial orientation of the whole region has made a 90-degree turn: from the rivers (flowing from west to east) to the new road (running from south to north). No longer is the spatial orientation one dimensional, along a line, but two dimensional, in a plane.

The new road, or today rather the network of roads, has made an impact which goes much deeper than a spatial reorientation. It has opened up the previously inaccessible swampland to various entrepreneurs, who have entered the region in successive waves. Their order of appearance has roughly been, logging companies, plantations, spontaneous settlers, and finally small

industries. The old frontier between coast and interior has now been shattered into three different frontiers. A new ecological frontier is gradually moving over the land, following the new roads. The original lowland tropical rainforest is giving way to estate and smallholder gardens planted with rubber trees and oil palms. Whenever replanting with commercial trees has been postponed, the environment has quickly deteriorated to acidic, scrubby grassland. A closer look reveals more frontiers, like the frontier of oil palms encroaching upon former rubber gardens, or industrial enterprises beginning to replace agricultural land. With the influx of many immigrants there is no longer a clear borderline separating Malays and Minangkabaus. The new social frontier runs between companies (Caltex and the estates) on the one hand and settlers on the other. Finally, various actors try to open or close new connections. Caltex continues to open new roads. Estates, afraid of local people who poach on the estate crops or even squat on estate land, close many roads with a barrier, or by digging up the surface layer. Not to be outdone, now and then local people block company roads and entrance gate to force concessions from these companies. ■

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A Papuan OPM fighter standing with his bow drawn on a border marker.

Benedict Anderson has argued that Irian Jaya plays a critical role in the Indonesian 'logo map', an emblematic outline of the archipelago which exceeds the traditional function of the map as guide, coming to stand as a sign of national identity in its own right. Here Irian Jaya and Aceh serve to anchor the eastern and western extremities of the logo map, graphic analogues of the verbal dictum 'From Sabang [in Aceh] to Merauke [in Irian Jaya]'. Soekarno famously claimed that a child looking at an atlas could hardly fail to recognize that the Indonesian archipelago possessed a visual integrity. However, the apparent 'naturalness' of this logo-map is belied by its termination along with the border with Papua New Guinea, which is either represented in a grey tone, as a ghostly twin to the reality of the Indonesian province, or omitted altogether, disappearing off the map's edge.

Since 1962 the border has increasingly assumed a more concrete significance on the ground, both literally through the installation of cement boundary markers, and in terms of its effects on the populations on either side of the line. Contrasts in economic and educational opportunity, and in the rule of law and the rights of citizens, have recreated the border as a margin which Papuan people on either side have sought to play to their advantage, whether by fleeing repression or by seeking benefits not available in their own country. Papuan nationalists or separatists now insist that other considerations – ethnic, linguistic, and even racial differences – mark them out as distinct from other Indonesians, and that an independent West New Guinea would assume a Melanesian or Pacific identi-

ty. Armed resistance to Indonesian rule by indigenous Papuans in Irian Jaya has seen waves of refugees cross the border, particularly in the aftermath of two widespread uprisings in 1977 and 1984. Guerrillas of the Organisasi Papua Merdeka (OPM), or Free Papua Movement, continue to launch raids from bases within Papua New Guinea, generating a heightened politics of the border that frequently embroils not just Indonesia and Papua New Guinea, but also their common neighbour to the south, Australia. The symbolic power of this arbitrary line through the jungle is finally being matched by material consequences; yet if the border, slowly, has come to assume a more tangible and often deadly form, its significance and validity have also begun to be tested by the people who inhabit its margins. ■



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Frontiers of Death

Iban expansion and inter-ethnic relations in West Borneo

Oral histories often portray the rapid Iban expansion in north-western Borneo during the last centuries as a valiant struggle against powerful enemies. Western writers have taken up this 'aggressive' theme as well, spurred on by colonial accounts of 'rebellious' Iban, and European attempts to pacify them. Yet relations between the Iban and neighbouring ethnic groups were complex, varying between close co-operation and down-right hostility. To deal with such contradictory relations, a unique institution developed on these ethnic borderlands. It was called 'pintu bunoh', the door of killing, or 'pintu kayau', the door of raiding.

By REED L. WADLEY

Research Project

As the Iban expanded out of their homeland in the Batang Lupar river basin of Sarawak (now part of East Malaysia), they encroached on land occupied by other (often closely related) groups. Within Sarawak, for example, the Iban migrated into the Rejang river system in search of both new farmland and valuable forest products for trade, coming into conflict with the Kanowit and Kayan while themselves allying with Beketan foragers. Iban movement into what would become West Kalimantan also saw a mixture of conflict and co-operation. Some

groups (like the Belaban Bukit, Memayan, and Mandai) fled to other areas, while others like the Kantu' and the Embaloh remained and accommodated the newcomers (see: King 1976).

The meaning of *pintu bunoh* or *pintu kayau* differs depending on whom you ask – whether the person's ancestors lived along an inter-ethnic frontier or away from it in the 'tribal core'. For those who lived away from the frontier, *pintu kayau* best describes the practice. Here, a war leader or *tau' serang* (men who had the proper dreams to lead large war forces) would station his *manok sabong* (lieutenants, literally fighting cocks) in longhouses along the frontier, to guard against outside raiders. Within the tribal core,

pintu kayau was a threshold to be defended against enemies.

For those actually living on the frontier, the situation was much different. As you can imagine, a good deal of stress and worry would result from living next to hostile people who might rather cut off your head than say 'hello'. This was solved with the *pintu bunoh*, which in this context became a pact between frontier dwellers of otherwise hostile tribes. This pact was often made sacred and binding through a blood ceremony (*bekempit darah*) in which frontier leaders of each group adopted the other as brothers. As a result, these men were obligated to tell each other about raids by their own group against the other. They also refrained from raiding against each other, even into the tribal core. The frontier longhouses became neutral locations where the wounded of the enemy group could be treated.

Two examples show these characteristics quite clearly: A Dutch report in 1878 described an Iban man named Alau who lived in the borderland between the Iban and the Kantu'. He was one who 'never meddles in these troubles, but warns both sides of ap-



Victims of an old frontier
Iban head trophies acquired in inter-ethnic raids during the late 19th century.

proaching danger.' Indeed, when a Dutch patrol arrived to stop a large attack on the Kantu' by the Iban, Alau had just returned from passing information to the Kantu' (Mailrapport 1878). Little else is known about Alau, but he surely lived on a *pintu bunoh*.

The other example is that of Jinak, an Iban *manok sabong* who lived on the frontier adjoining the Embaloh population on the Leboyan River. His descendants today say he was the first Iban to settle next to the Embaloh, and the first to make peace with them. The blood pact he made bound him to refrain from hostile acts against the Embaloh and to provide them with information on Iban threats. If he or his Embaloh partners broke the oath, it is said, they and their descendants would be killed supernaturally. This oath was sorely

tested in 1882 when a huge Iban force of some 2,000 men attacked the Leboyan settlements, and burned three longhouses. The Embaloh sued for peace and ransomed their safety by giving the Iban six large and highly valuable ceramic jars. By all accounts, Jinak (and other frontier Iban) stayed out of the way, even though Jinak's cousin, Ngumbang, was the *tau' serang* of the force. (Jinak's son took part, apparently not feeling bound by his father's promises).

Today these inter-ethnic frontiers persist, although without the threat of war hanging overhead. Given the numerical dominance of the Iban, both the Kantu' and the Embaloh have made more accommodations to the Iban than the other way around. For example, the Kantu' may have adjusted their customary law to that of the Iban so as not to lose out in land disputes (Dove 1985). And most Embaloh speak Iban very well, while only those Iban who have spent much time with the Embaloh (such as in boarding school) can speak Embaloh. (The Iban and Kantu' languages are so closely related as to be dialects of the other, but Iban and Embaloh languages are not.) What is more, Kantu' and Iban, and Embaloh and Iban, continue to interact and socialize at rituals, on markets, and on other occasions. On the latter frontier, there are two entirely mixed Iban-Embaloh communities, and elsewhere a good many Iban and Embaloh continue to marry into each other's families. The power of Jinak's blood oath has endured also. Today it is interpreted to prevent conflict over land between two otherwise antagonistic Iban and Embaloh communities. ■

INTERVIEW WITH THE GUEST EDITORS FREEK COLOMBIJN & REED WADLEY

People

There is at least one essential contrast in their approach to frontier cultures. Intrigued with 'frontiers that move', Freek Colombijn emphasizes the conflict and tensions that arise between groups living along rather flexible borderlines. Those Reed Wadley concerns himself with are more stable in nature, and he prefers to stress the creativity that comes out of the mixture of cultures living in borderlands. He considers his identity as a descendant of Dutch, Cherokee, English, and Northern Irish ancestors on the American frontier, and his own experiences living for a period in a border region between the U.S. and Canada to have some influence on his research.

Freek was born in the Netherlands, a densely populated country with a strong historical relationship with Indonesia, and grew up in Haarlem, North Holland. From a young age he was fascinated with countries and peoples deemed exotic, and his first attraction to anthropology, historical studies, and Indonesia, in particular, was sparked after reading the book *Max Havelaar* by Multatuli, followed by Clifford Geertz's writings on agricultural issues in Indonesia. This specific interest was reflected in his first undergraduate fieldwork activities, which were performed in Indonesia.



Reed Wadley and Freek Colombijn

Reed found his way to anthropological studies of Indonesia, specifically the Iban people in West Kalimantan, via quite another route. American born, he grew up moving around a lot throughout rural areas of the western part of the United States. His parents were Peace Corps volunteers whose work eventually took them and their family to Malaysia for two years. Since then, his fascination with Southeast Asia remained but was not pursued academically until he began his PhD. He earned his MA at Arizona State University in 1988, for which he wrote his thesis on 'Headmanship and Reproductive Success among the Havasupai Indians of Northwestern Arizona'. His first fieldwork activities in Indonesia were conducted between February 1992 and June 1994, during which time he lived among and stud-

ied Iban communities of West Kalimantan, which produced a dissertation entitled *Circular Labour Migration and Subsistence Agriculture: A case of the Iban in West Kalimantan, Indonesia*. Presently he is a researcher at the IIAS working with colonial documents in archives both in The Hague and Jakarta with the intention of writing environmental and ethnohistories of the area where the Iban live.

When asked what relationship they have with the peoples they study, both Freek and Reed made reference to how their research activities and results affect their ongoing contact with their respective groups. Freek pointed out that one of the good things about fieldwork today is that it's quite easy for him to maintain contact with Indonesia by e-mail, so he can maintain a dialogue and get information from people after his re-

turn to the Netherlands. Not many foreign anthropologists have studied in Riau, on Sumatra, and Freek always shares the results of his research with his informants. He finds that their reactions, at times, are very critical because they like the debate and that he doesn't always concur with their own political activities. Through all of this, there is a mutual respect for each other. Reed hopes to bridge communication of his results with the Iban he has studied over the years by one day having his dissertation and other works translated into Indonesian. In the meantime, he has already noticed one effect his research has had on the Iban; namely, through his access to documentation he is able to tell them stories about their own past. He's noticed that the Iban have started to incorporate his findings into their own stories. It is important to them, he says, that they maintain contact with their past, as many Iban of the younger generations are losing touch with their own language and history because they are schooled outside the area.

Through their work as guest editors of this issue's theme section, Freek and Reed wanted to bring together authors from a broad sampling of regional and disciplinary backgrounds who could offer different perspectives on borderlands. ■

-(TC)

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Central Asia



AFGHANISTAN • KAZAKHSTAN
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 XINJIANG-UYGUR

Language Relations across Bering Strait

Reappraising the archaeological and linguistic evidence

In 1962, Morris Swadesh (1907-1967), the linguist, anthropologist and prominent McCarthy era victim best remembered for his much-debated theory of dating linguistic divergence by a cognate count on a word list of 'core vocabulary' known as 'glottochronology', wrote a paper entitled 'Linguistic relations across Bering Strait' (*American Anthropologist*, 64). With typical swashbuckling briskness, he attempted to show that the by then well-established Eskimo-Aleut linguistic family straddling the Arctic gateway to the New World was genealogically related to the Chukchi-Koryak-Kamchadal language family of Siberia, also known as 'Luoravetlan', a term derived from the Chukchi autonym meaning 'real human being'.

By WOLFGANG BEHR



Already in 1924, Edward Sapir (1884-1939) had mused about this imposing remote connection in a letter to Alfred Kroeber (1876-1960), yet little substantial work had ensued. Even earlier, an intra-Siberian long distance link between Chukotko-Kamchatkan and Uralic (sometimes including 'Altaic') had been proposed by Martin Frobisher (ca. 1535-1594), the Elizabethan explorer of the Northwest Passage, which was resuscitated by the eminent Danish linguist Rasmus Rask (1787-1832), and further developed by such illustrious scholars as Christiaan C. Uhlenbeck (1866-1951), Aurélien Sauvageot (1897-1988), Roman O. Jakobson (1896-1982), Karl E. Bouda (1901-1982), Demitri B. Shimkin (1916-1994), and Knut Bergsland (1914-1998), in various impressionistic papers during the 1940s and 1950s.

Slightly altering Swadesh's title, Fortescue sets out on a full-fledged study of the linguistic typology and prehistory of the languages clustering around the Beringian bottleneck. Once again contributing to, and making excellent use of the tremendous recent progress in the linguistic reconstruction of all language families involved, Fortescue also draws upon the rapidly accumulating body of archaeological and genetic evidence to develop integrated scenarios of the 'Greater Beringian' past. The book's central thesis is that Eskimo-Aleut, Uralic, Yukagiric, and, with certain reservations, Chukotko-Kamchatkan (including Itelmen), all derive from a common 'Uralo-Siberian' (US) ancestor, believed to have been spread out over a more southerly Siberian habitat between lake Baykal

and the Sayan region some 8000 years BP. The speakers of the proto-languages are thought to have migrated from this forested interaction zone to their present locations in successive, partly overlapping northward movements along the great riverine pathways of Siberia during the late Mesolithic.

Wise enough to consider proof of the US hypothesis by exclusive recourse to the comparative method impossible, Fortescue combines straightforward historical reconstructions of each family with diagnostic bundles of typological features. This generates complex linguistic profiles, which may indicate divergence from a common ancestor, or in less favourable situations, of prolonged contact. The US ancestor, crystallizing through lexical correspondences detailed in several hundred cognate sets, is thus not conceived of as a proto-language *sensu stricto*, but as a 'mesh' – a cover term for anything ranging from *Sprachbunds*, to mixed languages to 'conventional' proto-languages. The mesh concept, obviously again inspired by Swadesh's use of the term ('The mesh principle in comparative linguistics', *Anthrop. Linguistics*, 1.2 (1959); not quoted) has to be sharply distinguished from megalocomparativism in the vein of Ruhlen and his followers. Pushing the comparative method as far as it goes, combining it with non-trivial clusters of typological properties, and integrating the results into a geographical framework, brings to mind the work of the late Mantarô J. Hashimoto (1932-1987) on 'typo-geography' and 'language diffusion on the Asian continent'. It is doubtful, however, whether Fortescue's morphosyntactically oriented approach would be equally well applicable to the lin-

guistic families Hashimoto was most concerned with – Sino-Tibetan, Tai-Kadaic, 'Altaic', and Austroasiatic – since their descendants are morphologically rather impoverished, and thus offer less surface hold for the unravelling of remote genealogies.

Delineating the characteristics of the envisaged hyperborean mesh naturally implies consideration of many unrelated language families or meshes, both to the south of US (Tungusic, Nivx, Yeniseian, Mongolic, Turkic, Koreanic, Japonic) and in the New World (Eyak-Athabaskan-Tlingit + Haida, i.e. Sapir's 'Na-Dene', Salishan, Wakashan, Chimakuan, i.e. Frachtenberg's 'Mosan'). Fortescue does an excellent job of comparing data from many non-US languages with his framework of diagnostic US typological parameters. He occasionally invokes contact-induced remote convergence beyond US as an explanatory device, thus necessitating mind-boggling time frames. Yet he is consistently modest enough to stress the hypothetical character of such speculations. The book may therefore be regarded as a well-balanced plea for the further integration of linguistic typology into the study of historical linguistics, and, with its inclusion of archaeological data, as an enlivening interdisciplinary approach to 'long-range' linguistics beyond the prevailing interecine atmosphere.

Fortescue's decision not to place too much emphasis on mitochondrial DNA studies, without assuming a totally defeatist position on prehistoric population genetics, seems fully warranted in retrospect. The widely popularized correlation between Greenberg's tripartite linguistic (from Amerind to Na-Dene to Eskaleut) New World entry theory with haplotype group distributions during the early and mid-1990s always seemed simply too good to be true. It has meanwhile given way to a bewildering variety of competing analyses based on much increased sample sizes, and extending to nuclear DNA and Y-chromosome polymorphisms. During the last five years almost every conceivable settlement scenario from an early single entry to complex back- and forward movements correlating with up to ten distinctive haplogroups has been enter-

tained in the literature (cf. M.V. Mousalve et al., *Proc. Roy. Soc. London*, B, 266/1434, 1999; Y.B. Starikovskaya et al., *Am. J. Hum. Genet.* 63.5 (1998); T. Schurr, *American Scientist*, (May-June 2000)). What is becoming increasingly clear is, it seems, an old truism: while geographical distance of populations tends to correlate with genetic proximity, there is no clear-cut relationship between genetic distribution and linguistic affiliation. This caveat also applies to another much quoted coincidence between genetic arguments for an early colonization of the Americas and linguist Johanna Nichols' assumption (*Language*, 66 (1990)) that the diversity of North American Indian languages would require a time depth of at least 35,000 years BP, and must thus long predate the Clovis (before 13,500 BP) and even the more recently recognized Chilean Monte Verde (before 14,500 BP) archaeological horizons. As Daniel Nettle has shown (*Proc. Nat. Acad. Sci. USA*, 96 (1999)), Nichols' linguistic argument is flawed, since it assumes that language stock diversity accrues diachronically at a constant rate, while empirical models and simulations would predict that, if anything, the contrary was the case.

Throughout the book, Fortescue stresses that, the chronic dischronicity and dislocation of genetic and linguistic affiliations in the Beringian, and, indeed, the entire Pacific rim area, reflects the common occurrence of wholesale language shift, sustained interaction or admixture, and, indeed, many instances of language extinction. Much of this was conditioned by the subsistence patterns of small-scale hunter-gatherer populations moving back and forth over a vast territory. The varying climatic conditions, generating sharply limited intervals for passages to the New World, as well as temporary cul-de-sac refuges on the American side of the bottleneck, constitute unique diachronic slots and spatial points of reference. They are precious parameters for the modelling of the interaction between population and language movements in prehistory, to be tested in other linguistic areas. Fortescue convincingly shows that the patterning of shared, but globally aberrant linguistic properties on both sides of the Bering Strait bottleneck, is suggestive of some four or five separate entries into the New World. There the 'funneling turbulence' caused the periodically available narrow land bridge, would have resulted in linguistic mingling in the 'residual zone' around the intake side, and in the accelerated fanning out of unusual traits into the vast 'spread-zone' of the Americas on the output side.

If there is any drawback to this exciting book, it is the unpleasant typography of its hastily edited com-

puter printout. There are numerous typing errors, missing references and more suchlike mistakes, but it seems that this occasional sloppiness never affects primary data. The poor layout is more painful with the fifty-three useful hand-drawn maps (pp. 252-304), some of which plot the geographical distribution of the languages over time (nos. 1-8), others showing the clustering of the crucial typological feature bundles (nos. 9-53). Finally, the three-page general index should have been supplemented by an *index verborum*, including protoforms.

On balance, this brave, but prudent book deserves to be read by specialists from all sciences dealing with the prehistory of Trans-Bering Strait contacts as well as by historical linguists interested in methodologies of deep comparison. And if all these theoretical trajectories of remote relationships strike the reader as too elusive to be easily palatable, I recommend reading the book against the canvas of Fred Mayer's wonderful photographs of the 'forgotten peoples', with whom Fortescue is dealing as a sober linguist should (*Vergessene Völker im wilden Osten: Sibirien*, Zürich: Scalo (1993)). Peoples, whose quickly obsolescing languages are of paramount importance for a fuller understanding of Eurasian prehistory and settlement in the Americas. Peoples, it must be added, whose chances for linguistic and ethnic survival over the next decades are deplorably poor. ■



– Michael Fortescue, *Language Relations across Bering Strait. Reappraising the Archaeological and Linguistic Evidence* (Open Linguistic Series), London and New York: Cassell (1998), x + 307 pp., ISBN 0-304-70330-3.



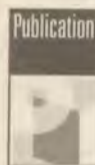
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Himalayan Trade from Outside In

Wim van Spengen's thoughtfully researched and carefully-written monograph is a useful addition to the growing corpus of literature on the Tibeto-Burman peoples of the Himalaya and their economies. In 'Tibetan Border Worlds', the author's stated objective is to 'lay bare the geostructural characteristics of a particular regional history' (p.52), in this case that of the Nyishangba, an ethnically Tibetan trading community whose homeland is the Manang district of west-central Nepal.

■ By MARK TURIN



In the first chapter, Van Spengen takes the reader on an intellectual journey through the various theories which engaged him prior to fieldwork, including his self-confessed 'flirtation with world-system theory' (p. 3). The author succinctly elucidates the strengths and weaknesses of a sometimes bewildering range of intellectual viewpoints (with a particular focus on Braudel and the Annales school) and concludes that 'we should avoid a situation in which theory becomes the weapon of argument' (p. 8). He also appears to suggest that geographers would do well to read a little anthropology and history: 'geography as a discipline has much to gain by a regional point of view in which the historical experience of human groups is thoroughly embedded' (p. 8) and even that they might 'think' more ethnographically when conducting their fieldwork, thereby restoring 'synthetic description to its proper place in regional geography' (p. 14).

With this theoretical backdrop, then, chapter two sets the historical and political scene. This section will be of greatest interest to readers unfamiliar with the details of the emergence of the Tibetan state and the often-changing alliances between rulers in the region, even though at points it reads rather like an annotated bibliography (cf. pp. 29-30). Following Macdonald, Van Spengen comes to the pertinent conclusion that in defiance of Chinese and Indian attempts to claim the area as their own, the 'Himalayan region has functioned in the past not merely as a barrier but as a geographical region in its own right' (p.50). The author's emphasis is welcome: Himalayan ethnic groups and their cultures are indeed viable cultural entities in their own right.

The following chapter deals with the regionality of Tibet. The author contends it 'never developed beyond a cell-like structure, dominated by a hierarchy of greater and lesser monasteries', at least in a 'regional-organizational sense' (p. 70). Van Spengen's argument is clear and convincing: he suggests that monasteries formed a 'substitute for urban life' and makes an insightful distinction between regional exchange and long-distance trade. Whereas the former had been linked to lesser monasteries, the latter had been concentrated in newer

towns and large fairs. State formation, particularly in the nineteenth century, influenced trade flows and even reshaped the 'frontier' character of Tibet, which was being replaced by 'contending imperialist spheres of interest, ultimately leading to a Chinese-dictated Indo-Tibetan boundary in the Himalayan region' (p. 98).

Entitled 'The Geohistory of Tibetan Trade', chapter four offers a detailed account of barter and trade in tea, wool and luxury goods. Van Spengen demonstrates his wide reading and careful research by presenting fascinating examples and first-hand accounts of traders in the region. The contrast between the trade in tea, 'an inward-looking affair', with that of wool, 'an outwardly directed phenomenon' (p. 110), is an important one. The facts speak for themselves: by 1944, wool made up 90 per cent of Tibet's annual export some of it even reaching America (p. 118).

The involvement of organized religion with trade is also referred to in this chapter, but Van Spengen is careful not to jump to conclusions: 'It is quite likely, though not proven beyond any doubt, that the rise of the Gelukpa order in Central Tibet, and its consolidation into a kind of ecclesiastical state in the seventeenth century, was at least partly related to the wealth generated by long-distance trade' (p. 135). During this chapter, the emphasis has shifted from a discussion of traditional barter and exchange to an examination of the networks of long-distance trade. The scene is now set for the introduction of the protagonists: the Nyishangba of Manang.

In the style of a more traditional ethnographic account, chapter five locates the Nyishangba in their historical, geographical, and cultural setting. According to Van Spengen's analysis, trade became the 'single-most important determinant of village life' among the Nyishangba, almost an obsession which he sees as precipitating 'an overall decay' in more traditional life (p. 162). A feature particular to the Nyishangba, and therefore worthy of focus, is their 'southward-bound trading network' (p. 172) which existed on a far larger scale and much earlier than among other Tibeto-Burman ethnic groups, with the possible exception of the urban Newar.

The remaining chapters demonstrate how and to which extent the Nyishangba integrated themselves into wider trading networks in gener-

al, and into the Southeast Asian capitalist economy in particular. Only after individuals and small groups returned to Manang with money in their pockets and stories of trading possibilities beyond the border did larger groups set out to 'emerging centres of urban colonial activity' (p. 175) such as Calcutta, which by the 1920s had already become the single most-important site for Nyishangba traders. Transport technology also played a central role: what trains have done to facilitate intra-continental travel around 1900, planes achieved half a century later. In the 1950s, the trading horizon for many Nyishangba included previously unimaginable destinations such as Bangkok and Singapore. Van Spengen describes this period as one of 'incipient...capitalist activity in the fullest sense of the word' (p. 203). The Nyishangba position was further enhanced in the 1960s, when they benefited from government trade policies, thus profiting from the well-established networks, relationships and commercial infrastructures they had built throughout South and Southeast Asia. Van Spengen's account of the Nyishangba trading prowess extends to the late 1970s, by which time the most adventurous of the traders were making the most of the possibilities afforded by the growth of Hong Kong.

Although painstakingly researched and very well written, *Tibetan Border Worlds* is not free of problems. The most important issue is one of structure: the author has in fact written

two equally interesting books, one on trade (the first 144 pages) and one on traders (the last 90 pages). Only in the very final pages of his study does he bring his theory and the wider context of Tibetan history together with the ethnography of the Nyishangba as a case-specific trading community. It does seem that Van Spengen has consciously opted to keep them apart until the end, a feature which may frustrate some readers. Adventure-story one-liners such as: 'this study is the outcome of a journey through lands but dimly known and books long shelved for posterity' (viii) and those about Tibet: 'on these high tablelands roam a few hardy nomads' (p. 18) may rankle with some Tibetologists, whereas the poor reproductions of the maps (p. 43 and 63) are a little off-putting in a geography book. Whilst the work is analytically written, it contains occasional lapses into generalizing soundbites and sometimes slightly obfuscating terminology.

The ethnographic component in *Tibetan Border Worlds* is based largely on a three-month fieldwork trip in 1981. The standard structure of such a book is such that history stops when ethnography takes over, so here the ethnography is in need of an update. Nineteen years is a very long time for a community of dynamic and fast-moving traders, and Nyishangba entrepreneurs are at present engaged in such diverse trades as pashmina export, Internet start-ups, hotel management, and money laundering. We

can but hope that the author will find a way to return to the hills of Manang, to the carpet factories of Kathmandu and to the computer fairs of Southeast Asia and provide us with an insightful update into the lives of these unstoppable traders. ■

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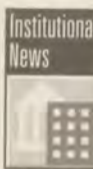


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Eurasian Studies in Russia

The Center for Eurasian Studies 'Ra' (CES) is a research unit residing under the Faculty of History and International Relations. The 'Center', maintained by resources of the Department of Regional Studies and International Relations, Volgograd State University, is the sole educational unit in southwestern Russia specializing in Eurasian (post-Soviet) regional studies. The department has an extensive network of research contacts in Russia, the new independent states (including Kazakhstan, Kirgizstan, Tajikistan, Ukraine), and other countries (Iran, Norway, Switzerland, and the USA).

■ By SERGEY GOLUNOV



The 'Center' is located in the Volgograd region, which is part of the South Volga area (the ancient name of the river Volga is the Ra) and is, from a strategic point of view, uniquely situated at the crossroads of very important communication routes that connect Central Asia, the Caucasus, Ukraine, and the Caspian and Black Seas. It is itself a zone of intensive contacts between different religions (Orthodox, Muslim, and Buddhist civilizations), and different national groups (Russians, including Don Cossacks, Tatars, Kalmyks, Chechens, Azeris, Armenians, and peoples of Daghestan). Similarly, a good part of the Russian-Kazakh border, which is the sole example of a 'transparent' border between European and Asian, Christian, and Muslim civilizations, is situated in this region.

At present, the above-mentioned contacts are brimming with prospects (including for international and in-

terregional co-operation), but equally contain certain aspects that can create serious problems for regional, national, and even international security. To name but a few of these: illegal migration, contraband drugs and arms, and exacerbation of ethnic tensions.

Thus, the Center's research interests apply to different aspects of political, economic, cultural, and other forms of interaction between subjects and structures (e.g. regional and state authorities; economic, educational, and other organizations; national groups; and individuals) with different backgrounds in regard to civilization, ethnicity, and culture. Special attention will be paid to consequences of this interaction for regional security and co-operation. This does not mean that the geographical limits of the Center's research interests are restricted to the South Volga area. On the contrary, the CES especially encourages interdisciplinary studies that use empirical material about the area for comparative and theoretical studies.

The Center's researchers have extensive experience organizing ethno-

graphic expeditions (M. Ryblova), and ecology monitoring programmes (A. Porokh). At the moment, CES research fellows are involved in three projects supported by grants. These projects are: the 'Religious organizations in the South Volga region in the twentieth century' (O. Red'kina, S. Golunov), 'Ethno-cultural features of the population of Volgograd region', and 'Russia-Kazakhstan borderland: conflict and co-operation' (S. Golunov). ■

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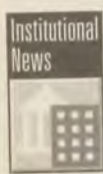
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CAMBRIDGE, UNITED STATES

New Tibetan Studies Research Center

On 20 September 2000 the formation of the 'Tibetan Buddhist Resource Center, inc.' (TBRC), a non-profit, educational service organization, was formally announced. The TBRC is a non-sectarian and non-political entity that is located in Cambridge, Massachusetts.

By E. GENE SMITH



The Center's primary mission is to extend and enhance access to the Tibetan literary heritage so as to advance scholarship in Tibetan studies.

With this major cultural materials initiative, the Center seeks to serve scholars of Tibet and Tibetan Buddhism, independent researchers, lineage holders, practitioners, and translators. The Center's activities in acquiring Tibetan publications from India, China, Nepal, and Bhutan have already made it one of the most comprehensive and diverse libraries of Tibetan texts in the world.

In fulfilling its mission to preserve and broaden the availability of Tibetan texts, the TBRC is developing a

comprehensive bibliographic support and document delivery system for Tibetan material on the Internet. Any library or individual, worldwide, will have access to texts in much the same way as had they been at the Library of Congress or another great research library. In fact, this system will offer an even greater accessibility, as the user will not have to look through so many volumes of a collection to find a single text, because the TBRC bibliographic reference will be provided to a much deeper level of granularity.

The Center has begun to prepare scans of Tibetan texts as requested for scholarship, translation, or practice. Ultimately, Tibetan books will be made widely available as downloads from our web site, or on compact disk. Our first CD sampler containing twenty-seven bibliographic

volumes – representing almost 7,500 folios of traditional Tibetan text – is available by e-mail on request (see address noted below). Preservation scanning will begin shortly, as many of the Tibetan books published in India from 1961 – 1971 are already rapidly disintegrating.

The prototype database with pilot search interface that is currently mounted on the TBRC web site will eventually serve as an on-line public access catalogue to the TBRC collection. Scholars should note that errors in data input have not been corrected for the prototype version. Some Tibetologists will have seen this database in its previous 'askSAM' manifestation or as the 'TibStud' programmed version of the Tibetan studies database, at the Trace Foundation, New York. To date, the test data is still limited largely to the teachers and works of the Gelukpa tradition. While the prototype does not yet display the reference sources from which the information is drawn, it may suffice to give some steering to colleagues.

Eventually, there will be a link to the Library of Congress bibliographic record through the call and card numbers and MARC cataloguing. A controlled subject thesaurus with tables of terms in Sanskrit, Tibetan, English, and occasionally Chinese will be installed. Other features planned for the system include: geographic coordinates of the monasteries and hermitage sites in which teachers were previously active, links from commentaries to the original texts, primary sources for all the database information, Unicode compliant Indic diacritics, and special facilities for Tibetan script in the database.

The TBRC will be working closely with the Tibetan automation projects developing at the University of Virginia. It is our hope that we will have a seamless interface with David Germano's Samantabhadra and Tibetan encyclopaedia projects.

Funding for the Tibetan Buddhist Resource Center and its projects is anticipated to come from humanities foundation grants as well as grants from Buddhist foundations. Support for the formation of the TBRC has been made possible through grants from the Bodhi and the Vajrakilaya Foundations (whose web sites can be found below).

In conclusion, the TBRC is committed to providing integrated, open system research tools for Tibetan texts using international standards which can be used by individual scholars as well as other libraries worldwide, with the intention of advancing scholarship across all the disciplines and traditions in Tibetan Studies. ■

For more information:

- [Http://www.tbrc.org](http://www.tbrc.org): to download Tibetan books (electronic versions)
- E-mail: info@tbrc.org: to request Tibetan texts and/or references not found through the research interface, make library appointments, and order copies of the CD sampler.
- The Bodhi Foundation: [Http://www.bodhi.org](http://www.bodhi.org)
- The Vajrakilaya Foundation: [Http://www.padmasambhava.org](http://www.padmasambhava.org)

Dr E. Gene Smith, a retired foreign service officer of the US Library of Congress and independent researcher on Tibet, is Executive Director of the Tibetan Buddhist Research Center. E-mail: gsmith@tbrc.org

TIBETOLOGICAL COLLECTIONS & ARCHIVES SERIES

This article on the Tibetan Buddhist Resource Center in Cambridge, Massachusetts, written by Dr E. Gene Smith is the fourth contribution to a series devoted to important projects on cataloguing, 'computerization' (inputting and scanning), editing, and translation of important Tibetan language text-collections and archives. In this Tibetological Collections and Archives Series, various colleagues briefly present their initiatives to a larger public, or 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 editors 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 way of regular updates.

The next contribution in this series will be by the TCAS editor on the Bon Virtual Library Project (erroneously announced for this issue in the IATS conference report of Newsletter 23).

HENK BLEZER

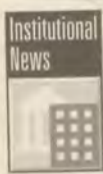
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Circle of Tibetan and Himalayan Studies

During the past two decades, interest in the Tibetan and Himalayan civilizations has grown from a fringe phenomenon, led by a relatively small group of scholars and aficionados, to a major component in Asian Studies departments at universities worldwide. This has manifested itself in swelling numbers of students, a large volume of academic publications covering a broad range of facets of the cultures of Tibet, Nepal, Bhutan, Ladakh, and Central Asia, a substantial public interest in exhibitions of Tibetan and Himalayan arts, as well as in an increasingly sophisticated level of discourse in the media.

By ULRICH PAGEL



The School of Oriental and African Studies (SOAS) announces the launch of the Circle of Tibetan and Himalayan Studies. In essence, the Circle is a collaborative initiative aimed at promoting, co-ordinating, and publicizing the study of Tibetan and Himalayan culture in London. For a variety of historical, political, and cultural reasons, London has long enjoyed a prominent place in Tibetan and Himalayan Studies. Apart from the scholarly focus provided by the SOAS, London

is also the home of a number of important national collections of Tibetan arts, crafts, and literature. The British Library, for example, is the largest repository of Tibetan manuscripts and blockprints in the West. The British Museum contains many paintings, sculptures, and artefacts of great rarity and cultural importance. Furthermore, London stands at the centre of a burgeoning trade in Tibetan and Himalayan antiquities. Its galleries routinely exhibit some of the finest specimens of the region's art and attract many hundreds of visitors each year. In addition, London has become the politico-cultural hub for a wide range of non-governmental

organizations concerned with the preservation of the Tibetan culture and the welfare of its people in India and Tibet.

The aims and objectives of the Circle address a wide range of concerns: first, it serves to co-ordinate events and lectures pertaining to Tibet and the Himalayas in the greater London area. In spite of the pronounced interest in Tibetan and Himalayan cultures, there is no single forum in London to promote, co-ordinate, and integrate the diverse areas of personal and scholarly engagement with Tibet. Announcements of talks and seminars are often circulated to a restricted number of participants, exhibitions come and go without being brought to the attention of the resident Tibetological community, liaisons between galleries and, both scholarly and curatorial expertise, is rarely co-ordinated in a proper framework and often depends on personal contacts. In order to remedy this rather unsatisfactory situation, there is a strong case for the creation of a Tibetological centre – open to all individuals, institutions, and interest groups concerned with the preservation and study of the Tibetan cultural heritage, having as its task to establish an arena for Tibetan studies and to provide regular lines of communication between its participants.

Once reliable channels of communication have been established, the Circle will then endeavour to integrate the various interests of scholars, curators, collectors, and aficionados in order to create a lively forum for

discussion and intellectual debate. Particular emphasis will be given to education as it seeks to facilitate and increase student exposure to expertise held at the participating institutions. The intellectual focus of the Circle consists of a series of seminars and talks hosted by the School of Oriental and African Studies. The content of these presentations will cover a wide range of topics pertaining to Tibetan and Himalayan studies, including art, archaeology, architecture, history, language, music, and religion. In order to ensure adequate breadth and quality, the appointment of speakers will not be confined to residents of the United Kingdom, but include scholars from continental Europe and the United States. The seminars will take place at regular intervals and it is hoped to have at least four speakers per annum. Finally, the Circle's brief is to establish links with other seminars and research initiatives. Contacts have already been established with the Circle of Inner Asian Art (at SOAS) and the Shalu Project (Paris) as well as with a number of other projects in continental Europe and the US.

The inaugural lecture of the Circle took place during London's Asian Art Week on 13 November 2000 in the Brunei Gallery of the School of Oriental and African Studies. It was delivered by Prof. David Seyfort Rugg, who spoke on research perspectives in the fields of Tibetan, Himalayan, and Inner Asian studies. Breathtaking in scope and in detail, the speech delivered by Prof. Rugg discoursed on the cultural cohesion of the Ti-

betto-Himalayan regions and highlighted several themes that urgently demand scholarly investigation. Attended by well over 200 Tibetologists, collectors, and aficionados of Tibetan culture, the lecture constituted the *de facto* launch of the Circle's activities and laid the foundation for future events as well as for academic and institutional collaboration.

In order to enhance its profile and to promote inter-personal communication between its members, the Circle will seek to organize, when and if appropriate, public events structured around special exhibitions hosted by affiliated institutions, galleries, and supporters. Typically, these will be complemented by audiovisual presentations on selected aspects of Tibetan and Himalayan culture and may include musical or theatrical performances.

The bedrock of the Circle's funding comes from a group of patrons who seek to express their interest in and support for Tibetan and Himalayan studies through an annual subscription fee. Donations will be acknowledged publicly. General membership is free of charge. Additional funds will be raised from the participating institutions and through grant applications submitted to higher education funding bodies. ■

For information or inclusion on the Circle's mailing list contact:

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OBITUARY:

Hugh Edward Richardson

(1905–2000)

People



The field of Tibetan studies is mourning the recent death of Dr Hugh Richardson, probably the greatest living authority on Tibet. He was both a scholar and a link to the days when British Indian diplomats served in the Tibetan capital, Lhasa. Born in Fife, Scotland, in 1905, Richardson was the son of a British Army officer and grandson of an Indian Civil Service officer. Educated at Glenalmond School and Keble College, Oxford, where he read classics, Richardson himself joined the Indian Civil Service in 1928. In 1934, after two years service in a district in what is now Bangladesh, he transferred to the Foreign and Political Department of the Government of India, which was, in effect, India's diplomatic service. Posted to Baluchistan, he served under Sir Basil Gould, who was soon to be appointed Political Officer for Sikkim, Bhutan, and Tibet.

Richardson had already developed an interest in Tibet, learning Tibetan from a servant and crossing the border into Phari in southern Tibet while on leave from the ICS. His chance to serve in that land came when he was appointed to the post of Gyantse Trade Agent – in effect, British Indian representative in Tibet – in July 1936. But greater responsibilities were in store for him. Richardson was soon called on to accompany Gould on a mission to the Tibetan capital of Lhasa, and when Gould departed in February 1937, Richardson remained in Lhasa as the first Head of the newly established British Lhasa Mission. He was to spend around eight years in Tibet in total, most of it in Lhasa, before his final departure in September 1950, after the Chinese invasion of Tibet. His last years there were in the service of the newly independent Indian Government, and he was proba-

bly the last British official to occupy an important Indian diplomatic posting.

While Richardson recorded at the time that his position in Lhasa involved 'not much work and plenty of time for reading, walking and the occasional swim in the river', his superiors observed that he was an expert at those tasks 'which are not exactly work, although they are apt to consume a good deal of energy and patience' and that 'he has identified himself more closely with Tibetans and Tibetan affairs, and... gained more insight and respect, than any Englishman [sic] since the time of Charles Bell' [Political Officer Sikkim 1908–1920].

Richardson was in fact, a proud Scotsman, a good judge of bag-piping, and a member of the Royal and Ancient Golf Club in St Andrews, where he lived in retirement with his wife Huldah (d.1995). A modest, but upright and commanding fig-

ure, precise in his speech and judgement, Richardson devoted his life after 1950 to the study of Tibet, and subsequent generations of Tibetan scholars owed much to his expertise. He was always as careful and considerate in his replies to enthusiastic amateurs as he was to specialists, while preserving the highest academic standards of enquiry. Though primarily a 'gentleman scholar' of the old school, Richardson was active at a number of universities, including a period as visiting professor at Seattle, where he established a tradition – now threatened – of Tibetan Studies. In the 1990s, his scholastic contribution was recognised with the award of an honorary doctorate from St Andrews University.

Richardson was also active in the Tibetan political cause. He recalled that, 'in all practical matters the Tibetans were independent...[but] the British government... sold the Tibetans down the river... I was pro-

foundly ashamed of the government.' Thus he was a prime mover behind the founding of the Tibet Society of the UK in 1959, and he maintained close links with the Tibetan exile community. The current Dalai Lama himself described Richardson as, 'very precious to us'.

He is survived by his scholarship. Among the key works left to us, are:

- *High Peaks, Pure Earth: Collected Writings on Tibetan History and Culture*, a collection of Richardson's major articles, edited by the late Michael Aris, which includes his 1945 report for the Government of India, *Tibetan Precipis*.
- *Ceremonies of the Lhasa Year*, London: Serindia (1993).
- *A Corpus of Early Tibetan Inscriptions*, London: Royal Asiatic Society (1985).
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Dr Alex McKay
SOAS, London, UK / IIAS,
Leiden, the Netherlands
14 December 2000



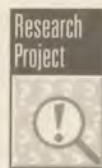
Hugh Richardson
at Dekyilingka, Lhasa

FROM THE FIELD

Learning Himalayan Body Parts

It was four years ago, in late November or early December, that I was sitting outside on a bamboo mat facing the eastern Himalayas. Beside me sat Rana Bahadur Thangmi, a respected shaman and village elder, and the father of my host. I had been staying in his son's house for a few weeks, orientating myself and beginning to learn the Thangmi language.

By MARK TURIN



In the late morning sunlight of that day, I decided to try out my first full Thangmi sentence. Thangmi is a Tibeto-Burman language with a complex verbal agreement system, making it rather difficult for an

outsider just to pick up. In the time that I had been there, I had collected a wide range of linguistic and ethnographic data, and was now ready to try some of it out. It was a Saturday so the village children were home rather than at school, and the area around our house was buzzing with activity. Rana Bahadur looked regal and dignified in a bright red woollen hat as he shared a home-rolled cigarette with his wife. I had decided on my practice sentence: it was to include a subject, an object, two adjectives and, of course, one of those difficult verbs. I looked at him and chose the correct personal pronoun, a respectful form,



The man I insulted.

and then made it into a possessive form. I recalled the adjectives for red and beautiful, the noun for hat and the suitable ending of the verb 'to be'. In short, I was ready.

'O respectful father, village elder and shaman of high-standing...' I proclaimed unnaturally loudly in my 'I'm speaking to a foreigner voice', '...your red hat is beautiful'. My first sentence was complete. The reaction: silence, total silence. Women's mouths dropped, hands went up to cover eyes in shame, children stopped pulling the legs off beetles, and men turned to look at me. Rana Bahadur glanced up from where he was drawing a map in the earth with a stick. 'What did you say, my new grandson?' My accent was probably difficult to follow. After all, they had never heard a white man speak their language before. Moreover, he was a little hard of hearing. 'Your red hat is beautiful' I said again, but this time with conviction and satisfaction, pronouncing every syllable as clearly as I could. Silence again. Tortured beetles fell to the ground. Rana Bahadur began to shake his head slowly and let out a deep sigh. He was most definitely not amused.

'Grandson', he finally said in Nepali so that I would fully understand, 'your country is a long way away'. He started most sentences like this, so I was not unduly concerned. 'And you have made a great effort and sacrificed much to come and live with us' he said. Nothing untoward so far. 'And now...', he continued, 'you have the nerve to insult me in front of my family and my village...have you no

shame?'. My contentedness at my linguistic achievement withered as it dawned on me that I hadn't said quite what I had intended to say. As the giggling started and as children began to whisper to each other and point at me, I desperately looked around for assistance. A young man, about my age, was peering down from the porch of the house in front of which I was sitting. He was shaking his head with a mixture of disgust and pity. Making eye contact with him, I gestured incomprehension with my hands. In answer, he shook his head as he pointed to his hair and then nodded as he pointed to his groin. My first Thangmi sentence hadn't come out as planned.

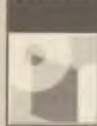
I spent the rest of the afternoon apologizing and attempting to undo what I had said. Thankfully, Rana Bahadur, being a considerate man, forgave my linguistic transgression. To this day though, my Thangmi friends giggle whenever I say 'hat' in their language. After a few glasses of the local firewater, however, I can't remember for the life of me whether *tuturi* or *tupuri* means 'hat' or...well, you know. ■



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South Asia



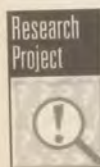
BANGLADESH • BHUTAN
INDIA • NEPAL
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Photographic Prints at the Kern Institute, Leiden

The Bhandars of Sarahan

In our huge photo collection on the art and archaeology of South and Southeast Asia are 157 photos taken by the Indian photographer Babu Pindi Lal. During his work for the Archaeological Survey, Lal was given the adventurous but difficult task to accompany Dr A.H. Francke on the very first scientific exploration into 'Indian Tibet', starting from Simla in 1909. His photographs are a unique testimony to the antiquities and people of the former hill state of Bashahr and the frontier districts of Jammu and Kashmir. We will focus on two photographs which, once seen, immediately 'stick to the mind': the Bhima Kali Temple complex at Sarahan (Himachal Pradesh, India) and a group photo showing Raja Shamsher Singh, royal resident of that complex.

By GERDA THEUNS-DE BOER



On 14 June 1909, Francke's small but well-equipped caravan left Simla to travel up the Sutlej Valley through the princely hill-state of Bashahr. Only two months before, the Director-General of Archaeology, Dr J. H. Marshall, had asked Francke, then attached to the Moravian mission in the Ladakh and Lahul area, to enter the service for an eighteen-month period. Francke's knowledge of both the history (*A history of Western Tibet*, London, 1907) and the art history of western Tibet made him the ideal expedition leader. In addition, he was acquainted with the required languages.

Francke planned to proceed with his tour from Bashahr state into Spiti (visiting a Tabo monastery) and to enter into Ladakh by crossing the Pharang Pass (an altitude of 5,600m!), the Phologongkha Pass, and the Thaglang Pass. At Leh he turned westwards in the direction of Srinagar. This breathtakingly beautiful route, once more traversing three

passes, is very well-known to tourists nowadays. In fact, they walk in Francke's footsteps without knowing it when they are visiting the monasteries in Basgo, Likir, Alchi, and Lamayuru, the Maitreya rock-cut in Mulbekh, and proceeding in towards Srinagar by passing Kargil, Dras, and Sonamargh. On 16 October, Francke finally reached Srinagar. A detailed personal and scientific account of the exploration may be found in Francke's *Antiquities of Indian Tibet*.

An 'out of India' feeling

Let us turn back to 23 June, the tenth day of the expedition. The caravan left Gaura village after a sleepless night because of the villagers who 'sang without a break through the whole of the night', as the festival of prayers for a good harvest was taking place then. Walking was still pleasant, as the mountains were wooded and the views charming. They gradually climbed up to 2000 metres leaving Simla 184 kilometres behind them. In the afternoon, they reached Sarahan, the old capital of Bashahr state. There, Raja Shamsher

Singh expressed his wish to have tea with the expedition team at their bungalow. The raja, then at the age of seventy, was carried in a litter by several of his subjects. He 'asked us first to take a photo of himself, and then to go to the other side of his palace and take a general view of it from there' (see both photos). Although Francke mentions the presence of an ancient Kali temple inside the compound, he consequently refers to the Bhima Kali residential complex as a palace and qualifies it as 'one of the finest specimens of hill architecture'. In fact, this complex is so special, so totally different from the 'classical' North Indian temple style that, looking at it, we experience an 'out of India' feeling.

There is a strong sense of unity in the complex. All its buildings are constructed with layers of timber - often from the *cedrus deodara* - alternated with *terra pisae*: a filling material composed of rocks and pounded earth. The slightly concave roofs of slate or wooden shingles and the harmony in the succession of high and low within the subsidiary buildings give the complex an idea of springing, but still with perfect balance. Two impressive towers are its greatest eye-catchers! In Sarahan especially they are multi-functional. These so-called *bhandars* combine the functions of observation post, 'protected area', tiered temple and storage house for ritual implements and temple materials. The towers' parapets are adorned with carved balconies. If we take a closer look at the towers we will see that they are connected. This connection could be a buttress for their mutual strength-



Raja Shamsher Singh of the former Bashahr State at the age of seventy (23 June 1909).

ening, or a bridge creating a 'short-cut' or an additional way in or out.

The 'interior'

What did Francke have to say about both everyday and ritual life inside the enclosure wall? As a matter of fact, virtually nothing, as he was not allowed to enter the premises! This may well have been the reason that the raja paid a visit to the expedition team, as opposed to vice versa. For a relatively accurate account of the 'interior' and the altered exterior, we can turn to R.M. Bernier's chapter on 'The Building Arts of Himachal Pradesh' (1997). But even then, we need to construct a visualization ourselves as photography is still strongly prohibited. Let us try this by entering the door on the street side, which is completely covered with brass plates showing Siva and Durga.

The compound is split up into three courts, each with its own enclosure. There are slight differences in level, so going from one court to another means taking a few steps up or down, thereby passing through a beautifully decorated door, either painted or covered with repousse silver panels, each time. Several sets of doors are inscribed with the name of Raja Sahib Padam Singh (most probably the successor of Shamsher Singh) and the year 1927. This proves that alterations have still been applied, even up to a fairly recent date. There are several smaller 'sacred structures', the blue-painted one of which seems very frightful as it shelters a deep pit... at the same time being a good source for story-telling. It is named after the local devata Lankara Baro.

Finally, we come to the terrace upon which both *bhandars* rest. The tower to the spectator's left is the oldest and has not been altered in the approximate eighty-eight years in between Francke's and Bernier's visits. It has very fine silver doors with Ganesha on top. The tower is no longer used and tilts towards the

right tower, which, by contrast has been greatly altered. There are two possibilities. Either it is a new *bhandar* dating from the post-Francke period or the tower itself is old, but has been provided with a new roof and enlarged with a huge balcony. There is no photographic proof of a buttress or bridge connecting both towers now. It may be for this reason that the left tower tilts to the right.

The Bhima Kali shrine, housed on the third floor of the right tower, can be circumambulated, probably by way of the balcony. The shrine is regarded as a wedding chamber in which Kali's marriage to Siva is consummated over and over again. Absent, therefore, is the demonic appearance of the bloodthirsty female incarnation of Siva. Three-and-a-half feet in height, the statue is completely cloaked with decorations and resting on a silver, carpeted dais with four pillars. According to Bernier, 'her lovely expression is calm and gentle'. As the goddess has not yet featured in publications and has probably never been photographed, we need only imagine. ■

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The Bhima Kali residential temple complex at Sarahan (23 June 1909).



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15 SEPTEMBER 2000
AMSTERDAM, THE NETHERLANDS

Globalization and Agriculture

Liberalization in India has been discussed mainly in terms of changes in industry, information technology, and the urban middle class. Its consequences for agriculture and the rural population have received much less attention. For that reason, the Amsterdam Branch Office of the International Institute for Asian Studies (IIAS) and the University of Amsterdam invited experts to assess the present and expected impact of the liberalization process in India on its rural development and rural poor. The seminar 'Globalization and Agriculture in India' took place on 15 September at the University of Amsterdam and was attended by about thirty participants.

By KRISTOFFEL LIETEN & MARIO RUTTEN

Report

In India, famines are a part of the fabric of history. Yet, thanks to the so-called Green Revolution, aided by a policy of agrarian subsidies, support prices, food distribution systems, and external tariffs, production has seen a significant increase since independence. Even if the poorest people have not participated fully in the higher yields, rural poverty has witnessed a constant decline from around fifty-five per cent of the population in the mid 1970s to thirty-five per cent in the early 1990s.

Since around 1990, with the implementation of the structural adjustment policy and India's membership in the World Trade Organization, agrarian policies in India have undergone significant changes. Indian agriculture is becoming more integrated into the world commodity market and seems to have come more into line with the liberal policy regime advocated by the International Monetary Fund. Globalization has long been hailed as the solution to the problems of poverty and underdevelopment, but little is known of its effects on agriculture and the rural population alike.

The workshop commenced with an introduction by Professor Ashwani Saith of the Institute of Social Studies

in The Hague. Saith argued that all further restructuring of Indian agriculture will mainly suit the interests of the richer sections in Indian society. Even if a change towards more neo-liberal policies were advisable in general, a failure on the domestic front could well be expected for various reasons. The major problem is that old economic and social structures continue to operate alongside the new set-up of market-driven dependency of production and consumption, fuelled by capital inputs and technology transfers. According to Saith, entitlement failures due to imbalances in productive assets, local structures of inequality and oppression, and regional imbalances, are among the main factors that explain why the poorer sections continue to be left out, even in those instances where agriculture seems to be fairing well. The combination of stockpiles of food in the hands of the Indian government and increasing rural poverty is an indication of the continuation of failing entitlements in Indian society.

The stockpiles of food in India, amounting to thirty million tonnes at present, were taken by Professor Utsa Patnaik of the Jawaharlal Nehru University in New Delhi, as the point of departure for a richly documented paper. Patnaik referred to the 1990s as the 'development disaster decade'. The general decline in poverty in the 1980s was reversed in the 1990s when an increase in the poverty ratio in rural India became the overall trend. She emphasised that this overall trend was applicable neither to West Bengal nor several southern states, where the existing decline in poverty of the 1980s had continued in the

1990s. Patnaik argues that this difference in poverty trends between states in India is caused by differences in entitlements. The continuous success in poverty reduction in states like West Bengal appears to be closely related to more direct government intervention in the economy, particularly through land reforms, food-for-work programmes, ration shops, and midday school meal programmes, for instance. In view of these conclusions, Utsa Patnaik lamented how - as the result of the present policy of limiting the state and of economic modulation by global forces - population growth in India has once again begun to outgrow agrarian growth, with all its negative consequences this entails.

The third introduction was delivered by Prof. Ratan Khasnabis of the Department of Business Administration at the University of Calcutta. Khasnabis provided the audience with detailed statistics on agrarian growth and public expenditure. He emphasized that public investment, national research efforts, support prices, fertilizer subsidies, and some measure of land reforms had in the past contributed to the growth in Indian agriculture and the reduction of rural poverty. He thinks that the main problem with the new regime's policy in the field of agriculture is its volatility. The free market, in his view, does not operate among equals. Unstable prices in the world market will have unsettling influences on the food security and agrarian production in India. Volatility will spell disaster under conditions of poverty and low productivity.

The debate that followed, chaired by Professor Jan Breman of the Uni-

versity of Amsterdam, reflected the quality and the frankness of the introductions. Most interventions agreed that earlier progress in Indian agriculture is currently tapering off and that poverty and polarization in recent years have increased in the countryside. There were differences of opinion on the structural nature and causes of this 'new' tendency. Is it not possible that Indian agriculture has entered a transitional phase with an occasional dip? Has polarization not always been a structural phenomenon of Indian (rural) society? To what extent are the recent problems in Indian agriculture caused by the effects of the structural adjustment policy pursued by the Indian government?

Recently, agriculture does not appear to have been a hot topic for research. The radical changes that are taking place in South Asia's rural economy may have a benevolent outcome, but they may also spell disaster. The lively meeting on 15 September in Amsterdam testified that the interest in this field should remain a constant concern for academics and policy makers alike. ■

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7 > 9 APRIL 2000
UPPSALA, SWEDEN

Indigenous People in India

Diverging concepts of rights, individual versus collective, were discussed at length at the workshop, 'Indigenous People: The trajectory of a contemporary concept in India', which was held at the Seminar for Development Studies at Kursgården, Uppsala University in Uppsala Sweden from 7 to 9 April 2000.

By PETER B. ANDERSEN & MOHAN K. GAUTAM

Report

Whereas human rights in India were originally formulated within the frame of individual rights against the background of liberal Enlightenment thought, Indian law has accepted different kinds of collective rights since Independence. The First Amendment Act (1951) of the Constitution of India specifically allows the state to make special provisions for any class of citizens considered socially and educationally backward. In the constitution, such classes are explicitly termed 'Scheduled Tribes'.

Reportedly, this classification has gradually been replaced by the term 'indigenous peoples' in informal

speech in India, but has not as yet been officially recognized as the Indian Government has neither ratified the ILO Convention No. 169 on indigenous and tribal peoples, nor come to utilize the United Nations Draft Declaration on the Rights of Indigenous Peoples as a key reference in public debates and publications. As stressed by André Béteille, the change of terminology from 'Scheduled Tribes' to 'indigenous peoples' shifts the focus from needs and rights of the oppressed to political rights and rights to power. Béteille and especially Roy Burman emphasized that, by following the principle of 'nation states', this could result in conflicts with the organization of Indian society. The potential for conflicts is geared to whether 'indigenesness' is understood in any of the three most common aspects that Roy

Burman has identified: (1) chronological, (2) relational (i.e. poor and marginalized peoples), or (3) normative. By consequence the legitimacy of demands of being indigenous is highly dependent on the chosen perspective on indigenesness.

Marginalization

Most Scheduled Tribes seriously lag behind the majority population of India with regard to nearly any development indicator and, as was demonstrated by S. Thorat, have even come to be increasingly marginalized in the rural sector over the period from around 1971 to the mid-1990s. Among the many reasons for this marginalization, one should point to the built-in organizational limitations of the tribal development system as demonstrated by Amit Prakash in an analysis of the Jharkhand area.

Another more ephemeral, but perhaps as important a reason for their marginalization is the outsiders' visualization of tribal life as taking place in a realm of otherworldly beauty beyond the trivialities of everyday oppression. Such an image may suppress the felt need for actions that would lead to the creation of fairer and more equal chances for the tribals. These conflicting forces in India's tribal policy surfaced in the discussions on whether to celebrate 1993 as the Year of Indigenous Peoples, as declared by the UN. At the presentation of the International Tribal Meeting, at which it was at last decided to celebrate *Penuille Ghooch*, the message that was communicated

read that, 'Indigenous people from foreign countries may have to fight for their political rights in national and international forums but [that] Indian tribals are content and happy as long as they are allowed to keep their cultural heritage of dancing and crafts'. Marine Carrin attacked such paternalist discourses of exploited people of India from a theoretical point of view, arguing that the agency of history should be assumed to rest with the peoples themselves.

Carrin's theoretical position is indeed supported by a number of case studies of tribals who are fighting to define themselves as indigenous people as a part of their social mobilization in Assam, Madhya Pradesh, Jharkhand, and South India. It should be remarked that Ram Dayal Munda's paper on the tribal strategies of organization in the Jharkhand did receive external support for its analysis after the workshop had finished.

On 2 August 2000, the Lok Sabha passed the Bihar Reorganization Bill 2000, which provides for the creation of Jharkhand, out of eighteen districts of south Bihar, as a new constituent state. The bill is still pending before the Rajya Sabha, but it may only be a matter of time until Jharkhand will be created as the twenty-eighth state of India. Whether, however, the act of reclaiming self-determination in geographically defined areas such as Jharkhand will solve the problems of social redistribution remains to be seen. Ranjit Bhattacharya warned about internal divisions created within the scheduled

groups when their elites managed to claim the benefits targeted at the community at large.

Turning the wheel to return to local agency, instances from the comparative papers covering regions in the United States, Indonesia, Malaysia, the Philippines, Southeast Asia, and the Saami people of Norway, Sweden, Suomi Finland, and Russia could be seen as scenarios of boogies or utopias depending on the of point of view adopted. The existence of the Saami Council (*Saame Tinget*) in Sweden, that offers the Saami people a common voice when asked, may be seen as an acceptance of indigenesness, even when Sweden has not ratified ILO Convention No. 169. Several participants discussed the possibilities of whether a globalization of societies will lead to democratization and an increase of local self-determination that would result in allocation of agency to indigenous peoples. The case of India seems to indicate that democracy by itself does not allocate agency to those indigenous peoples on the fringes of society. They will have to fight their claims by themselves and rally around those emblems on which they decide collectively. To decide to rally around one's being indigenous may well be the most specific term by which to address a national majority which managed to carve out a nation state from a colonial power half a century ago. The workshop was not planned for participants to reach any simple conclusions or recommendations from the discussion on indigenesness and

Linguistic and Interdisciplinary Approaches

To celebrate its fifth birthday, the Centre for Advanced Research on Indigenous Knowledge Systems (CARIKS) at Mysore, India, jointly organized an international seminar on 'Linguistic and Interdisciplinary Approaches as Critical Resources to Development', with the Centre for Co-operative Research in Social Science (CCRSS) at Pune and the Central Institute of Indian Languages (CIIL) at Mysore. The seminar took the incorporation of folklore studies in the social sciences and development studies as its vantage point.

By JAN BROUWER

Report To evolve a research methodology for the integrated study of oral traditions and development, such was the seminar's objective. The seminar was made possible by funding from the Indian Council of Social Science Research (New Delhi) and the Central Institute of Indian Languages. In the opening session, the keynote address was delivered by Dr D.P. Pattanayak, former Director of the CIIL and founding father of CARIKS. Afterwards, three position papers were presented, each relating

to one of the three themes of the seminar. Dr Jennifer Bayer's position paper (CIIL, Mysore) related to the linkages between oral tradition and development addressed in theme one. She made a strong case for finding the missing link between research and development. The participants debated on the relevance of a purely economic definition of 'development'. They agreed folklore should be lifted out of its isolation not only as a discipline, but also in terms of cultural ideologies. A research methodology based on co-operation between the producers and the analysts of 'folklore' should therefore be developed in order to do proper justice to both the 'folklore authors' and academic objectives.

Dr Jan Brouwer (CARIKS, Mysore) introduced the second theme concerning a critical analysis of oral tradition and specific development questions. He revisited a couple of major and minor development projects for artisans of Karnataka from the perspective of Indigenous Knowledge Systems. In his critical analysis of these projects he compared the concepts behind the practices of the project designers with those behind the practices of the beneficiaries. The artisans' oral tradition was one of the main resources for his study. Mr Alex Cisilin (CNRS, Paris) and Dr Biswajit Das (Jamia Millia Islamia University, New Delhi) looked at two different economic questions. Mr Cisilin's study of self-help groups in Kolar District of Karnataka State focused on indigenous versus modern economic concepts. He observed that the traditional Kannada concepts of gift, saving, and loan, were in conflict with their modern counterparts. Dr Das's study of famine in Lanjigarh, Kalahandi District, Orissa, showed that the concepts of famine and hunger are alien constructions superimposed upon a situation in which the indigenous networks of survival have broken down under the impact of 'development'. The participants agreed that the failure of relief measures is to be attributed to the modern state's artificial distance from the Indigenous Knowledge Systems, in which the economic, social, and ritual domains are intertwined.

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Two papers were concerned with identity. Dr Somayaji's paper (University of Goa) considered various aspects of food: mediators social relations and forms of cultural symbols. Demonstrating how food is being intertwined with other domains, he observed that, for the modern state, food is an exclusive domain of reference. Mr Maid's paper (CCRSS, Pune) discussed the identity of the Parit washermen of Maharashtra. He gave an excellent account of the way myths function to bridge communication gaps observed by social workers. Dr Tiwari raised the issue of the relationship between belief, action, and history in the context of oral tradition and development.

Ms Hema Rairkar (CCRSS, Pune) dealt with health, particularly reproductive health, and the role of traditional midwives in Maharashtra. She powerfully argued that development based on human potentials needs to be rooted in indigenous practices. The last paper of this session was entitled, 'The Narmada Valley Damming Projects: Science, indigenous knowledge, and development in India'. Mr Ajay Gandhi forcefully brought out the contemporary development conflicts in India in which the dichotomy between modern science and indigenous knowledge is a central theme. He also drew attention to contradictions and ambiguities present in the strategic employment of science and indigenous knowledge. Dr Guy Poitevin (CCRSS, Pune) stated that the terms 'scientific knowledge' and 'indigenous knowledge' do not constitute a binary opposition but form a continuum.

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Memory and remembrance

Dr Guy Poitevin introduced the final theme, namely 'treating research methodology'. He emphasized the need to ground development processes upon people's own intangible heritage of oral traditions. He raised a few fundamental questions in relation to an envisaged interdisciplinary research methodology. One of them is the apparent contradiction in the discourse of a continuity that both legitimizes and carries through changes within tradition itself: what could be the status of concepts of social or cultural transformation when change in con-

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tinuity occurs in the name of tradition? In this regard, he suggested two lines of reflection. The first would be to make a conceptual distinction between remembrance - oral tradition as records and memories - and the work of memory. The second would be to frame an approach in terms of cultural interbreeding based on an hermeneutics of the heritage of oral traditions' welcome of the presence of the 'other'.

If one is to accept, as a rule, the social scientific method that dictates that the living consciousness and statements of a human subject cannot be assessed properly by an alien onlooker only, it would follow that the incorporation of the subject's performances and pronouncements cannot be dispensed with in the analytical research process.

Dr Bernard Bel (CNRS-Laboratoire Parole et Langage, France) presented an extraordinary paper on prosodic patterns and rhetoric in the performance of 'folk' songs, notably the grind-mill songs presented by Ms Rairkar earlier. His fieldwork experiments, using, among other aids, the multi-platform praat (speech) software developed by the University of Amsterdam, prompted new questions about the rhetoric of singing. These questions are inspired by the observation that almost unnoticeable aspects of the performance (of songs and ballads) in which one may reach new layers of meanings are not explicitly conveyed by the lyrics. This is a domain of 'hidden' knowledge that provides feedback and new insights to both the analysts and the informants.

Dr Guy Poitevin's session paper analysed two Marathi myths as an example of an interdisciplinary method. Having stated that an oral tradition is a form of symbolic communication, his approach finds its starting point and legitimacy in the linguistic status of the oral narrative as discourse. 'Understanding ourselves through a confrontation of our condition with the vision and intentionality of the text is

achieved in practices of cultural action, social transformation, or development programmes undertaken among the same communities to whom the narratives belong'. He stressed that such cultural practices must be grounded in the objective semantic structure of the text itself.

The seminar concluded with a panel discussion on the position papers and the reports presented by the session reporters. The panel thought that the various levels of linguistic analysis contribute either directly or indirectly to development, that the analysis of oral tradition that recognizes narrative, speech, objects, and actions as text complements research findings in the social sciences, and that such knowledge and understanding can only be reached through forms of co-operative and interdisciplinary research. In concluding that a beginning for the development of an integrated research methodology towards this purpose can now be embarked upon, the panel recommended that a volume on research methodology based on the seminar proceedings be published and that a series of seminars focusing on critical areas that the seminar identified should be planned. Furthermore, it was felt that research projects should include the participation of people concerned at the research level itself in order to bridge the gap between experts and informants. The seminar was a fine example of collaboration between governmental and non-governmental research institutions. The organizers must be complimented for their efforts which made this interdisciplinary meeting an international success. ■

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Southeast Asia

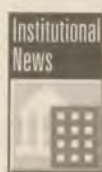


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Introducing NOBUS

In November 1999, the Centre for East and Southeast Asian Studies at Goteborg University (GESEAS) hosted a workshop to discuss the forming of a Nordic network of Burma researchers. The workshop led to the establishing of the Nordic Burma Studies Group (NOBUS) and may point to a resurgence in research on Burma in northern Europe.

By PER LUNDBERG



The idea of a Nordic Burma Studies Group (NOBUS) emerged in Goteborg as an attempt to improve the co-ordination of Nordic research on Burma and to provide an open forum for researchers and Burmese colleagues residing in the Nordic countries. This network would also allow for much needed discussions on the unique premises that inform research in contemporary Burma. Besides the obvious geographical prox-

Dr Craig Reynolds

has discussed some of these dilemmas in a recent article entitled 'The Ethics of Academic Engagement with Burma' in May, R. J., M. B. Pedersen, and E. Rudland (eds.), *Myanmar/Burma: Strong regime, weak state?* London: C. Hirst & Co. (2000), pp. 123-137. Dr Reynolds is a well-known Thai specialist who also teaches Burmese history at the Centre for Asian Societies and Histories, Australian National University, Canberra.

Dr Gustaaf Houtman

(Editor of *Anthropology Today*, Royal Anthropological Institute) researches Buddhist practices/discourses among the Burmese political leadership. He is currently working on the political role played by ideas about 'culture' on the part of the Burmese military. Recent publications include *Mental Culture in Burmese Crisis Politics: Aung San Suu Kyi and the National League for Democracy*, Tokyo: ILCAA (1999).

The Nordic countries have a strong interest in working to support and to participate in the maintaining of a vibrant Burmese civil society. This issue has been on the agenda of several recent conferences and workshops, and has recently been discussed by Danish researcher

Morten B. Pedersen

in an article entitled 'International Policy on Burma: Coercion, Persuasion, or Co-operation? Assessing the Claims' in May, R. J., M. B. Pedersen, and E. Rudland, (eds.), *Myanmar/Burma: Strong regime, weak state?* London: C. Hirst & Co. (2000), pp. 195-240. Morten Pedersen is a research scholar in the Department of Political & Social Change, Australian National University, Canberra. He is currently working on a project on the international dimensions of Burma's political process.

imity, there are three main reasons for the formation of NOBUS. Firstly, today there is a growing number of researchers and senior students involved in Burma Studies in the Nordic countries and, faced with the risk of isolation, it would clearly benefit their research if they were able to meet regularly in an open forum. Secondly, a recognizable academic network would complement the increasing activity of a large number of NGOs in the Nordic region. Thirdly, the Nordic governments have adopted broadly similar approaches to Burma, thus permitting the formulation of new and vigorous research initiatives on Burma in the Nordic countries.

Invited to the workshop were some fourteen to sixteen researchers from the Nordic countries, representatives from various organisations and a number of Burmese colleagues. This first workshop encouraged participants to discuss their research experiences and their needs openly rather than calling upon them to present papers. For this reason, the workshop was held in an informal manner and with plenty of time for socializing. The weekend began on Friday afternoon with a well-attended and thought-provoking guest lecture by Dr Gustaaf Houtman on 'Myanmar and the Remaking of Human Origins'. The lecture was followed by a 'post-seminar' at the Department of Social Anthropology with a light meal, drinks, and discussions that went on late into the night.

During the first day, representatives from a number of institutions were given the opportunity to present news of ongoing activities, to discuss problems encountered, as well as to provide ideas for joint efforts. In this sense, the workshop was a first step towards an inventory of Nordic research on Burma. More specifically, the workshop sought to review critically the state of Burma Studies as an academic and social field. The political climate in Burma presents researchers and academic institutions with a set of dilemmas.

Conditions inside Burma make both lengthy fieldwork and independent commentary difficult and present the social scientist with both practical and methodological challenges. More importantly, there are ethical considerations that relate both to the politicized nature of re-

search and writing in Burma and to the vulnerability of interviewees and informants at the hands of the authorities. Along with a potential for conducting innovative research in areas (thematic and geographic) previously unknown to researchers, there is a risk of isolation because of the lack of recent academic works to come out of Burma. It was therefore agreed that a sensitive, well-informed, and reflective attitude should be fostered both in conducting research and in everyday relations. At a time where many are contemplating engaging with Burma, these are issues that need to be discussed by all researchers, newcomers as well as seasoned veterans.

A Nordic approach?

The organizers also had an interest in mapping out general outlines of what could be termed the wider Burma Studies community and had invited Dr Gustaaf Houtman to help shed light on how to approach Burma as a social and academic field (and indeed where to locate Burma Studies resources).

The participants were given an interesting and insightful commentary on 'the state of Burma Studies' worldwide, and from the discussions that followed a few characteristics emerged that might possibly constitute a 'Nordic approach' to Burma Studies. On the one hand, Nordic researchers suffer from a lack of historical, linguistic and biographical resources as well as academic traditions in key fields of Burma Studies. On the other, they are relatively unburdened by historical, colonial, and political affiliations that inform Burma Studies elsewhere. This leaves individual researchers with a great deal of freedom to conduct new and innovative research, but also entails a considerable disadvantage in acquiring the necessary research skills, in setting up the formalities of fieldwork, and in relations with Burmese institutions. Similarly, without institutional traditions and affiliations to fall back on, assessing the quality (and impact) of research now falls on the individual researcher alone.

In an inventory of Nordic research thus far, it emerged that very few Nordic scholars had actually carried out fieldwork inside Burma itself, choosing instead to work with Burmese people who live along the borders of Burma. Now, as in the past, Nordic research is informed by a will to understand contemporary socio-political dynamics and, as a result, the Nordic countries have little to show in terms of studies in fields traditionally associated with Burma Studies (religious studies, history, art and ar-

chaeology, linguistics, and literature). While situating itself at present primarily within the templates of contemporary social sciences, there is a great need to diversify and deepen the Nordic research capacity with regard to Burma as well as to encourage and invite scholars from all disciplines with little or no previous experience of Burma to engage in Burma Studies. Throughout the workshop, the importance of relating academic research to the needs of Burmese civil society remained a key issue. This was agreed upon as crucial and, given the nature of Nordic-Burmese affiliations and the research that is carried out today, the idea that in-depth studies should go together hand in hand with applied research was welcomed.

Guiding principles

During the last day of the workshop, participants discussed what could be seen as the general guidelines for NOBUS and came up with the following three interlinking aims:

- Future activities should be looked upon from a long-term perspective. Therefore, NOBUS should do more than invite high-profile foreign scholars to disseminate their findings at international conferences. Efforts should also be made to supporting up-and-coming researchers, and hence emphasize the long-term development of research capacity related to Burma. The Nordic countries need to increase the numbers of PhD projects and to formulate multi-disciplinary research programmes, in which a forum such as NOBUS could help senior students to enter PhD programmes. One way to ensure quality, continuity, and accessibility is for the Burmese language to be taught at least at one Nordic university and it was agreed that this should be made a long-term objective of NOBUS.

- Maintaining close ties with Burmese researchers and intellectuals was deemed crucial, to ensure both the quality and the relevance of Nordic research. In addition to keeping researchers close to Burmese realities and discourses, this could possibly help to make up for the lack of formal academic resources and the inaccessibility of Burma itself. Making an effort to invite more Burmese colleagues is one way to establish ties with Burmese researchers and intellectuals. Another way for these relations to be maintained and expanded is to support and build on the existing arrangement for Burmese students to be invited to Nordic universities on short-term academic scholarships. Likewise, a future research programme would ideally involve equal numbers of Nordic and Burmese scholars.

- Working to facilitate and maintain a high academic level must remain

the key objective of NOBUS. In interacting closely with government agencies and non-government organizations, academics run the risk of being sidetracked into developing research skills and likewise when learning to read, write, and speak Burmese. As proficiency in the Burmese language and contacts with the social realities of contemporary Burma receives a top priority, NOBUS should actively work to help Nordic researchers become aware of institutions where appropriate tuition is available. An outward-looking strategy would still apply, and come naturally both in the sense of working to intensify relations with Burmese colleagues, in establishing contact with European centres and in relations with non-academic parties within the Nordic area. A fully developed Burma Studies Group would work both as an academic and as a public resource centre, making itself accessible to co-operation with organizations with an interest in Burma as well as society in general.

Future plans

It was agreed that in its first stage NOBUS would work to establish and consolidate itself as a network for Nordic researchers. This would be accomplished by providing basic information and networking services through an interactive web site which is in the making and will be online by March 2001. Furthermore, NOBUS will work actively with other Nordic institutes to arrange international conferences. Encouraging talks have been held with the Nordic Institute for Asian Studies (NIAS) in Copenhagen and other organizations in the Nordic area, and the next workshop is scheduled to take place in mid-April 2001. In addition, a Research Group (Burma) has been set up by Burmese students who are interested and willing to engage in dialogue and activities with NOBUS. In short, all the right conditions seem to be in place for both distinguished and up-and-coming Burma researchers to meet the challenges and potential that contemporary Burma represents with curiosity and optimism, and above all, in a well-informed and responsible manner.

NOBUS is still in a phase of expansion and will need another workshop to consolidate its structure. Pending funding another workshop is scheduled to take place in early 2001. ■

Suggestions, comments, and questions on these forthcoming events and/or on the overall approach of NOBUS are warmly welcomed by the author:

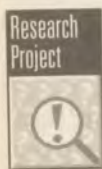
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Seeking Thai Gender History

Using historical murals as a source of evidence

What do scholars do when there is no written evidence? Use oral evidence, yes, but not if the period in question is prior to the twentieth century AD. This is the problem that faces would-be historians of women, of gender, and indeed social historians for Thailand in general. The sacking of Ayudhya by the Burmese in 1767 and the subsequent fighting virtually destroyed all the documents of that centralized state. A couple of documents and one or two remarks in dynastic histories do still exist, there are some useful comments by foreign visitors and one or two writings in stone (although the famous Ramkhamhaeng Stone, once dated from the thirteenth century, has now been reduced to the level of a nineteenth century artefact), but that is about all for sources on social history. Are we at an impasse and forced to rule out a thousand years or more of Thai social history?

By NAPAT SIRISAMBHAND & ALEC GORDON



What can we say, for example, about the gender division of labour in Thailand/Siam during the nineteenth century AD?

There are two points of view (whose authors shall be nameless!) that illustrate the stalemate very well; one argues that women did all the farm work whilst the other claims that women did no work at all outside the house. Neither camp, however, offers evidence to support its views. This does not necessarily need to be the case, we reckon, because there is visual evidence. We have at our disposal the immensely rich and beautiful treasures of the murals in historic Thai temples. There are at least one hundred temples in Thailand in which one can find very old, narrative, genre murals, some of which date as far back as the seventeenth century AD. Amongst other things, these murals show ordinary people and their relations with one another.

The main themes of all temple paintings in Thailand are, of course, religion and both religious and political morality. The religious parts of the murals dictate what ought to be done; the rest deal with real life. Most paintings illustrate one of the Jataka stories dealing with the activities of Buddha during the approximately 455 lives he lived before his historical

existence plus the story popular with Thai muralists, Buddha's life itself. Normally the murals have a three-part division: at the top, deities are looking on, the activity of the main story is depicted in the middle, which mainly involves Buddhadasa and princely characters and, thirdly, at the bottom is a representation of the day-to-day goings-on of ordinary people. We are largely concerned with this third part, which frequently merges with the middle part, because this is where most of the portrayals of gender relations are displayed.

Division of labour

Our first study concerned the relatively scarce genre murals of the Ayudhya style, roughly dating from AD 1350 - 1800.¹ In these murals, we found thirty-one work activities described. When looking at them in terms of the gender-based division of labour, there were a total of eighteen tasks performed by Thai women and twenty-three by Thai men; of these, eight tasks were done by women only, and the number of tasks performed by Thai men alone were nine; and eleven tasks were shown being carried out by either gender. Given the current expectations of gender roles, there were some surprises, namely that there are several paintings of women elephant drivers. Although this probably was not an occupation held by numerous women, its depiction in the murals gives cause for much thought because, today, being a



'Peer pressure': Amitada, the wife of the Brahmin Chuchak, drawing water on the left is under attack from the other women in the village for being too compliant to her husband/owner's wishes. After this she goes on strike. This near riot scene is a favourite of Thai muralists. (Wat Yai Intharam, Chonburi Province, AD c.1790)

mahout is exclusively a male domain. There are indications of gender blindness on the part of many present-day observers who assume that what holds today held yesterday. There is

This action by
a woman saved
the very foundation
of a religion

also evidence that it is the rules applying to gender, and not sexual weakness, that preclude women from undertaking such an occupation today. Other unusual tasks shown to be performed by women include bearers, management, and pottery-making, as well as the expected ones of weaving, food vending, and cooking. Men are occasionally shown preparing food,

carrying for children, fishing, and soldiering.

Two mysteries

In addition to the division of labour, the images in the murals reveal unequal sexual relations, women as male property, unfair punishment, and female peer pressure. Many of the murals depicting the common people are not only extremely beautiful, like those in the upper parts, but are also very amusing indeed. Two mysteries also appeared. Given that rice cultivation must have been the principle task for most Thai families, why did we find only one rendering of it in a painting dated about 1890? The second concerns the appearance of Mae Dhorani, the Earth Goddess, in the great scene where the evil Lord Mara attempts to distract Buddha from the meditation that will lead him to Enlightenment. This scene is portrayed in almost every temple in Thailand. The armies raised by Mara are defeated, but only because Mae Dhorani wrings water out of her hair thus sweeping them away. This action by a woman saved the very foundation of a religion that, by and large as it developed in Thailand, came to hold no further important place for women.

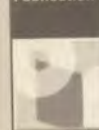
These and other aspects are grounds for further investigation (provided funds are forthcoming) as proposed in our study of mural paintings of the Rattanakosin period from AD c.1800 to c.1920. These murals are far more numerous than those of the Ayudhya period, partly because, being from a later date, they have not had the same opportunities to fade or to be wiped out, and partly because several of these Wats are royal temples of the present dynasty and therefore cared for. This much richer collection promises to reveal much more about gender relations. Moreover, given that these murals would cover the period usually seen as being the period of transition towards capitalism in Thailand (Siam), generally regarded as having begun in the 1850s, we may even be able to uncover changes in the situations of women for which this development in Thai society is responsible. ■

Note

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Continued on page 27



A female mahout, elephant driver. (Wat Nong Bua, Nan Province, AD c.1890)



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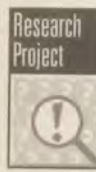
Alec Gordon (MA; SOAS, London) has combined political economy and economic history in research for many years in and on Indonesia and Thailand. Presently he acts as honorary consultant at CUSRI and the Social Research Institute of Chiang Mai University and conducts research on colonial plantations and the history of Thai women.

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The Indonesians in Penang, 1786-2000

Long before the founding of the British settlement on Penang island by the East India Company in 1786, the island was already inhabited and its dwellers included people from the 'Indonesian' archipelago. Some years before the arrival of Captain Francis Light, the founder of the British trading post on Penang, three brothers connected to the Minangkabau (modern West Sumatra) royal family in Sumatra came to Penang to make their fortune.

BY ABDUR-RAZZAQ LUBIS



The trio sought and obtained the permission of the Sultan of Kedah, Ahmad Tajuddin, himself of Minangkabau descent, to settle on the island. At the time, Penang was part of Kedah, and Kedah was a vassal state of Siam. In order of seniority, the three brothers were Nakhoda Bayan, Nakhoda Intan, and Nakhoda Kechil. Between them, they controlled Bayan Lepas, Balik Pulau, Glugor, and the site of present day George Town.

Nakhoda Intan opened up a settlement at Batu Uban and founded the Batu Uban Mosque, the oldest in Penang. To this day, Nakhoda Intan's grave is considered a *kramat*, a holy place. A descendant of Nakhoda Intan, Aziz Ishak, became Malaysia's first Minister of Agriculture, while his brother, Yusuf Ishak, became the first president of Singapore. Nakhoda Kechil helped to clear Jelutong, the site where the Jelutong Mosque, Jelutong Road, stands today.

With the help of the 'Malays' and the Minangkabau, Captain Light built a stockade of *nibong*, palm fibres, that became known as Fort Cornwallis.

A prominent Minang historical figure who migrated to Penang in the early part of the twentieth century was Syekh Tahir Jaluluddin, an Islamic modernist and nationalist reformist. Syekh Tahir Jaluluddin was the father of the present governor of Penang, Tun Hamdan Syekh Tahir.

The majority of Indonesian migrants in the early days of Penang were Acehnese. Light wooed Tunku Syed Hussain, an Acehnese Arab, to move to Penang to help spur on the island's economic growth. Syed Hussain claimed to be the grandson of Sultan Jamal Syah of Aceh (1703-1726), who married the daughter of a Sultana of Aceh.

Around about the same time, another Arab family, of the *qabilah* (clans) Badridzwan and Bafadzal, arrived in Penang from Aceh. This family has produced generations of Islamic teachers, *da'wa* (missionaries), the propagators/practitioners of the *Naqshabandiah tariqa* (spiritual path), and has held the much coveted positions of *Qadi* and *Mufti*. Until the early nineteenth century, Arab migration to Penang was drawn primarily from Aceh, and this first wave settled around Acheen Street (today

known as Lebu Acheh). In the early part of the nineteenth century, the Acehnese and the Bugis people from Sulawesi (Celebes) used Sungai Pinang as a transport artery. The Acehnese built the Masjid Lama Sungei Pinang, Jelutong Road.

George Town, the capital of Penang, was recognized by the locals



Acheen Street Mosque: This is a rare postcard (we have never seen it published anywhere before). The people are taking part in a consecration ceremony (*doa selamat*) for the building of the mosque extension (early 20th century).

by the name Tanjung. Its southern part was either granted to or acquired by Syed Hussain. This part of the town was named Acheen Street after its Acehnese settlers. It was there where Syed Hussain took up residence, where he founded his mosque in 1808, and where was eventually laid to rest in this quarter. Through his wealth and philanthropic contributions, he emerged as a leader of the Arab and Acehnese trading community in Penang.

Indonesian founders

The Acheen Street Mosque is the oldest mosque in George Town and still stands today. During the Aceh War of the 1870s, as prayers were performed there for the success of the Acehnese struggle, this mosque became one of the focal points of the resistance against the Dutch. Chinese Muslim influence in the architecture is reflected in the swallow-tail ridged roof. Of the sixty-nine mosques in Penang, seven had Indonesian founders.

Syed Hussain also owned the four-storey building at the junction of 'Beach Street' (today Lebu Pantai) and Acheen Street, later known as 'Gedong Aceh'. The Gedong Aceh served as a kind of market place for buying and selling spices from Aceh. It was the first high-rise landmark in George Town and is to this day

still popularly referred to as 'Rumah Tinggi'.

In April 1873, the Dutch attacked Aceh. Prominent Penang personalities like Syed Mohamed Alatas, the leader of the Muslim secret society called *Bendara Merah* (Red Flag), smuggled arms to the Acehnese resistance. His bungalow has been restored by the authorities and now houses the Heritage Centre Penang. Acehnese exiles on Penang formed the *Dewan Delapan* (Council of Eight) to champion the Acehnese cause.

Since the early nineteenth century, Penang has been the transit point for the *haj* pilgrimage. The famed *Tengku Tjhik di Tiro*, who was the most aggressive opponent in the fight against the Dutch, left for the Holy Land from Penang in the 1850s. Before the *al-Mashoor* Arab family took over the *haj* business, the management of the pilgrims was in the hands of one *Pak Ma'sum Mendeleng* (Mandailing).

The pilgrim agents, or 'pilgrim brokers', were called 'Sheikh Haji'. There were Sheikh Haji for the Talu, Rao (called *Rawa* in Malaysia), Kerinchi, Minangs, and others. The Sheikh Haji

nese merchants. They became the progenitors of the *Baba* and *Nyonyas* (*Cina Peranakan*: people of mixed Malay and Chinese descent). Chinese and Indian (Tamil) coolies were taken to the Dutch plantations in East Sumatra from Penang. Chong Ah Fie of Medan and Cheong Fat Tze of Penang were related, as is the case with many of the *Cina Peranakan* in Penang with the *Cina Peranakan* in Medan. The present chief minister of Penang, Tan Sri Koh Su Koon, himself grew up and was educated in Medan.

One of Malaya's (as Malaysia was called then) best known novelist before WWII was Ahmad Rashid Talu. His novel *Iakah Salmah?* was the first with a local setting and was considered the best pre-war Malay novel. Many of his literary works were published by the printing press owned by *Rawa* (Rao) publishers, who came to dominate the publishing scene from the 1920s onwards. The best known member of the firm in the modern period was Haji Yusuf Rawa, the former president of the *Parti Islam SeMalaysia* (PAS), which now rules the States of Kelantan and Terengganu.

Many of the leading journalists in Penang and Perak before the war were trained on the press at Medan. Many were political refugees and migrants. Foremost among them were Halal-loedin Hamzah (a Mandailing), Kamaluddin Nasution, Mohd. Samin Thayer (a leader of *Sarekat Islam* in Sumatra), Mohd. Amin Nayan (a Tamil Muslim convert). To prevent detection by Dutch agents, Halal-loedin Hamzah, changed his name to Ahmad Noor Abdul Shukoor. In Medan, he wrote for the periodicals *Pewarta Deli* and *Kompas*. Kamaluddin Nasution changed his name to Abdul Rahman Abdul Rahim. In Sumatra, he was a partisan in the *Sumpah Pemuda* group that initiated the struggle for Indonesian independence.

The famous Indonesian nationalist Tan Malaka, dressed as a Chinese, sought refuge with Mohd. Samin at his shop in Chulia Street before boarding Samin's ship to sail to Belawan.

The state's foremost literary figure, *Sastrawan Negara*, Dato' Abdullah Hussain, one of Malaysia's best-loved writers, was very much involved in the fight for Indonesian independence in Aceh in the 1940s. Dato' Abdullah is a friend of the leg-



Office of 'Sheikh Zachariah Basheer & Sons, Commission Agents' at 2, 4 and 6 Lumut Lane. The Minang writer Ahmad Rashid Talu was born at No. 2 Lumut Lane.



The Acheen Street Mosque founded by Tunku Syed Hussain al-Aideed in 808. It was restored in 1997 with RM 2.2 million federal funding.

endary film director and actor, P. Ramlee, whose real name was Teuku Zakaria bin Teuku Nyak Putih, a second generation Acehnese. In 1995, Abdullah, with three of his Malaysian compatriots, was given recognition for his contribution to the Indonesian cause by being made special guests of the Indonesian government during the golden jubilee celebrations of Indonesian independence.

All this only goes to show that there has been and always will be a historical and cultural heritage relationship between Indonesia and Malaysia in general, and between Sumatra and peninsular (West) Malaysia in particular. Indeed the Indonesia-Malaysia-Thailand Growth Triangle (IMT-GT) covering Aceh, North Sumatra, and West Sumatra in Indonesia, the southern States of Thailand and the northern States of peninsular Malaysia now presents a new means of building linkages between people through their common legacy. ■

This is a summary of a twenty-page paper read out to the *Perhimpunan Pelajar Indonesia Kawasan Utara Malaysia* (PPI-KUM), at the *Pusat Pengajian Jarak Jauh* (Centre for Distance Learning), *Universiti Sains Malaysia* (USM), 23 July 2000.

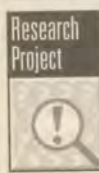
Abdur-Razzaq Lubis is the Malaysian Representative of *Badan Warisan Sumatra* (Sumatra Heritage Trust) and the project leader of The Toyota Foundation grant researching the migration of the Mandailing to nineteenth-century 'British Malaya', their system of governance, cultural heritage, music and arts.

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Travelling in the Memoirs of Ibu S.K. Abdulrachman

In 1965, at the age of 80, Ibu S.K. Abdulrachman related a story that began in 1860 about her native, aristocrat family ('priyayi'). It is the story of her grandfather, a Dutch protégé who, during the turbulent years between 1870 and 1900, occupied posts as assistant district chief ('assisten wedana') in West Java. But it is also the story of a sheltered young girl who grew up with a close relationship to her grandparents

By LISBETH LITTRUP



She wrote that the family originated from Aceh, North Sumatra (on her father's side) and Rembang on the North Coast of Java (on her mother's side). She explained to her children and grandchildren that she wrote her autobiography to give them a sense of direction in life and to ensure that they become civilized people, because 'civilized people know who their ancestors are'. In other words, in order to travel into the future, one must travel into the past, and her autobiography is indeed full of travelling.

The autobiography called *Kenang-an: Tiada Pernah Padam*, (Memories Never Fade Away) oleh: Ibu S.K. Abdulrachman was one of the many autobiographies that I found during my research stay in Leiden. It is preserved on microfilm at the library of the Royal Institute of Linguistics and Anthropology (KITLV) in Leiden, the Netherlands, and it appears to be what we might call a 'family autobi-

ography'. It's in the form of a forty-six page long, unpublished paper that was typed out by her niece in 1965.

Ibu S.K. Abdulrachman, or Siti Kartijah, spent some time in the house of relatives near Bogor, West Java, and because it was constantly raining she used her time to write. The autobiography consists of a foreword (p.1), followed by twenty-six parts (pp.2-27) in which she lays out the story of her grandparents' and parents' career movements in the native civil service (*Pangreh Praja*). A number appendixes to these pages contain letters. They were written between 1865 and 1874 in Indonesian by the Dutch Resident L. van Capellen to her grandfather, Amat Prawirodirdjo (Achmad), and they illustrate the warm relationship between Amat and Van Capellen (pp. 28-32). Siti Kartijah's own life story focuses on the period around her marriage (pp. 34-44) and, lastly, she describes the genealogy of her immediate family (45-46).

Through her testimony of the feminine experience, Siti Kartijah revealed herself to be an intelligent person who formed her own opinions. In a

very personal autobiography, she expressed 'the feminine experience' of a priyayi family, but not through any rebellious spirit or from a direct feminist standpoint. To a certain degree, her autobiography exemplifies that 'the significant experiences for women are not events, but the encounters and developing relationships with others' as Watson (Watson 2000:193) comments in an analysis of the Indonesian woman writer Nh Dini's memoirs. First and foremost, it is her ability to interpret and influence personal relationships that will shape her life and not events, since she cannot initiate events important to her own life.

Her marriage is a fine example of this. In 1904, at the age of nineteen, she was presented with a list of prospective husbands and was asked to make a choice. But she asked herself how she could do that from among the unknown people on the list. She remembered how old people always said that marriage was like a lottery. If a girl was lucky, she would win first prize. Of this, she wrote, 'I just surrendered to my fate'. Before she ventured the information that she had actually won the first prize in that said marriage lottery, she embarked on a lengthy description of her 1905 journey to the marriage. He was a student at the Agricultural School in Bogor and a descendant of the Regent of Karawang, and she had never met him before. The journey began in Garawangi in Cirebon, where she lodged with her grandparents, and proceeded to Dawuan, close to Cikampék where her parents lived at the time she wrote her memoirs.

Siti Kartijah made mention that she had forgotten most of the unpleasant experiences during her many travels. But she did describe one event in particular that happened during that journey undertaken by her grand-



Regent and Family

mother, mother, sister, a young brother and herself. It was in the pitch dark of night and in the midst of roaring thunder and rain that they left her grandfather's home in Buniseuri to go to the station in Ciamis. Despite the bad weather, they set out in their palanquins carried by bearers from the nearby village. Suddenly, 'It was as if lightning hit the people who carried our palanquins so they ran off to seek shelter and we were left in the middle of the pitch dark road. In that distress we placed our fate in Allah's hands. It was not until after the rain calmed down that the bearers came back and we continued the journey to the station in Ciamis.'

Why did Siti Kartijah describe this and other journeys in such great detail, in contrast to the descriptions of her wedding and marriage? One reason might have been an adherence to the Javanese custom by which one did not discuss such intimate matters. Her emphasis upon travel is, however, interesting. On the journey described above, the dangerous and frightening

experiences en route had to be dealt with without real adult male protection. Siti Kartijah, sheltered and protected as she undoubtedly was, learned important things about herself when face to face with fear. Raised in the Javanese aristocracy where the concept of female gender was closely connected with restriction and subordination to men, these travels would have given her a feeling of liberation from routines of daily life and from her restricted role based on her gender. While seated in the house near Bogor in 1965 recalling details of this important journey, the differences noted between travel conditions in 1905 and in 1965 highlighted the journey through time she had embarked upon. She watched the Islamic Asia-Africa conference in Jakarta and Bandung on television and expressed happiness for the high public profile of Indonesian women taking political and religious roles that were present at the event (p. 35).

She looked back to her childhood, when at twelve years old she completed her studies of the Koran she passed a test at a ceremony where many guests attended. Her happy and proud grandmother said at that occasion, 'When I was still small I wanted very much to learn to read the Koran, but my parents always said that it was not necessary for women... What was most important for women was to serve her husband with a sweet face and be patient...' (p. 36). Siti Kartijah ended her autobiography emphasizing a journey towards more freedom for women. Of all her travels, apparently it was that one in particular that seemed, to her, to have been the most significant because there was a transgression of the combined boundaries of time, space, and gender roles. ■

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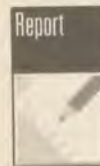
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7 > 8 JULY 2000
LONDON, UNITED KINGDOM

Centre and Periphery

On 7 and 8 July 2000, the workshop 'Centre and Periphery in Southeast Asia' was held at the Centre for Southeast Asian Studies at the School of African and Oriental Studies (SOAS) in London, UK. The purpose of the gathering was to review issues relating to centre and periphery in the Southeast Asian context. The workshop was designed to be multi-disciplinary, and was based on the premise that the complex issues of regionalism and national identity can only be understood when examined in historical depth, and from the perspectives of economics, politics, law, geography, and anthropology.

By ANNE BOOTH



The workshop produced a number of stimulating discussions on the concept of nation and nationalism in the Southeast Asian context and on the usefulness of the centre-periphery dichotomy. Several participants thought that the concepts of centre and periphery carried too much baggage from the past (es-

pecially from the Latin American dependency debates of the 1970s) and that, in the more dynamic Southeast Asian context, they should be dropped in favour of other concepts such as urbanization or regionalism. The historical papers in particular were concerned with the growth of feelings of national identity in the Southeast Asian context and the extent to which the various countries which now comprise the ASEAN region were in fact colonial constructs.

The lawyers stressed the importance of laws and constitutions in the creation of national identities, while the economists concentrated more on the nature of the financial relationships between the centre and the regions.

Some of the papers presented were conceptual in nature and looked at the region as a whole, while others concentrated on particular countries (Malaysia, Indonesia, and Thailand). Inevitably, given the dramatic nature of recent events in Indonesia, that country tended to dominate many of the discussions, although some useful comparisons were made. For example, a contrast was drawn between the way fiscal federalism operated in the Malaysian context (and the consequences for the East Malaysian States of Sabah and Sarawak) and the nature of centre-regional financial relations in the centralized system which has prevailed in Indonesia under the New Order. In the panel devoted especially to Indonesia, there was considerable discussion of the implications of the laws passed in May 1999 regarding regional and local government, and regional finance.

Several participants stressed the importance of cultural, religious, and linguistic factors in the current troubles in various parts of Indonesia and the importance of taking these factors into consideration when framing

new laws on political and economic decentralization.

The workshop had contributions from five historians (from the UK, the Netherlands, Malaysia, and Portugal), two lawyers (from the UK and Singapore), four geographers (from Germany and the UK), four economists (from the UK and Malaysia), four political scientists (from the UK, Indonesia, Brunei and Myanmar/Singapore), and a cultural anthropologist (from Germany). Two of the participants were post-graduate students (an Indonesian MA student from Bristol University in the UK, and a Malaysian PhD student from the London School of Economics, UK). Unfortunately, a political scientist from France and a geographer from Spain and based in Germany had to drop out for personal reasons.

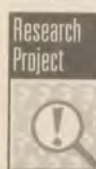
While many of the papers were presented as first drafts, there seems little doubt that a quality publication can emerge from the workshop. Anne Booth and Jonathan Rigg have undertaken the task of approaching all the participants with suggestions for revisions. A final manuscript should be ready for submission to a publisher in early 2001. ■

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DIDIC: The definitive Dutch- Indonesian dictionary

The Dutch-Indonesian Dictionary Project (DIDIC) is in the process of compiling a long-awaited dictionary that is productive and receptive at the same time. It is geared to the needs of Dutch users for whom Indonesian is a foreign language, and one for Indonesian users for whom the Dutch entries and their uses need extra clarification.

By HEIN STEINHAEUER



More than seventy years ago, Indonesian nationalists proclaimed Malay, henceforth to be called *bahasa Indonesia* or Indonesian, as the sole national language of the future independent state of Indonesia. Until the Japanese occupation, however, Dutch and what the Dutch government and scientists alike continued to refer to as Malay retained their diverse functions in colonial society. When Dutch was finally ousted by the Japanese, Malay/Indonesian was free to commence its dazzling rise into what it has become today: a 'modern' language, lexicologically geared to the needs of a global urban culture, without having lost its local historical roots.

With the introduction of mass education after independence, in which Indonesian has always been the major – if not the only – language of instruction and interaction,

In recent literature on linguistic imperialism, Indonesian has been accused of betraying its Austronesian roots by adapting its lexicon to the 'common European' conceptualization of the world. Indeed, Indonesian has changed since the 1940s, but this is largely because of the addition of new domains of language use, such as journalism and scientific discourse, rather than a matter of surrender to a lexical and conceptual 'common European' takeover. It is our definite impression, based on daily experience, that proper Indonesian equivalents appear to be absent for many Dutch items (and vice versa).

the number of speakers rose dramatically. Ten years ago, some seventeen per cent of the population of five years and older claimed to use Indonesian as its first language. For over sixty per cent, Indonesian functioned as a second language. Indeed, there was a clear correlation between age and the ability to speak Indonesian: the percentage of speakers of

Indonesian among younger generations was conspicuously higher. Even if account is taken of the fact that the current economic crisis has had negative effects on school attendance and that regional autonomy and disturbances in post-New Order Indonesia may slow down the process, it seems fair to predict that Indonesian will in the future out many, if not most, of the nearly five hundred regional languages which still exist today. Whatever the future of Indonesia will be, Indonesian will remain a major world language and an essential means of access to the Southeast Asian area.

Until recently written sources on that area, especially on Indonesia, have been predominantly in Dutch. For many fields of knowledge about Indonesia, a knowledge of Dutch is still a prerequisite. Up-to-date dictionaries are therefore a must for both the Indonesian and the Dutch markets.

However, as a result of the prolonged decolonization process in both Indonesia and the Netherlands, the need for such dictionaries was not perceived as particularly vital during the initial decades after the Indonesian declaration of Independence, but since the early 1970s relations and contacts between both countries have normalized and intensified.

Consequently, several Dutch-Indonesian/Indonesian-Dutch dictionaries were published in the 1970s and 1980s. Most of them were a curious mixture of non-existing or obsolete Dutch, not always standard Indonesian, insufficient grammatical information and examples, and circumscriptions where lexical equivalents would have been possible. Only



The members of the Dutch-Indonesian Dictionary Project are (fltr): Susi Moeimam, Ewald Ebing, and Hein Steinhauer.

since 1990 has an adequate receptive Indonesian-Dutch dictionary been available: Teeuw, A., *Indonesisch-Nederlands Woordenboek*, fourth, revised and enlarged edition, Leiden: KITLV Publishers (1996). Its Dutch-Indonesian pendant took even more time to be implemented.

When Susi Moeimam of the Dutch language department of Universitas Indonesia (Depok, Jakarta) defended her PhD thesis on bilingual lexicography at Leiden University in October 1994, fundraising for such a dictionary gained momentum. After three years of lobbying, the Dutch-Indonesian Dictionary project (DIDIC) could finally be launched in November 1997. The main sponsor is the Dutch-Flemish *Commissie voor Lexicologische Vertaalvoorzieningen* (CLVV, Committee for Lexicographical Interlingual Resources); additional funds have been provided by the Royal Netherlands Academy of Arts and Sciences, Leiden University, and the International Institute for Asian Studies.

The project is building on a digitalized database of some 50,000 modern Dutch entries with grammatical information, collocations, example sentences, and idioms, which has been developed by the CLVV. As far as possible, appropriate translation equivalents in modern standard Indonesian are sought for these Dutch entries and constructions, with the final aim of enabling the output of both a productive and a receptive dictionary: i.e. a dictionary geared to the needs of Dutch users for whom Indonesian is a foreign language, and one for Indonesian users for whom the Dutch entries and their uses need extra clarification. Therefore, additional information has to be added for Indonesian users, especially on the irregular flexion patterns of Dutch entries, and for Dutch users to disambiguate terms in which there appear to be more than one Indonesian equivalent for a Dutch item (see the example for *rijst* 'rice' in the box).

The additional information also includes a specification of the exact relationship between the Indonesian 'equivalent' and the Dutch original. Thanks to the lexicological programme *Omkering van Biliguale Bestanden* (OMBI, Inverting Bilingual

Databases, again developed by the CLVV) and with the aid of this extra information, it will be possible to use the Dutch-Indonesian database through a turnkey operation as the basis for an Indonesian-Dutch counterpart. It is foreseen that a future, new edition of Teeuw's Indonesian-Dutch dictionary will also make use of the inverted DIDIC database.

INDONESIAN VERSION:

rijst [de, jamak: –] *padi*, *beras*, *nasi*,...

DUTCH VERSION:

rijst [de, plural: –] (plant, korrels in halm)
padi, (ongekookte) *beras*, (gekookte) *nasi*,...

In the initial stages of the project, the OMBI programme was still partly experimental. This was the main reason the original final date of the project had to be postponed from 1 August 2000 to 1 May 2001. The DIDIC's lexicological approach has now attracted international attention: from 27 – 30 June of last year, the *Institut Alam dan Tamadun Melayu* (Institute of the Malay World and Civilization) of the *Universiti Kebangsaan Malaysia*, in conjunction with the *Dewan Bahasa dan Pustaka* (Institute of Language and Literature Malaysia), organized two lexicographical workshops around the project, in which the DIDIC team members were keynote speakers.

A recurring observation during the seminars was that the production of both a productive and receptive dictionary as envisaged by DIDIC can only be achieved through close co-operation between native speakers of both languages concerned. ■

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Institute of the Malay World and Civilization



Established 28 years ago, the Institute of the Malay World and Civilization, or known by its Malay acronym ATMA, is the only full-fledged academic research institute in Malaysia that concentrates solely on the study of the 'Malay World', the vast maritime-riverine complex of Southeast Asia, thus forming a major component of Southeast Asian Studies. The research activities are conducted through an application of the three major universal academic orientations, namely 'disciplinary' (sociology, economics, history, etc.), 'thematic' (development studies, communications studies, gender studies, etc.), and 'area studies' (Malay Studies, Chinese Studies, European Studies, etc.).

Administratively, ATMA is divided into three divisions, namely 'Research and Postgraduate', 'Documentation & Publication', and 'Skill Development' (Malay language and Information Technology), each conducting its own activities but always complementing one another. ATMA both offers fellowships and wel-



comes funded-fellows to spend time at the Institute, which provides a host of supporting secretarial and technical facilities, both for fellows and postgraduate students. It has its own research library and its special collections, complemented by the main library's Southeast Asia Collection and other holdings.

Research and Related Activities

Research is the Institute's core activity around which other activities are built and generated. The five

major areas of interest related to the Malay world that is of concern to the Institute are as follows: 1. theory constructions; 2. language; 3. literature; 4. culture; 5. education. For each area, a senior scholar is designated as the 'lead scholar'-cum-co-ordinator for all research and related activities, including senior research funds.

ATMA also runs short and extended Malay language courses both for beginners and advanced learners, especially for post-graduate students intending to do research and fieldwork in the Malay world. The Institute also publishes books and journals in the traditional printed form as well as electronic digital form. It organizes seminars and conferences regularly both of which are for academics as well as the general public. ■

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6 > 7 OCTOBER 2000
CANBERRA, AUSTRALIA

Indonesia Update

The most ambitious Indonesia Update yet held at the Australian National University in Canberra took place on 6-7 October 2000. Around twenty speakers participated, and discussion topics ranged over recent social and political as well as economic developments in Indonesia, with an unprecedented degree of attention being paid to historical background.

By ROGER KNIGHT

Report
A crude summary would be to say that the economists were sanguine (when have they been else?) about Indonesia's future – recovery was well on the way – while the serried ranks of 'political scientists', historians, and anthropologists were equally uniformly gloomy (ditto). Yet there was much more than this. The great strength of the two-day meeting lay not only in its panel of distinguished speakers but in an audience that contained an impressive cross-section of Australian and Indonesian scholars, students and commentators, civil servants and journalists. Most of the speakers respected this expertise, and left ample time for discussion sessions that were as lively as they were informed. The proceedings were accordingly much more nuanced than a crude summary might suggest.

Some of the economists, to be sure, still sounded as sleek as ever (a diet of their own words over the last two years must have proved nourishing. A pity the poor still find statistics so indigestible). However, there were others among the economic historians, in particular, some with experience outside the rarefied atmosphere of government and corporate offices, who sounded a note not only of caution but of scepticism about interpretations of the data on offer. Yet others took immense pains to review the pros and cons of their database in a

way which notably enhanced the level of debate.

The extent to which continuing corruption and the failure of judicial and law reform stood in the way of the real resumption of economic growth also excited considerable interest, with a number of speakers from the floor querying whether corruption was necessarily an obstacle to growth. Not surprising – given their past record – was an apparent consensus among ANU economists that resumed growth would follow the lines laid down under the New Order, minus, presumably, the 'mishaps' of the last stages of the Suharto regime.

'Would Indonesia survive?' was obviously high on the order of discussion. Perhaps the most penetrating single comment on this score was a reminder that prosperity, as well as brute force, had always been a key element in the colonial and post-colonial state's existence in Indonesia, and that without it the prospects looked grim indeed. Or should we, perhaps, put it another way and suggest that empires collapse when they no longer make economic sense?

The post-Suharto regime itself came in for quite a pounding, not least from a trenchantly argued position that Wahid was himself so much a creature of the New Order that little by way of Reformasi was to be expected under him. Perhaps even more interesting, however, was another speaker's implication that George Kahin and his followers got it all wrong. We were reminded that, in so

far as Indonesia was a 'nation built with words', its political tradition was at least as corporatist, integralist, and 'fascist' as it was pluralist and democratic. Given the temper of the times, the former were as likely to characterize the country's political future as the latter. Within this framework, Islam did not perhaps get the level of attention that it requires. The view from Wahid's camp, that Indonesian Islam retains its 'difference' in respect to its unique pluralism and tolerance, was ably presented, but any clear statement of alternative positions, *inter alia* a socially based discussion of 'Islamism', was sorely lacking.

As in any big and ambitious conference of this kind, there were curiosities. A misguided attempt to compare Sukarno and Wahid ('each became president at a time when the integrity of the Indonesian nation was threatened') was received with less mirth than it richly deserved. On the other hand, the conjecture from another speaker that the Suharto 'Security State' was so incompetent as to be ineffective did draw a barrage of well-targeted fire from one of Australia's most senior and level headed academics. One puzzle was why so little use was made – a special half-day session, surely – of the presence at the conference of the distinguished Indonesian editor of *Tempo* magazine. All of which points to the fact that the Update – shaping up very well as the major regional forum for discussion of developments in Indonesia – could very usefully have extended over three days rather than two. *Inter alia*, such an extended meeting might have given the participants full time to discuss the (tongue in cheek?) suggestion of a well-known Brisbane academic – made at the end of the Update's final session – that Java would be much better off divested of its empire, in a sensible dismantlement of the old Dutch imperium in Southeast Asia. ■

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Thai is a 'small enrolment language' when compared to such languages as Japanese and Indonesian, and university administrators are not enthusiastic about funding programmes that attract small enrolments.

There was a general consensus that the NTSC should actively pursue its role as a national co-ordinator of Thai Studies and as a resource for those wanting to encourage the study of Thailand especially in the tertiary sector. The meeting felt there was a need for better Australian media coverage of Thailand and for the media to make more use of Australian expertise when seeking comment rather than relying on foreign experts who did not have an Australian perspective.

Last year's Update focused on the impact of the Asian financial crisis on the Thai economy. The suggestion for next year's update was that it should focus on defence and strategic issues. ■

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BOOKS RECEIVED

Continued from page 23

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6 JULY 2000
MELBOURNE, AUSTRALIA

Thailand Update

By CRAIG J. REYNOLDS

Report
It was as a result of 'The Promotion of Thai Studies in Australia', the Sixth Thailand Update since 1991, that the National Thai Studies Centre (NTSC) was founded. The Centre was supported initially by a grant from the Commonwealth government to promote and co-ordinate Thai Studies in Australia with special attention to instruction in the Thai language. In conjunction with the Thai Studies programme at the Australian National University, home of the NTSC, the Centre has produced language materials, data papers, and an occasional newsletter. It also maintains a database of expertise keyed in as name, institution, research and teaching fields, and contact details.

On this occasion, speakers from universities, the public sector, and the business world convened to suggest ways to increase public awareness of the importance of Thailand. Representatives from the Departments of Foreign Affairs and Trade, of Defence, and of Employment and Youth Affairs spoke about their respective needs. A session on 'What Business Wants from Thai Studies?' was particularly lively, with several business consultants sharing their experiences of advising foreign business people on how to operate in Thailand. It was quite clear that some business people had to be persuaded that they needed to be sensitive to cultural matters if they were to do business successfully.

Academics from around the country addressed problems in their respective disciplines. The basic problem with language instruction is that

1 DECEMBER 2000
AMSTERDAM, THE NETHERLANDS

Boundaries, Territories, and Spatial Issues in the 21st century

Boundaries and territories are concepts mostly associated with the discipline of geographers. Can there be a fruitful discussion on 'spatial issues' between geographers, sociologists, anthropologists, literary critics, and historians? This was the challenge for a one-day seminar in Amsterdam on 1 December 2000. A group of scholars from the National University of Singapore and the University of Amsterdam crossed the boundaries of their disciplines and regional specialties to discuss geopolitics and globalisation in Southeast Asia and Europe.

By JACQUELINE VEL
& MARIO RUTTEN



The seminar 'The Geopolitics of Globalization in Southeast Asia and Europe' was a collaborative effort between the National University of Singapore (NUS) and the University of Amsterdam. It was organized by the Amsterdam Branch Office of the International Institute for Asian Studies (IIAS) and Platform ASIA of the University of Amsterdam. Dr Srilata Ravi and Dr Richard Derderain (Euro-

pean Studies), Prof. Carl Grundy-Warr and Prof. Martin Perry (Geography), Dr Carole Faucher (Sociology), and Dr John Phillips (English Language and Literature) made up a six-member delegation from Singapore that was on tour in Europe to discuss their ongoing research.

When discussing geopolitics in Southeast Asia, one of the recurrent issues is the decreasing relevance of national boundaries. In the context of economic development, 'growth triangles' have emerged that cross national boundaries. Prof. Martin Perry used a case study of the Singa-

pore-Indonesian border zone to illustrate the characteristics of growth triangles and contrasted its impact with the European approach to borderland relations. The relevance of this comparison between Southeast Asia and Europe in terms of interstate co-operation was questioned by the discussant Prof. Herman van der Wusten (UvA). He pointed out the fact that the European states involved are often, in economic terms, equally strong partners. This is not the case with the Singapore-Indonesian growth triangle in which Singapore is clearly the dominant partner. Moreover, Singapore differs substantially from other partners involved in growth triangles in the sense that it is most of all a global city with its urban interests. For such global cities, national policies and national boundaries seem to have become increasingly less relevant.

For those who reside in borderland areas, however, national boundaries

are still very relevant and often have a dramatic impact on their lives. An extreme case of this is the borderland area between Thailand and Burma. Prof. Carl Grundy-Warr presented his findings on the lives of the Burmese refugees on the Thai side of the border. He stressed the limitations of existing conflict management mechanisms, international actions, and political processes because they are usually linked up with rigid notions of territorial and political sovereignty. Another example of research that focuses on the perspective of the people who live in a borderland area was presented by Dr Carole Faucher. Her case study of the Malay population in Riau showed that views on ancestral territory among the population are not confined to the Indonesian national boundaries. The Riau Malays regard the Indonesian policies of changing administrative divisions over a territory identified by themselves as the Malay's heartland as a form of disempowerment.

The global movements of migrant populations and the establishment of large 'diasporic' communities raise fundamental questions about the capacity of nation states to maintain control over their national territory and boundaries. With regard to this, Dr Richard Derderain showed how tensions between newcomers and a settled majority in suburban France is not a recent phenomenon at all. This theme was taken up by the discussant Dr Ruben Gowri-charn, who compared Derderain's



Professor Carl Grundy-Warr speaking at the seminar.

arguments on France with studies on the Dutch multicultural society. He emphasized that the process of defining immigrant minorities as problematic clearly reflects an elite perspective. According to Gowri-charn, the issue is not to find an answer to the question about how minorities can adjust or obtain equal opportunities. The challenge lies rather in finding a way of communication that is based on respect and acceptance.

This theme of immigrants and identity was also at the centre of Dr Srilata Ravi's presentation on contemporary writings by Vietnamese authors in French. Her case study showed how the multiple or hybrid identities of authors illustrate the fluidity of existing boundaries and the fact that crossing them has increasingly become more common. In his comments, the discussant Dr John Kleinen raised the question as to whether 'diasporic writings' can constitute a specific category to be characterized as transnational. According to him, writing has always crossed borders and an author's readership has often been separated from his or her national identity, even more so when the text has been translated into another language.

At the end of the seminar, the participants looked back on a successful day. The initiative of the delegation from the National University of Singapore to make a tour through Europe and present ongoing research appeared to be a very stimulating formula for academic co-operation. ■

20 OCTOBER 2000
AMSTERDAM, THE NETHERLANDS

Philippinists in the Netherlands

The Dutch network of scholars in the field of Philippine Society and Culture Studies met on 20 October 2000, under the auspices of the Amsterdam Branch Office of the IIAS. The meeting was devoted to the presentation of current research by three overseas guests, viz. Gregory Bankoff, Maria Cynthia Rose Banzon-Bautista, and Raul Pertierra.

By OTTO VAN DEN MUIJZENBERG



Gregory Bankoff (History, University of Auckland) is temporarily attached to the Disaster Studies unit in the department of Sociology of Rural Development, Wageningen University. He followed up on his earlier presentation of his broad, long-term investigation of natural hazards in the Philippines. This topic forces him to follow an interdisciplinary approach, which he strongly recommends. Even if the improving registration of earthquakes, typhoons, volcanic eruptions, tsunamis, droughts and other hazards is taken into account, the frequency of these phenomena appears to have increased over time. Damage is also greater than before, partly because of the frequency and intensity of the disasters and partly because there are

more people affected by them. Population growth has actually contributed to such hazards as landslides and floods. A lively discussion on the difficult question of the cultural repercussions of the hazardous environment on Philippine culture and the Filipino psyche followed.

Maria Cynthia Rose Banzon-Bautista (Sociology, University of the Philippines at Diliman) is currently Professorial Fellow of the IIAS Amsterdam Branch Office. She is writing a book on the transformation of the Philippine middle class, while she is also engaged in a study of Philippine development discourse. In her presentation of her ongoing work with regard to the Philippine middle class, she focused on the manifestation of an increasing proportion of urbanites in Metropolitan Manila who consider themselves 'middle class'. The presentation dealt with the difficulties of definition experienced by the researcher

in her work, which is part of a five-country comparative investigation in Southeast Asia. The Philippine contribution to that survey is based on a stratified, directed sample survey in the metropolitan area. Making a distinction between new middle class, old middle class, and marginal middle class, Bautista revealed a generally upward intergenerational mobility among the more than 600 middle class respondents interviewed. Due in part to a changing occupational structure, and often facilitated by higher educational attainment than that of the parents' generation, such mobility mostly appears to have a limited span. Commonly sustained by a double income the normative lifestyle of the middle classes comprises a single, detached home, cars, and a spread of consumer durables, but relatively limited investments and valuables, and few expenses from cultural activities. Income levels constrain the lifestyle. In accordance with expectations, family centrality and involvement in church activities appear to be characteristic, while high levels of support for environmental and human rights movements could also be noted, particularly among the new middle class. A paradoxical finding was the self perception of the middle class respondents as being in the vanguard of democracy whereas, at the same time, a remarkable proportion supported fairly authoritarian forms of governing, including limitations to freedom of speech.

Raul Pertierra (Anthropology, University of New South Wales, Ateneo de Manila University and University of the Philippines) has been a regular visitor to the Netherlands since the

early 1980s. His lecture dealt with the question of whether foreigners can contribute meaningfully to insight into Philippine culture and society. This problem was highlighted by Zeus Salazar's plea for an authentic Pilipinohyia by Filipinos as against Philippine Studies by foreign students. The main thrust of Pertierra's paper was the need for nation states, as opposed to other forms of political organization, to generate knowledge about themselves. This may result in a close nexus between national sovereignty, national consciousness, and national scholarship. The nature of scholarship, however, is also international and non-parochial, and as such leads to a fundamental contradiction with the position that one has to be Filipino and share Filipino domain assumptions to understand Philippine society, culture, and politics.

As usual in the meetings of the Philippinist network in the Netherlands, the other participants briefly shared their present preoccupations and discussed possible contributions in the form of papers and panels to the forthcoming Fourth European Philippine Studies Conference to be held in Madrid, Spain, 10-11 September 2001. The Seventh IPSC will be held in the Netherlands in 2004. ■

Information about the conference:

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Professor Otto van den Muijzenberg is attached to the University of Amsterdam and the Centre for Asian Studies in Amsterdam (CASA).

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Dr Jacqueline Vel is a sociologist with a research interest in rural development in Indonesia. She is a lecturer at the University of Amsterdam, and Co-ordinator of the Platform ASIA, UvA.
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Dr Mario Rutten is a sociologist with a research interest in rural entrepreneurs in South and Southeast Asia, and the Indian diaspora. He is Director of the Platform ASIA of the University of Amsterdam and Head of the IIAS Branch Office, Amsterdam.
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East Asia



P. R. CHINA
JAPAN
KOREA
TAIWAN

Chinese Storytelling The interplay of traditions

A Thousand Years of Chinese Storytelling: Storytelling as a professional genre of oral entertainment goes back more than a thousand years in Chinese society. In spite of the low social esteem in which the storytellers are held, their art always had a heavy impact on the daily life of the Chinese townspeople, serving as the 'university' of ordinary people, the place where culture and knowledge was communicated in an entertaining and simple way.

By VIBEKE BØRDAHL

Research Project
Thus, in the storytellers' house of Yangzhou, one of the traditional strongholds of Chinese storytelling, we find the following words encribed on the wooden boards hanging on each side of the stage: 'Past and present are related, advice is passed along / Good words to enlighten the world, instruction infused in amusement!'

The oral genre of storytelling played a significant role in the formation of the written genres of the novel and short story. Conversely, the historical and fictional genres that were transmitted in written form, deeply influenced the oral genres. The orality/literacy dichotomy, treated in its culture-specific context, seems to be of major importance when seeking an understanding of the structural specifics and conditions of existence of the oral arts.

The storytelling genres have survived as orally transmitted traditions up to our present time and, as such, they offer a unique territory for research into oral tradition. The transformation of Chinese society at the end of the twentieth century is reflected in fundamental changes in the areas of human communication and performance. It remains to be seen if the modern lifestyle and new information technology will speed up further the demise of the age-old genres

'Whenever the children of the lanes and streets are naughty and their parents get annoyed they hastily give them some coins and tell them to go and sit down to listen to stories about old times. When the tale of The Three Kingdoms is told, and they hear about the defeat of Liu Bei, they fret and some even shed tears. When they hear of Cao Cao's defeat, they become happy and applaud. This shows that the worthy man and the mean will both leave their mark, not to be erased in a hundred generations.'

Su Dongpo (1036-1101)

of oral entertainment in China, or whether the new conditions may bring about a renaissance. A thousand years ago there was the following saying in China: 'The storyteller only relies on his three inch-long tongue, and yet he is able to show us what is superficial in this world and where we find the deep ground.'

In my research, I aim to study the development and mutual influence between the oral arts in China with special attention to the interface between the written literature and the oral traditions of storytelling. The research is based on my fieldwork on oral storytelling of the 'Water Margin' (Shuihu) cycle in the Lower Yangzi area, with a focus on Yangzhou storytelling (Yangzhou

pinghua). The performances of the Yangzhou storytellers are compared to other oral, oral-related, and literary texts related to the 'Water Margin' theme, with emphasis on the Wu Song saga: Oral performances (audio- and videotaped) of stories about Wu Song as found in a spectrum of performed genres (quyi) from other parts of China. Oral-related texts, such as scripts for a number of performed genres (shuochang wenxue), editions, old and new, refined and popular, of the novel Water Margin (Shuihu zhuan).

The analysis includes the following topics:

1. 'The Written Legacy of Storytelling': Early Chinese storytelling on the 'Water Margin' theme; drama, novel, and contemporary storytelling; the 'storyteller's manner' in the novel and in the storytelling genres of pre-modern and modern times; modern storyteller books.
2. 'The Oral Testimony of Storytelling': Contemporary oral genres of Chinese storytelling on the 'Water Margin'; features of orality; features of literacy; memorization and improvisation.

Aims and methods

In the West, the 'Homeric question' incited an avalanche of studies of what 'orality' and 'literacy' meant for ancient Greece (and for the Yugoslav poets of the Parry-Lord collections). These studies are also important for our understanding of Chinese literature, especially when we want to explore the oral traditions. However, in the professional traditions of Chinese storytelling and other oral arts that have survived to the present, we find similarities, but also obvious differences from ancient Greek oral tradition, as well as from the Anglo-Saxon and Icelandic oral traditions of the medieval period:

In China, a plethora of these traditions are still living. We have the possibility to know or inquire about many things that one can only guess or theorize about in the ancient Greek and medieval European traditions.

Concrete historical sources on most of the individual oral traditions in China of today go back only three to four hundred years. They belong, however, to a very much older culture of rich literary as well as oral traditions. There has been a constant diffusion (both ways) of ideas, styles and formulas between the written and oral genres (in contrast to the Homeric tradition which existed in a largely pre-literate society with little use of writing).



PHOTO: JETTE ROSS

'Seen from afar it looked like a bull ox with one horn ...'
(From 'Wu Song Fights the Tiger', performed by the Yangzhou storyteller Wang Xiaotang [1918-2000]. International Workshop on Oral Literature in Modern China', Nordic Institute of Asian Studies [NIAS], Copenhagen, 1996)

Many of the oral traditions of China, particularly the storytelling traditions, are in prose, not bound by metre and rhyme. Therefore the improvisational aspects are much more pronounced than in the great epic poetry of the West. The professional oral traditions in China have, as long as we know, been practised in a society deeply imbued with writing and literature. The interplay of oral and literary components forms a basic pattern in Chinese storytelling. This has important implications for our understanding of the social and literary functions of the oral arts. At the same time as these arts were welcome among the illiterate and the poor, who had little chance of a literary education, they were also in many cases well-esteemed entertainment for the learned connoisseurs.

The themes of the long-continued tales, as well as the rules for learning and performing the art, have survived through the centuries, going back ultimately to the popular amusement districts of the Song Dynasty (907-1279). There are still old storytellers, educated on the basis of oral transmission and performing according to traditional rules.

The repertoires in which storytellers of different schools excel are of enormous dimensions. What were the principles of education practised in the time-honoured tradition of 'transmitting by mouth and teaching from the heart' (kou chuan xin shou)? What part of the repertoire was supposed to be learned by heart? To what degree are the spoken texts formulaic and in what sense? Is there a largely individual historical background to each of the items of the repertoire or can we establish some general characteristics for the formation of the repertoires?

The 'orality' and the improvisational aspect of the Chinese professional oral arts has been questioned. It has

long been debated whether the storyteller's art was 'genuinely oral' or only 'pseudo-oral', i.e. a kind of artistic performance of written texts learned by heart. I think that we have to acknowledge the specific conditions of every 'oral' tradition: the categories of methodology must fit the object, and be so fine-meshed that we catch the essential characteristics of the tradition. While Western theories and discussions are valuable as background and methodological tools, it is no less important to look into the way Chinese scholars treat their own heritage, and it seems particularly fruitful to inquire into the storytellers' and other oral artists' own understanding of their art, their professional terminology.

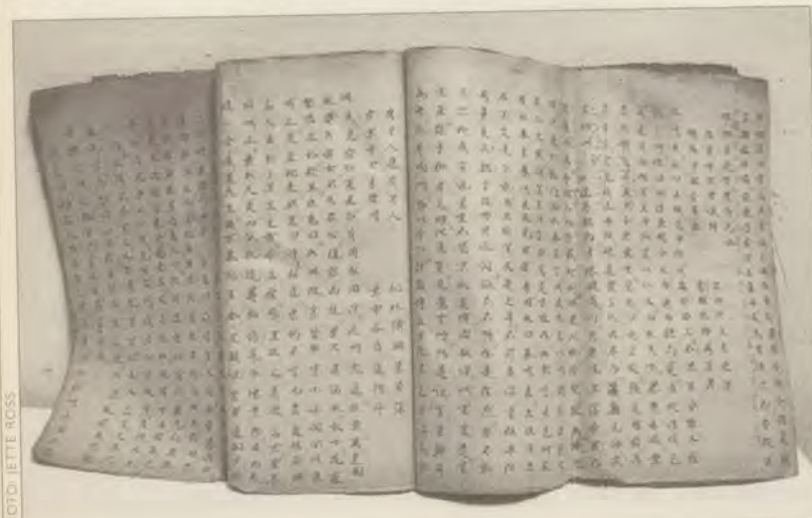
For more than ten years I have been performing intensive fieldwork on oral storytelling in China, mainly in the Lower Yangzi area, Yangzhou and Suzhou, but also recently in North China, Tianjin and Beijing. My research involves small-scale teamwork with Chinese storytellers and co-operation with the photographer Jette Ross, Photo Atelier, Copenhagen. A monograph is being prepared for publication entitled, *Wu Song Fights the Tiger - The Interplay of Oral and Written Tradition in Chinese Storytelling*. A book for general readership, illustrated with photos by Jette Ross, *Chinese Storytellers - The Life and Art of Yangzhou Storytellers*, will be ready for publication this year. ■

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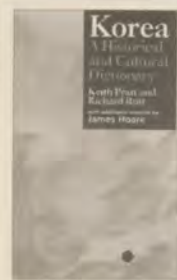


the Netherlands, between 21 August and 1 September 2000 as a NIAS exchange fellow.

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Storyteller's script handwritten by forefathers of the Dai School of Journey to the West in Yangzhou storytelling.



Korea: A historical & cultural dictionary

'Korea: A Historical and Cultural Dictionary' is a concise manual that comprises several thousand entries about Korean historical, political, and cultural phenomena. It covers practically all past royals and politicians, as well as important writers, religious texts, symbols, painters, and foreign emissaries.

By ROALD MALIANGKAY



The entries vary in length; some may constitute no more than a definition of a few lines, while others may extend over two pages elucidating, for example, the change of a specific concept with time. The entries are mostly textual, though sometimes a picture or a chart is used to clarify a specific concept in more detail. In addition to this, the introduction provides two maps, a chronological chart of East Asia's dynastic periods, and an elaborate five-page explanation of the McCune-Reischauer romanization system used.

The dictionary is well organized. Most entries provide the Sino-Korean or Chinese characters next to the entry word(s), plus a translation. In the text, words that have their own separate entry are printed in bold. Some entries also provide one or two references to other sources in English at the end, but these often constitute the source rather than offering an extra view on the matter. In order to find a term, one can browse alphabetically or check one of the indexes in the back. There are two: an index of personal names, and one of literary and musical titles. The entries are given in the language in which they are commonly referred to abroad, so I found them generally – though not always – easy to find. Someone who is unfamiliar with the English for a specific Korean concept may have some trouble finding its entry, but I believe the potentially confusing subjectivity of this system is far outweighed by the fact that it allows one to find complicated Korean concepts through either their English equivalent or a generic term. Because the entries are cross-referenced, the reader is able to quickly check other possibilities once a relevant entry has been located. The problem is that, because there are too few references to other English-language materials, the adequacy and choice of the entries become an issue. There is not much the authors could have done to avoid this. One of the reasons why there has not been any cultural-historical handbook like this before may be that, apart from the difficulty of defining specific terms or concepts, the entries should, ideally, provide more than one reference to a more detailed source. There are still too few foreign-language sources on Korea to date.

The enormous number of entries notwithstanding, I could not help feeling that the reason the authors included such a large number of items on missionary activities on the one hand, and left out so many on post-war cultural phenomena on the other, was more than circumstantial.

Too often I was left with the feeling that the authors had not spent much time in Korea recently. Much to my surprise, for example, I noticed that neither the important phenomena of 'cultural properties', human or national, nor the feeling of *han*, which is generally regarded as quintessentially Korean, or *samul nori* and *noraebang* (singing room), both already international phenomena, are mentioned anywhere in the dictionary. Nor do the now internationally acclaimed writers 'Yi Munyöl' and 'Pak Wansö', the award-winning director Im Kwönt'aek, or such singer-icons as Pak Ch'unjae, Im Pangul, and Yi Ch'angbae feature. They surely qualify to 'typify its [Korea's] civilization, and the complexity of its experiences during the twentieth century' (p. iv), so I hope they will be included in a second edition. The inadequacy and somewhat outdatedness of quite a number of entries also demand a second revision.

Besides the fact that it covers only one-and-a-half pages mentioning only one other dish, *kimchi*, and providing no references, the entry for food (pp. 132-133), for example, says that dog's meat is only eaten by men at midsummer. In fact, the meat is nowadays eaten throughout the year, but particularly in the summertime, and because – like most dishes based on 'exotic' animals (i.e. imported rare species and pets and insects) – it is expensive and believed to enhance the male libido, it is only rarely eaten by women. The entry on 'folk song' (pp. 131-132) suggests the original Korean term is *minyo*, but it fails to specify that this is only the scholarly denomination of the genre of songs that are commonly referred to as *soni*, *t'aryöng*, or *norae*. It also claims that the Japanese eventually discouraged folksongs because they expressed nationalist sentiment. Because there are so many types of folksongs, a statement like this is bound to lead to confusion. Some folksongs were simply banned and others allowed since, in most cases, only Koreans were aware of the true meaning of the words they sang. The more clearly political songs that the Japanese sought to ban altogether appeared around the time of the March First Movement. They belong to a musically and lyrically separate genre known as *ch'anggä*, which is briefly defined under a separate entry on p. 71, but curiously left out of the second index.

Another entry that shows the dictionary's emphasis on historical rather than contemporary associations is that for 'swastika'. Although it correctly shows the many uses of the symbol, it fails to mention that it has become increasingly popular because of its association with Nazi Germany. Its present use on clothing, on

the German military helmets of tens of thousands of food-delivery boys, and as 'cool' decoration in bars certainly warrants a mention. One other curious omission is North Korea's post-war subdivision of parts of North P'yöngan province and South Hamgyöng province into Chagang province and Yanggang province on Map 2 (p. xix). The new official system for romanizing Korean (p. ix) is also lacking, but perhaps because it was unfortunately adopted around the time of publication. In any case, I believe the 'old' system will continue to be used for quite some time and its accurate use in this volume very much adds to the book's value.

Editing has been practically flawless throughout, except for a few minor errors such as small spelling mistakes (see for example 'röle' on p. vi, the pleonastic use of 'also' and 'as well' on p. ix, and the misspelling of *mudong* on p. 310) and inconsistencies (see the rather outdated explanation of *hansik* as a time when 'no fire is lit in houses' on p. 164, the two dates for the *Kabo* reforms on pp. 212 and 479, the omission of a link between *Arirang* and *Na Un'gyu*, and the omission of the characters *su* and *pok* on pp. 389-399). The odd errors are, however, not enough to irritate or lead to much confusion. The choice and outdatedness of the entries, on the other hand, has somewhat let down what is otherwise a perfect addition to the English-language sources on Korea currently available. Considering the high price of this volume, I would not recommend it blindly to non-academics or those students unable to read Korean because of its lack of entries on more contemporary cultural phenomena and limited references. Yet it may be exactly this emphasis on historical phenomena that prompts them to buy it, considering it is relatively easy to find information on post-war phenomena in English elsewhere. Most academics will probably find the information provided too general but, in all fairness, they ought not to be looking up complicated Korean concepts in an English-language dictionary. This dictionary is intended for those in need of a quick and adequate definition, explanation, or summary of facts. They now have an excellent tool at their disposal. ■

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Qiaoxiang Ties

Book introductions

Why were cultural claims so important when overseas Chinese capital entered China during the 1980s and 1990s? How did assumptions of cultural affinity affect relations between mainland Chinese employees and foreign managers in Chinese transnational enterprises, and between those enterprises and Chinese officialdom? How important is it for Chinese transnational enterprises to leave their supposedly Chinese characteristics behind in their struggle for survival in the world market?

By LEO DOUW

These are some of the questions that have been addressed by the IIAS research programme on 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties during the Twentieth Century' from its introduction in 1996 to its conclusion in 2000 (see article, 'Qiaoxiang Ties, Programme Successfully Concluded' on pp. 41 and 43 of this issue's Pink Pages). Our hypotheses required the deployment of a broad spectrum of social science approaches. To this end, the Qiaoxiang Ties programme was joined by political scientists, anthropologists, historians, and sociologists. This enabled us to discuss the interaction between business and society as well as the dynamics of social groups within enterprises over the entire twentieth century in great detail. A full account in which the research findings of the programme will be discussed more deeply will be provided in the programme's Final Report, to be published shortly. What follows are introductions to the two volumes of publications produced by the programme.

Qiaoxiang Ties: Interdisciplinary Approaches to 'Cultural Capitalism' in South China looks at how claims of cultural affinity made by officials in China and ethnic Chinese business people elsewhere served to facilitate negotiations between both parties on the establishment of business enterprises in South China. One of the central objects of study for our programme was the way links were formed with their home town in South China by business people who had once been sojourners from that area, or who were the descendants of sojourners. Rather than claim or disclaim that these people share a Chinese identity among themselves and with the people in their home towns (in Chinese: qiaoxiang, or sojourner home towns), it would seem to be more relevant to realize the context in which these claims figure. The most important are, firstly, that Chinese overseas usually share a background of political marginalization in their countries of residence; secondly, that a considerable number of them have achieved sufficient wealth and business acumen to assume the role of prominent economic actors, even in the international arena; and thirdly, that the 'home country', China, has lagged behind in economic development during all of the past century. The recognition of a mutual interest in the development of China's economy since

the closing decades of the nineteenth century led to the establishment of institutions in China and abroad that were geared towards stimulating trade and investment in China by overseas Chinese business people. This effort was symbolically founded on the sojourners' dream of returning home once their fortune had been made. The organizations subscribing to this 'sojourner discourse' have consisted mainly of the voluntary Chinese associations abroad and the extensive semi-official state apparatus of overseas Chinese affairs that was built up in China for the specific purpose of conducting this type of economic diplomacy. The chapters by Liu Hong, Elisabeth Sinn, and Joseph

situation to their own benefit by intruding the state apparatus and usurping its financial decision-making machinery. During the rest of the twentieth century, the Chinese state was vastly more powerful, but the deals about establishing business in China were negotiated from similarly incongruent positions between business people and officials. This says something important about the character and efficiency of business networks, so central to the study of ethnic Chinese entrepreneurial activity.

In short, the assumption of cultural affinity among people of Chinese descent was a conscious construction set up to create a favourable political environment for the negotiation of foreign investment back in China. This is not to say that cultural constructions should not be socially grounded in order to be effective in the longer run and serve as a basis for institution building. In her contribution on a Singapore lineage from Anxi in Fujian province, Kuah Khun Eng shows how an upright religious sentiment is important in the re-establishment of the links with the home town, even though these links may be manipulated or used in a more straightforwardly instrumental way by business people and government officials. Cogently, on many occasions, cultural affinity may derail, ultimately thwarting, economic development.



A mansion in South Fujian, China, built in the early twentieth century by a Chinese lineage in Malaysia. It was intended to be used by the emigrants upon their return to China, but that return never happened.

Cheng and Ngok King-lun provide elaborate descriptions of the institutional fabrics of such groups since the early twentieth century.

The mechanisms involved are nicely illustrated, as seen in Stephanie Chung's contribution, by the dealings in the early twentieth century of the Siyi community of business people in Hong Kong, first, with the Qing state and then with Sun Yat-sen's government in Guangzhou. Because of their deviant historical trajectory the Siyi people, who originated from the Siyi region in Guangdong province, had become a marginal group among their fellow ethnic Chinese residents in Hong Kong, but they worked their way up by acting the roles assigned to them as Chinese overseas sojourners. This case casts doubt on the importance of the distinction between being Chinese and non-Chinese origins, but it also illustrates how important differences in wealth, power, and status were among those who claimed to have their roots in one Chinese culture. Weak governments, such as Sun Yat-sen's in Guangzhou, could easily be dominated by assertive emigrant groups, which turned the

Numerous interviews with business people from Hong Kong and Taiwan operating businesses in South China, presented in a chapter by Isabel Thireau and Hua Linshan show incontrovertibly that there are constraints in the operation of business enterprises which to an extent impede the opportunities created by the sojourner discourse. Employees and subcontractors recruited from the home town district and among family and kin may be much more demanding and unreliable than persons who are recruited in less particular ways. ■

Douw, Leo, Cen Huang, and Michael R. Godley, (eds.), **QIAOXIANG TIES: INTERDISCIPLINARY APPROACHES TO 'CULTURAL CAPITALISM' IN SOUTH CHINA.** London: Kegan Paul International (1999).

Rethinking Transnational Chinese Enterprises: Cultural Affinity and Business Strategies investigates the social and economic fabrics of Chinese transnational enterprises. It discusses two major questions: (1.) What role does cultural affinity play in ethnic Chinese and non-Chinese transnational enterprises operating in mainland China and in other Chinese cultural milieus? and (2.) As strategies responding to globalization, corporatization, and the recent Asian crisis, what adaptations have Chinese businesses made to family control and business networks to ensure their survival and success? The first question is treated by looking at the cultural assumptions underlying labour relations in Chinese transnational enterprises. Cen Huang's study of enterprises in Fujian and Guangdong provinces casts further doubt on the efficiency of assumptions about cultural affinity between overseas Chinese managers and their mainland Chinese personnel: they can easily cause misunderstanding, disappointment, and conflict among both parties. Two chapters, by Irma-traud Munder, and by Renate Krieg and Kerstin Nagels, on Sino-German business ventures in China and Taiwan make it clear that Western assumptions about the viability of

past as well as at present, the profit motive is at least equally important. Zhuang's finding that in Xiamen, since 1978, the amount of donations made by individual overseas entrepreneurs has increasingly corresponded to the amount of their investment, which suggests that donation behaviour is coming close to routine tax operations.

In looking at the economic fabric of Chinese transnational enterprises, the remaining chapters cast further doubt upon the importance of the Chinese characteristics for the survival and profitability of these firms. Noel Tracy, David Ip, and Constance Lever-Tracy do claim, that the supposedly Chinese characteristics of Chinese transnational enterprises in Southeast Asia, Hong Kong, and Taiwan, namely their flexibility, invisibility, and family control, may have been assets in their struggle for survival through the recent Asian crisis. The other contributions, however, mostly contain disclaimers on this issue. For example, the chapters by Stephanie Chung and Henry Yeung that follow the Singapore- and Hong Kong-based Eu Yan Sang business firm in its development since the late nineteenth century emphasize the adaptability of Eu Yan Sang's organization to changing economic and political circumstances.

In conclusion, it is imperative to study cultural phenomena in order to understand Chinese transnational entrepreneurship and enterprises in our frame of time. At the same time, there is reason to doubt that institution-building based upon the present prevalent cultural assumptions is viable in the longer term. ■

Douw, Leo, Cen Huang, and David Ip
**RETHINKING
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AFFINITY AND BUSINESS
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London: Curzon Press
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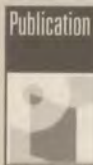
The Final Report of the programme will be published shortly on its web site: <http://www.iias.leidenuniv.nl/iias/research/qiaoxiang/>

human resource management may not yet work in the emergent market economy in China. The conclusion is that there still is a strong preference in China for clear hierarchical command structures, even though especially mainland China employees increasingly value having a say in the decision-making by their superiors. Also, in different parts of China there are big differences in employees' and managers' expectations concerning the requirements of teamwork and leadership qualities. Exposure to Western contact, such as has long existed in Taiwan, does not of necessity lead to a higher degree of Westernization of work attitudes.

Of particular importance when looking at the cultural grounding of institutions are the contributions by Dai Yifeng, Zhuang Guotu, and Song Ping, all from the PRC, dealing with donation and investment behaviour among overseas Chinese investors operating in South China. Contrary to previous assumptions popular among academics and politicians in the PRC about patriotic values underlying such behaviour, these chapters acknowledge that in the pre-war

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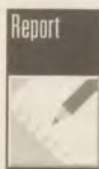
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Human & Regional Security around the South China Sea

Thirty-seven scholarly papers were presented at the workshop 'Human and Regional Security around the South China Sea' in Oslo from 2 to 4 June 2000. Thanks to generous funding from the Norwegian Research Council, the ESF Asia Committee, and the Statoil Company, it was possible to invite a substantial number of scholars from the countries around the South China Sea, and also leading experts from Australia, North America, and Europe.

By STEIN TØNNESSON



Keynote speakers were Prof. Hasjim Djalal (Jakarta) and Dr Mark J. Valencia (Honolulu). Rector Kaare R. Norum of the University of Oslo opened the workshop, and Professor Jean-Luc Domenach (Paris) delivered a speech to the participants on behalf of the ESF Asia Committee. The workshop was organized into six panels: 1) The Environment, 2) History, 3) Security, 4) Economy, 5) Law, and 6) Confidence Building and Conflict Management.

As the workshop was organized under the Chatham House Rule, it is not possible to quote what was said. What follows are my personal impressions, which will not represent the views of all participants:

1. The environment in the South China Sea is under severe stress. Disputed coral reefs are rapidly being destroyed by the use of illegal fishing methods and by military activity. Some species of fish are rapidly being depleted. The environmental problems are recognized locally, and agreement has been reached about the undertaking of some joint research, but so far nothing effective has been done. Even in areas where national jurisdiction is undisputed, it is difficult to patrol fishing grounds and prevent the use of illegal fishing methods. In disputed waters this is virtually impossible. While the situation gives grounds for pessimism, environmental con-

cerns are also the most likely basis for regional co-operation and conflict management. One factor that may contribute to reduction in the intensity of the disputes is that the prospects of finding substantial quantities of oil and gas are less promising than they had once seemed.

2. Historically, the Paracel and Spratly Islands have been mainly a source of danger to shipping. When ancient documents described them, the intent was not to claim sovereignty on behalf of any particular state, but to help seafarers avoid danger. Even in the nineteenth and twentieth centuries, the small islands and reefs in the Paracel and Spratly areas were of much less economic and strategic value than local interest groups would have the world believe.
3. The balance of naval forces in the South China Sea is now partly affected by the growing strength of the Chinese Navy, partly by US development of Theatre Missile Defence (TMD) technology, and also by the increasing sophistication of satellite-based monitoring systems. Taiwan-mainland relations are closely intertwined with the conflict in the South China Sea. It seems possible that a local security regime could emerge, based on: a) a shared implicit realization in China, the USA, and Southeast Asia that a balance of force is necessary in order to guarantee the safety of shipping, and b) a general realization in the region that co-operation and conflict management must be

undertaken in order to resolve critical environmental problems and facilitate international trade and investments.

4. Much of the trade of the countries around the South China Sea is with developed economies elsewhere. The local states compete in the same markets and try to attract the same kind of investments. Still there has also been a tendency towards regional economic integration, with Singapore and Taiwan as the main catalysts. A pattern of sustained economic development will depend on the continuation of this trend.
5. All the local states have signed the United Nations Convention on the Law of the Sea (UNCLOS); most have also ratified it. The foreign ministries have increased their competence in the Law of the Sea, but politicians often lack the most basic understanding of its intricacies. The foreign ministries realize that any solution to disputes over maritime delimitation must be based on UNCLOS. This means that claims to sovereignty over so-called 'maritime territory' must be rephrased as claims to a twelve-nautical mile territorial sea, a further twelve-nautical mile contiguous zone, a 200-nautical mile exclusive economic zone, and a 200-350-nautical mile continental shelf, all extended from properly drawn baselines along the coasts and around the islands of each state. A key step in paving the way for a solution to the South China Sea disputes is to decide if any of the small islets in the Spratly and Paracel areas fulfil the requirements for generating more than a twelve-nautical mile territorial sea - and if the answer is positive, how many. The text of UNCLOS is unclear on this matter and legal scholars disagree on its interpretation.



Participants of the conference

The 4th EPCReN workshop Perceptions of Good Government

'Eurasia Political Culture Research Network' (EPCReN) held its fourth workshop at Sangnam Institute of Management, Yonsei University in Seoul, Korea from 31 May to 2 June 2000. The workshop was an important part of the research project 'Good Government, East Asian and Nordic Perceptions' which has participating research teams from China, Denmark, Finland, Iceland, Japan, Korea, Norway, Sweden, and Taiwan. Social scientists from these countries have joined forces to conduct comparative research in order to develop a deeper East-West cross-cultural understanding with relation to governmental systems.

By **GEIR HELGESEN**

Report
Representatives from our teams in Korea, Japan, China, Taiwan, Sweden, Iceland, and Denmark met to discuss data presentation and interpretation from surveys conducted in four of the nine participating countries, namely Denmark, Korea, Japan, and Taiwan. Also discussed was the content and structure of the final publication, scheduled for release in 2002. What follows is a brief description of the preliminary results of the workshop to give an impression of the workshop discussions and an indication of the direction of the analysis.

Trust and rights

Results from three surveys conducted from 1999 to 2000 in Japan, Korea and Denmark revealed similarities as well as differences between attitudes in the three countries in with regard to 'Trust in People'. Trust in people close to you appears to be universal; 'family first' is not only a conservative slogan, it is not even a special East Asian trait, a consensus which should not be surprising. When surveys asked about

relations with other categories of relations, there was found to be an average rating from 'do not trust them' to 'trust them completely'.

According to the survey results, belief in the importance of democratic rights was found to be (almost) universal; although rights as such may be somewhat less cherished in Japan and Korea, especially when it comes to political participation. Categories of 'rights' listed in the survey were the right: to vote, to participate in an organization, to gather and demonstrate, to be fully informed about the government, to freedom of speech, and to criticize the government. From the survey it was also found that satisfaction with democratic rights is also lower in the East. This could indicate that governments there might consider increasing the level of information about their work.

Trust in institutions were also shown to be lower in the East, based on survey results. The institutions highlighted in the survey were: the parliament, political parties, trade unions, the media, the legal system, public offices, the police, the armed forces, major companies, and the educational system. According to one

interpretation of the results obtained from this query in particular, the core democratic institutions such as the parliament, the judiciary system, and the law-enforcement system lack public support in Japan and Korea. One could then conclude that representative democracy is not yet rooted in that part of the world, or one could say that people in 'the East' are not comfortable with 'Western' institutions. The conclusion was that, in spite of belief in these rights, it is difficult to create satisfaction with them. When compared with those of the West, trust in 'people close to you' may, after all, be built on other principles and values in East Asia...

Upbringing of children

According to the political culture approach, socialization plays an important role by determining the foundation of later attitudes towards matters of political importance. It is hardly possible to understand people's perceptions of central concepts such as power and authority without having a good knowledge about the social values and norms that were transmitted to them during their childhood through upbringing and education. In a cross-cultural study, this aspect is even more important. To consider values and norms from one civilization as universally true without even investigating the matter is not, as we have seen time and again, promoting international understanding.

When respondents were asked a question about a list of qualities which children can be encouraged to learn at home, they were prompted to indicate how they would rate the importance of each of the qualities listed, namely fifteen values, norms and traits (i.e. obedience, creativity, independence, good manners, etc.). We addressed respondents in their role as parents or parents-to-be. All parents wanted their children to develop as sound and mature human beings. There were, however, different understandings about what it implies to reach adulthood as a mature person. Parents had different opinions of what they wanted to 'implant' in the minds of their children.

A conclusion drawn from the results of this line of questioning was that 'good manners' and 'responsibility' seem to be universally cherished (about ninety-five per cent of respondents found them to be 'rather important' or 'very important'). 'Tolerance', 'respect' and 'determination' were also generally found to be strongly supported. Independence was considered to be important, but less so among the Danish respondents, who might have found that there is more than enough independence among the youth of today. 'Hard work' was an-

other quality generally supported, but less so in Japan, where the respondents may have thought that this trait already is a part of the lifestyle. 'Creativity' was considered important; it was found to be mostly so in Korea, where the supposed lack of creativity is a social issue, and to be least important in Denmark, where children and educators have been overly creative for a long period of time to the point that a less creative upbringing might be considered more sound. Ability to 'think for oneself' was considered to be very important in Denmark and Japan, but not so in Korea, where it might have been seen as an individual and, therefore, an egoistic trait. 'Self-restraint', on the other hand, was considered most important in Korea and least important in Denmark, and a similar pattern applies for 'ambition'. Four traits stand out as not being very important although there are some variations. 'Thrift' was seen as important in Korea, but less important in Japan and not so important in Denmark. This variation may follow the level of prosperity and lifestyle in the three compared countries. 'Unselfishness' was perceived as rather important in Japan, less so in Denmark, and actually rather unimportant in Korea. 'Obedience' was not seen as very important. Surprisingly it was more important in Denmark than in Japan and Korea. From what we know from the literature and from personal observation, this response is probably predominantly a reflection of ideals rather than reality. The final item presented to our respondents was 'religious faith'. In all three countries this was not considered to be very important. In Denmark, thirty-six per cent said it was 'not at all important'. This figure is about twenty per cent for Japan and Korea.

Asked to rank the three most important among the list of fifteen values, norms, and traits, the Korean and Japanese respondents ranked 'good manners' as number one, while the Danish respondents ranked 'responsibility' in first place. For all three countries, the second most important was 'responsibility', and the third most important for Korea and Japan was also 'responsibility', while for Denmark it was the ability to 'think for oneself'.

Why did we pose these questions about upbringing in a survey on political culture? In general, people pay much more attention to family matters than to political matters. The central importance of family for the individual seems to be a universal fact. Ronald Inglehart's study presented in: *Human Values and Beliefs: A Cross-Cultural Sourcebook*, Ann Arbor: University of Michigan Press (1998) testifies to this claim. Among 42,397 respondents from forty-three countries who were asked about the im-

portance of the following six items: politics, religion, leisure, friends, work, and family, only twelve per cent found politics to be very important to them, while eighty-three per cent said that family was very important. The family is not just important because people say so, but because it is in the family that values, norms and ideas are communicated from generation to generation in the process of upbringing and education. In their behavior people may be marked by political convictions and activities, but before they reach adulthood and their political convictions, they are formed in the social and emotional environment of the family.

To understand politics from a cross-cultural perspective, it is thus necessary, we believe, to understand attitudes towards power and authority, and how these attitudes are formed during childhood. Without such an understanding, it is probably meaningless to discuss why and how trust, leadership, participation and other aspects of political life are understood and performed in different ways in different cultures.

In order to achieve our goal, which is that our study may contribute to a deeper understanding of similarities and differences between East Asian and Nordic perceptions of good government, it is necessary to deal with values, norms, and traits that colour people's world view, and their political attitudes and convictions.

Mentioned here in this report are only preliminary results and analyses. More countries will be included shortly. Any comments to our work at this stage are appreciated and can be directed to the author.

Future plans

The fifth EPCReN workshop is planned to be held in Stockholm in late 2001. Before this workshop, all manuscripts will have been distributed to the network members so that the workshop can concentrate on discussing each contribution before the final revision and publication of the intended volume, *Good Government, East Asian and Nordic Perspectives*. (working title)

Leading up to the publication of the workshop volume, a number of journal articles focusing on some of the issues we have covered in our surveys, as well as country specific working papers, are planned. Another conference to present and discuss the collected data and data interpretation is planned to be arranged to take place in Copenhagen previous to the 2002 ASEM. ■

To see illustrative figures of the above report, please visit:
[Http://www.nias.ku.dk/epcren](http://www.nias.ku.dk/epcren)

The European Science Foundation Asia Committee was the main sponsor of the workshop, which was also supported by the Korea Foundation.

Dr Geir Helgesen is the EPCReN workshop co-ordinator. He is affiliated with the Nordic Institute of Asian Studies (NIAS), Copenhagen, Denmark.
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over sovereignty and maritime delimitation in the Paracel and Spratly areas.

Publications

The papers will not be published in a joint volume. Instead the authors have been encouraged to submit their papers as drafts to renowned journals. Most have already done so. A majority of the papers will thus hopefully be published in *Ocean Development and International Law*, *The Pacific Review*, *Survival* and other periodicals. The intention is to register on the workshop web site all the publications that come out of the workshop. ■

Please visit:

[Http://www.sum.uio.no/southchinasea](http://www.sum.uio.no/southchinasea)

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The Philippines, China, and Taiwan might, if they want to, seek a resolution to their dispute over Scarborough Reef in a way that would set a precedent for resolving the larger disputes (notably the Spratlys).

6. The most promising recent events, in terms of preparing the ground for conflict management and regional co-operation, are:

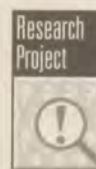
- China and Vietnam intend to reach an agreement on maritime delimitation in the Gulf of Tonkin before the end of 2000;
- ASEAN and China are engaged in negotiations for a code of conduct;
- the United Nations Environment Programme (UNEP) has developed a comprehensive Strategic Action Plan for the South China Sea.

7. Despite these positive signs, the workshop was characterized by general pessimism. This reflected the precariousness of the environmental situation, and also security matters, although no one seemed to expect an outbreak of war. There does not seem to be much prospect of resolving the disputes

Institute of East Asian Studies Gerhard-Mercator University New Research Projects

Beyond the purely economic dimension of the financial and economic crisis in Asia there is also a political dimension which has generated a discourse on the political reasons for the crisis and thus the future of political structures and systems. Even though the common may take different turns in each of the countries involved, emerging transnational processes and discussion contexts can still be discerned.

By THOMAS HEBERER



Project 1: 'Discourses on Political Reform and Democratization in East and Southeast Asia in the Light of New Processes of Regional Community Building' (funded by the Deutsche Forschungsgemeinschaft).

This project intends to:
- trace and analyse the conceptions on the political future evolved since the mid-nineties at three levels:
1) the political elite;
2) the intellectual elite;
3) NGOs;

- look at the influence exerted on the political reform process by political discourse;
- discern whether a second debate on 'Asian values' is emerging, or has emerged, on the basis of democratic values;
- analyse whether the conceptions formed by political discourse tend to be 'Asian', 'Western', or syncretic;
- provide an exhaustive answer to the question of whether political discourse is contributing to a debate reaching beyond the earlier one on 'Asian values' and whether a common identity oriented towards democratic elements is formed.

These points will be analysed in two authoritarian states (China, Vietnam), a multi-ethnic, formally democratic state with strong authoritarian features (Malaysia), and a democratic state with significant parochial structures and patterns of behaviour (Japan).

The research objectives in the field of comparative politics have two aims: the analysis and categorization of the recent debate on democracy, participation and conceptions regarding the political future, and examination of the differences and similarities of this debate in its respective contexts - something which has so far received insufficient scholarly coverage in the West. As an expression of increased self-assertiveness, the 'synthesis debate' is of particular interest. As opposed to approaches aiming to reveal empirical evaluations of democracy through quantitative computations based on

an explicit democracy/non-democracy dichotomy, this project intends to reflect the procedural character of political discourse and of political exercise within the framework of its stated research objectives.

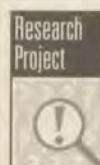
The following questions will be examined and analysed:

1. Which conceptions regarding the political future have been discussed since 1990? How has the Asian crisis affected the character of the debate and which levels of discussion and changes in perspectives can be discerned? We are particularly interested in: a) ideas for a future political system such as concepts of democracy, ideas concerning the political order, forms of participation; b) How are events leading up to the crisis viewed? Where and when do we see a recognition of faults, and where is the status quo of political and structural relations defended?; c) Which reform concepts are introduced and discussed? Which ideas, principles, values and traditions do political actors rely on?; d) Are there any attempts to achieve long-term democratization and, if so, which forms of democracy are regarded as emulative?
2. This will be analysed at three levels: a) the political elite (both governing and non-governing); b)

NGOs, with a distinction between external and internal spheres of influence, i.e. foreign and domestic impulses; and c) the intellectual elite.

3. Is there any link between the level of political discourse and the change in political structures (such as the emphasis on village and communal elections in China and Vietnam)? Can we expect a form of 'intellectual mobilization' (Bendix)?
4. Are there any signs of an emergence of a second Asian values debate on the basis of democracy-oriented values? Does this lead to an application of Western democratic concepts or are there any efforts to draw a boundary between those concepts and syncretic indigenous conceptions?
5. Are these 'Asian' concepts truly Asian in the sense that they are democracy-inducing concepts and factors drawing on a reservoir of indigenous elements which can be viewed as local thought products deviating from Western ideas? Within this context, we understand 'indigenous concepts' to mean ideas about political change born within the respective cultural realm which need not necessarily be compatible with Western ideas. We do not subscribe to a homogeneous notion of culture in this context, but rather to different cultural traditions that may produce competing concepts and contending theories.
6. Does the discourse on democratization and participation contribute to a discourse beyond the earlier debate on values within the region, and is it possible, on the basis of the mentioned synthesis debate, to ascertain new signs of a common regional identity more definitely marked by elements of democracy?

Aspects of ethnic mobilization during processes of modernization have so far only been marginally investigated. In particular, there have been almost no academic investigations or analyses of the development of a new entrepreneurship among indigenous minorities and its role in ethnic mobilization and ethnic consciousness. In China, as a multinational state with 55 ethnic minorities, we have a good area for specific research, especially in view of the fact that there are very few investigations which deal with tensions between economic modernization and social change among minorities.



Project 2: 'Ethnic Entrepreneurs between Market Behaviour and Social Morality. The Impact of Ethnic Entrepreneurship on Social Change and Ethnicity. A Case Study Among the Yi in Liangshan Yi Autonomous Prefecture in China' (funded by Volkswagen Foundation).

The project starts out with four basic questions regarding:

1. The role of new entrepreneurs in social change and social structural change in Yi society;
2. The development of a Yi ethnic entrepreneurship and its impact on social mobilization;
3. The changing role of social organizations (lineage) and of economic thinking in the wake of economic and social change;
4. The relationship between entrepreneurship and ethnicity.

The double role of entrepreneurs as social actors in the market place and as members of an ethnic group (Yi) is an important interface for our investigation. Individuals (in our case entrepreneurs) operate simultaneously as individuals and as members of personal relationship groups, like ethnic, regional, or language groups. Such a double role can also be found in the ethnic entrepreneur. Here, ethnic mobility is concomitant with individual mobility. An investigation of ethnic entrepreneurs as actors with both individual and ethnic

mobility contributes to a better understanding of the processes of change in the social structures.

The proposed project is based on four dimensions of investigation:

1. The *theoretical dimension*: to investigate whether the development of an ethnic entrepreneurship among the Yi can be explained by existing theories about ethnic entrepreneurship, with the emphasis on the investigation of the link between economy (the contribution of the ethnic entrepreneurship to economic development) and society (the social function of entrepreneurship and its influence on social change in the society affected). Simultaneously the project will research the link between ethnic entrepreneurship, ethnic identity, and ethnicity.
2. The *comparative dimension*: we will investigate how Han and Yi entrepreneurs in the Liangshan Autonomous Region differ from one another. Central issues here are economic thinking, social behaviour, economic interconnection or segregation, mutual perceptions and ethnicity, and determinants of ethnic group differences in labour markets and in entrepreneurial roles. Only through comparison is it possible to make significant statements about the complexes of ethnicity and ethnic identity.

3. The *practical research dimension*: as well as the theoretical and comparative aspects our results will have a practical application in the sense that they will provide concrete, specific suggestions for the development of entrepreneurship among the Yi (this was at the request of our Chinese partner institution, which has to legitimize its research and financial support through being geared to practical purposes). This has to be seen as an added benefit to the project because theoretical and comparative results will be compacted into a context of practical orientation.

4. The *methodological dimension*: through empirical research and a transfer of social scientific theories and methods (in the form of quantitative and qualitative methods), we will improve the research potential of our Chinese partner institute.

The project will be carried out in co-operation with the Research Institute for Yi Studies of the Yi Liangshan Autonomous Prefecture in Xichang.

The proposed research project is concerned with the social consequences of the development of an entrepreneurship for Yi society, as well as for the social organization of and for the group consciousness of the Yi. To enrich the project, local Han entrepreneurs will be included in the survey in order to be able to ascertain differences in economic and social behaviour. Ethnic and economic segregation will also be subject to analysis. Segregation, or the development of separate groups on the basis of ethnicity occurs not only culturally or geographically, but also economically. For example, nationalities create their own ethnic networks (ethnic economy). Moreover, the emer-

gence of a trader or entrepreneur stratum on an ethnic basis is more than just a reaction to real or potential loss of status for a group (reactive ethnicity). The new entrepreneurs also contribute to changing social structures and social mobilization.

In this context the project, in co-operation with the Research Institute for Yi Studies in Xichang, intends to carry out a field study and investigate the following questions:

- To what extent are an ethnic economy and an 'ethnic entrepreneurship' with strong network structures developing as a result of the reorganisation to market economy structures?
- What role does the mobilization of ethnic resources play for Yi entrepreneurs?
- To what extent do ethnic entrepreneurs benefit from their ethnic surroundings, and do they enjoy advantages derived from ethnic solidarity which are denied non-Yi in the Liangshan region?
- What effects does the new Yi entrepreneurship have on elements of Yi social structure (e.g. the lineage)?
- Does segregation increase, and is there a cultural division of labour between Yi and Han entrepreneurs? Are new ethnic tensions building up as a result of market competition and the growing possibility of being ousted from the market?
- To what extent do Yi and Han entrepreneurs differ in their entrepreneurial behaviour and economic thinking?

In the context of these questions, which form the main thrust of the investigation, we also intend to establish whether, and if so to what extent, ethnic entrepreneurship strengthens ethnic identity and ethnicity. ■

The future course of the Asian crisis notwithstanding, we believe that the discourse on the political future in East and Southeast Asia is an expression of growing democratic self-consciousness and self-assertiveness among the political and intellectual elite. This research project goes beyond the discourses on currently practised forms of political exercise, since it is an inquiry into the historical place occupied by the respective discourses, which looks for specific future-oriented elements within them while at the same time attempting to extract constituent transnational elements. ■

A special 'Discussion Paper' series related to this project (No. 1 was published in June 2000) is available at <http://www.uni-duisburg.de/Institute/OAWISS/publikationen/index.html>

Further information:

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New Arts Directories

By **CHRISTELLE MAZELLA**

Publication Visiting Arts has published two new comprehensive arts directories, *The Vietnam Arts Directory* and *The Taiwan Arts Directory*, to provide a series of invaluable tools for organizations or individuals researching or developing international arts activity at home and abroad. Extensively researched in each region and country, the directories provide extensive contacts in each of the key cultural sectors, information on venues and funding, guidelines on cultural exchange, and a detailed introduction to the arts of each region or country.

Each directory contains descriptions and contact details for organizations across the cultural sectors – performing and visual arts, literature, film and broadcasting, heritage, arts festivals, cultural information centres, and arts training

and research. Sections on performing arts venues and temporary exhibition spaces include technical information to enable overseas presenters and promoters to identify potential touring opportunities. Descriptions across a wide range of organizations – festivals, performing arts groups, promoters and venues, galleries, studios, museums, support organizations for individual arts sectors, governmental organizations and other cultural agencies – provide an invaluable starting point for sourcing artistic product, developing international arts programmes, or building new contacts in cultural industries overseas. Guidelines on exchange opportunities and a listing of funding sources are also included.

A section on arts training and research gives information on organizations teaching tertiary and non-tertiary arts-related courses. Cultural information centres including archives, libraries, resource centres,

and web sites are also listed to help facilitate research. Each directory also contains an introduction which provides a background of the country or region, a survey of its arts scene covering wide-ranging traditional and contemporary art forms, and an overview of how culture is administered in the country.

The directories are based on extensive research in each region or country by Visiting Arts, a non-profit organization which promotes positive cultural relations between the UK and countries around the world through facilitating international arts and cultural activities. Additional directories are being prepared, among which will be the Visiting Arts Japan, Singapore, Cambodia, Thailand, and Brunei Arts Directories. ■

For further information about these directories and other Visiting Arts publications, contact:

Christelle Mazella

Visiting Arts

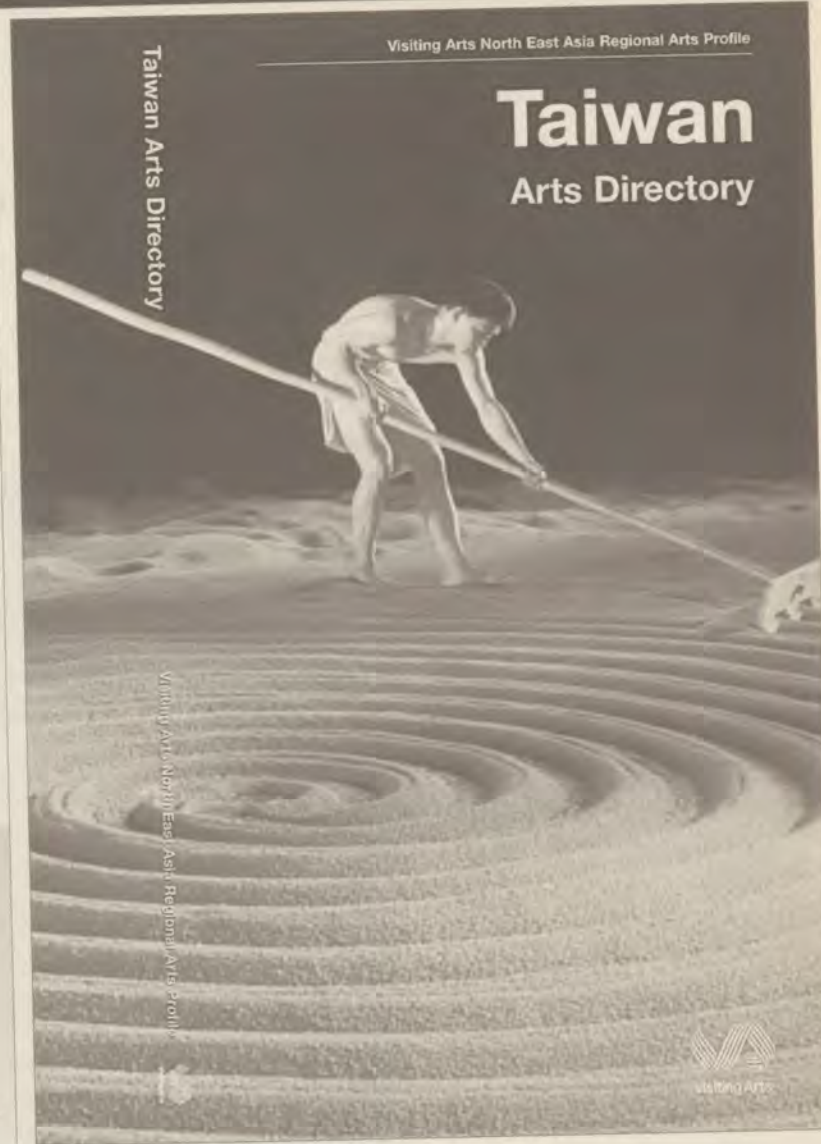
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Visiting Arts North East Asia Regional Arts Profile

Taiwan Arts Directory

Taiwan Arts Directory

1 JUNE 2000
BRIGHTON, UNITED KINGDOM

ASEASUK Conference Art, Culture, and the Media in Southeast Asia

It was fitting that a gathering concerned with the arts and culture of Southeast Asia was held in the elegant setting of the Royal Pavillion in Brighton. A suitably diverse range of papers were presented concerning (and often linking) historical and contemporary themes spanning the region's 'traditional'/animist, Hindu-Buddhist, Islamic, colonial, and 'modern' cultural layers. The presentations were divided into three broad groups: religion and aesthetics, early photography and colonial imaging, and contemporary cultural expressions.

By **NICK FORD**

Report Vladimir Braginsky and Annabel Gallop addressed the intrinsic and extrinsic aesthetics of Islamic arts respectively. Braginsky's erudite analysis of the Muslim Malay romance *Hikayat Maharaja Ali* explored the Islamic notions of the internal beauty of characters with respect to 'intrinsic intellect' and other virtues beyond the senses. Formulaic numerical correlations sequencing loss and renewal were seen to provide the narrative with a tense ethical texture of extreme conditions within which actions and decisions could be taken. Gallop explored the codicology of the decorative arts of Malay manuscripts of the Koran. Taking as a starting point the paucity of existing ty-

pologies and guide manuals on illustration, her work has identified three key aesthetics among Southeast Asian illuminated manuscripts: a recognizable Acehnese style, an east coast Malay style, and Chinese Islamic influences (such as lotuses, tendrils and vines). Alexandra Green outlined elements of scene selection from the Buddhist Jatakas in seventeenth- and eighteenth-century Burmese wall paintings.

The four papers on photography comprised the most coherent set of presentations during the conference. Recurring themes included the 'scientific' pretensions of early photographic work, the deciphering of imperial codings in the staged and posed nature of such 'natural' scenes, the documentation of ways of life and 'salvage anthropology', and later, the more individualized and sympa-

thetic treatments of the subjects. Fiona Kerlogue's paper (presented in absentia by Mike Hitchcock) reviewed early photographs of the Andaman islanders. Elizabeth Dell's paper on the photographs of Colonel Green from the 1920s and 1930s Kachin state coincided with the publication of her book *Burma: Frontier Photographs*, in which the mapping of the frontiers of empire conjoined with a journey into the frontiers of knowledge. Colonel Green's recording of the first European contacts with these hill peoples was discussed in terms of a process of exchange (e.g. in terms of trade, military matters, and education). The photographs combined powerful portraits with a romanticism of the mists and immense scale of the mountains. By way of making these historical images available to Kachin people today, such 'salvage anthropology' has taken on new life as a resource from which marginalized and oppressed groups may seek to reclaim their past, reinterpreting the images within the contemporary process of identity formation.

Western mythmaking

Terry King presented a discussion of the photographic work of the seemingly tireless Hendrich Tillema who, following 'retirement', undertook three expeditions in which he documented the Dutch East Indies in the 1930s. The recovered, original nitrate film of the river journey in Borneo vividly conveys a sense of energy and dynamism. Tillema's photographic work combined a sense of 'noble savage' romanticism – in seeking to capture images of a disappearing Dyak culture, for instance – with a propagandist mission to document diseases in order to promote better primary health care in the archipelago.

Mike Hitchcock, focusing particularly on the work of Walter Spies and Beryl de Zoete in Bali, linked photography with this recurring, broader

tradition of depicting people from other cultures. He presented this in the context of the Western myth-making of Bali, as seen in the history of sensationalism, exoticization, and Orientalist stereotypes (e.g. of warriors, opium smokers, royalty, and nobility). Hitchcock discussed Spies' use of photography as an artistic, rather than a scientific, practice, building upon the reinvented mystique of Bali to use the image to convey the artist's chosen meaning.

'Salvage anthropology' has taken on new life as a resource.

Courtly tradition

Finally, three quite different papers examined contemporary cultural tendencies. Mika Toyota stimulated a torrent of questions with her presentation on the growing trend of young Japanese female tourists – partly pecuniary – socio-sexual interaction with beachboys in Bali (as is also the case in Phuket). The trend was non-judgmentally linked to constructed images, consumerism, and globalization. Felicia Hughes-Freeland questioned the prevalent interpretation of an encroachment of modernity on society by seeking a more processual analysis of the transformation of court dance performance in Yogyakarta. The context was outlined in terms of growing commercial and social pressures challenging Javanese courtly tradition ('social structure on legs!') in the turbulence, excitement, and new openness of post-New Order Indonesia. Hughes-Freeland noted a

tendency for movement away from courtly and towards folk traditions, in which a new aesthetic of mixed, hybridizing elements from a wide range of both Indonesian and non-Indonesian sources can be seen.

Sandra Dudley gave a presentation based on her research on the current cultural responses of Karenni refugees living in camps in Thailand spawned by the cruelty of the Burmese military regime. Specifically, Dudley discussed the way in which a traditional, pole-raising festival is being used by Karenni refugees as a means of enculturating space and politicizing tradition. The ritual demarcation of a sacred space in the refugee camp was seen as creating and reinforcing a sense of belonging and temporal continuity. Furthermore, as previously distinct tribes have come to reside in the same camps and have been experiencing physical and social dislocation, a new form of pan-Karenni identity is being formed.

Perhaps some key underlying themes in this diverse set of paper presentations on art and culture in Southeast Asia would be: indigenous creativity and appropriation from external sources in cultural production pertaining to the significant and/or enjoyable; image-making, both, on the part of outsiders, and in the form of indigenous, invented tradition and identity formation; and the complexity, dynamism, and diversity of contemporary trends in the region. ■

Sponsorship from James Henry Green Charitable Trust is gratefully appreciated. Finally, and above all, special thanks go to Mike Hitchcock for initiating and organizing such a stimulating gathering.

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

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By SEBASTIAN LOPEZ

Asian Art



The stories about this work sum up the critical, historiographical and presentational fate of Yoko Ono. Her pioneering work in such diverse fields as the plastic arts, poetry, and music has been overshadowed by her emotional and artistic relationship with John Lennon, which began during that meeting at the Indica Gallery, and her considerable presence in the media from then on. The exhibition 'Yes' is intended to fill the gap, and it does so amply. Prepared for the Japan Society of New York, where it remains until January 2001, it will travel to five other museums until the year 2002. With more than 150 works and a thoroughly produced catalogue (with contributions by the curator of the exhibition Alexandra Munroe, the Fluxus specialist Jon Hendriks, Murray Sayle, David Ross, Bruce Altshuler and others), the exhibition marks the discovery of her work by the general public and by the specialists.

The apple in question was not just a meeting point of two of the most creative minds in the last fifty years. At the same time, to compound the confusion, it is the global symbol of a period, and the name which was used for the recording company of The Beatles (even though this work has no connection with it), for the renaming of an island (Manhattan), for centres of art (De Appel in Amsterdam), and for urban spaces where the latest things were happening, like *Manzana Loca* (The Crazy Apple), in Buenos Aires. The Japan Society had packaged the exhibition around the Beatlemania mythology and, to add to the confusion, the green apple was used in a publicity poster. There is no audience without promotion and, it would seem that Lennon still sells more than his famous widow. Such publicity routes are a long way from the solitary ones that Yoko Ono had to follow when, in the fifties, she decided to devote herself to the arts and made a fundamental contribution to a new way of creating, looking, and thinking.

When Yoko Ono made this work, she was in transition between two types of production. On the one hand, there were works using industrial materials, such as 'Pointedness' (1964), a crystal ball on a plexiglas pedestal bearing the words: 'This sphere will be a sharp point when it reaches the far corner of the room in your mind'. On the other hand, the production of 'things' and events that focused on the realignment of perceptions, positions, and actions was taking shape. 'Apple' had been conceived to confront the public with its own life cycle. Its own slow

YES (Yoko Ono)

A piece of fruit is offered to the viewer on an acrylic pedestal. A copper plaque emphasizes its name: 'Apple'. Yoko Ono made this work in 1966 for her exhibition at the Indica Gallery in London, one of the fundamental moments of her public presentation as a sculptural artist. Until then, Yoko Ono had been one of the most respected figures of the New York artistic vanguard. She had promoted and introduced new perspectives among the vanguard groups of Manhattan, and had finally joined the multidisciplinary group of artists and musicians who formed Fluxus in the late Fifties. In a recent interview, Yoko Ono recalled John Lennon's visit to the Indica Gallery when this work was on show. Lennon nonchalantly picked up the apple, took a bite, and put it back on the pedestal. 'How dare he?', she asked herself.



'Cut Piece', Yoko Ono (1964)

decomposition during the course of the exhibition was a metaphor for decomposition and subsequent regeneration through the seeds contained in the apple. Without a doubt, the period prior to this work is one which contains one of the major contributions of this exhibition – a moment at which neither coming from Asia nor being a woman had entered the histories of modernity.

Internationalism

Issues debated in the arts during the past few years have involved a widespread use of concepts like transculturalism and internationalism. If courageous voices from the Caribbean have drawn attention to the extensive use of transculturalism in the artistic debates of the forties in Cuba, Yoko Ono's exhibition can serve to show us how 'internationalism' was used in Japan in the late fifties and sixties. In fact, *kokusai-teki dojisei* (international

contemporaneity) was developed as a concept in artistic circles to refer to the convergence of the international and the local. Reiko Tamii recently reminded us of this situation in the bringing together of a series of 'stylistic parallels between Japan and the Euro-North American tendencies [such as]: *gutai* vs. informal/abstract expressionism and happening; *han-geijutsu* (anti-art) vs. *nouveau réalisme*, neo-Dada and pop; *Mono-ha* (school of things) vs. *arte povera* and minimal/process/land art; and conceptualism'. Given these parallels, what remains to be analyzed is the way in which artistic production in Japan since the fifties had entered into a challenging dialogue with both Japanese culture in general and Japan's recent political and military past, and the way in which philosophical positions in the artistic environment that would be called existentialist from a European perspective, al-

though the term used in Japan was 'autonomous subjectivity', combined with the gradual discovery of Marxism. This situation did not pass unnoticed when Yoko Ono became the first female student to enter philosophy classes at Gakushuin University.

Yoko Ono entered the Japanese scene with 'Instructions for Paintings', a series produced during her stay in Tokyo from 1962 to 1964. This provocative series, published later in 1964 in her famous 'Grapefruit' anthology, was based on instructions for 'paintings to be constructed in your head'. One of these works was 'Painting in Three Stanzas', exhibited at the Sogetsu Art Centre in Tokyo in May 1962: 'Make a small hole in the canvas with a cigarette, hang a sack that contains wet cotton and seeds behind the canvas, and water every day. / The first stanza – till the canvas is covered by the vine / The second stanza – till the vine withers / The third stanza – till the canvas is burned to ashes / Photograph the canvas at the end of each stanza'. The 'Instructions for Paintings' were based on works that Yoko Ono had previously carried out in New York as performances. In 1961, the instructions were recited by the artist facing the canvasses: 'It ends when it is covered with leaves, / It ends when the leaves wither, / It ends when it turns to ashes, / And a new vine will grow'.

Painting as problem

Raising the question of the status of the painting is a theme that has been present throughout the history of Japanese art in the twentieth century. What is important to take into account when considering the generation of the fifties and sixties is the fact that Japanese has two words for art. *Bijutsu* is the descriptive term that includes painting and sculpture; *geijutsu* is an elusive term that can be translated as 'the arts' when the words descriptively encompass art, music, literature, etc. When the anti-art (anti-*geijutsu*) movement began in Japan, the elements of 'institutional criticism' it contained did not refer to institutions with specific functions, such as museums and galleries.

The importance of the Japanese perspective lay rooted in the fact that, irrespective of Peter Berger's considerations of art institutions, the Japanese understood that the institution also exists in the expression, in the work, and in the act of creation. Other artists in Japan had been focusing on painting in this new institutional context. The works of On Kawara from 1958-1959 were concerned with the status of art, with painting as an object of communication, and with the space in which this interrelation took place: the gallery. Printing processes in public spaces, which would later be used by Yoko

Ono in works like 'War is Over! If you want it', and the importance of operating outside the galleries, were based on those conceptions and discussions circulating in Japan at this time. The 'Instructions for Paintings' are equally important, as they made one of the first statements in what Lucy Lippard was to characterize many years later as 'the dematerialization of the art object'. Yoko Ono had fully developed this concept five years before the New York artists began devoting themselves to converting language as the material base of the new vanguard advance.

The exhibition combines works and documentation on works, performances and films, which are among Yoko Ono's most interesting achievements. In the film 'Fly' (1970), a fly travels over the naked body of a woman; in 'No. 4' (1966), better known as 'Bottoms', the naked buttocks of a group of artists and friends is shown in a sequence of close-ups, presaging Andy Warhol's films of the seventies; and in the documentation of 'Cut Piece', first performed in the Yamaichi Hall in Tokyo in 1964, after coming on stage in her best clothes and carrying a pair of scissors, she squatted on the floor and invited the audience to cut her clothes. The catalogue includes a CD with songs demonstrating, once again, Yoko Ono's extraordinary vocal technique – what John Lennon used to call her 16-track voice. ■

Exhibition Schedule:

- 10 March – 17 June 2001: Walker Art Centre, Minneapolis, MN (U.S.A.)
- 13 July – 16 September 2001: Contemporary Art Museum, Houston, TX (U.S.A.)
- 18 October 2001 – 6 January 2002: MIT – List Visual Art Centre, Cambridge, MA (U.S.A.)
- 22 February – 20 May 2002: Art Gallery of Ontario, Toronto, ON (Canada)
- 25 October 2002 – 26 January 2003: Museum of Contemporary Art, North Miami, FL (U.S.A.)

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'Century City': Cultural Explosions in the Tate Modern

For over a century modern art has gained a foothold in almost every region of the world. To some people in the field, modern art started with 'Les Femmes d'Alger', painted by Pablo Picasso in 1907. Others argue that modern art began with Edouard Manet's 'Olympia', completed in 1865. The Tate Gallery of Modern Art in London conceives the birth of modern art as being directly related not to an artwork, but to the energy produced by a wide variety of modern metropolises which have sprung up all over the world since the beginning of the twentieth century. Organized as one of the first major temporary exhibitions to be held at Tate Modern, 'Century City: Art and Culture in the Modern Metropolis' examines key moments of cultural creativity in nine great cities around the world.

By THOMAS J. BERGHUIS

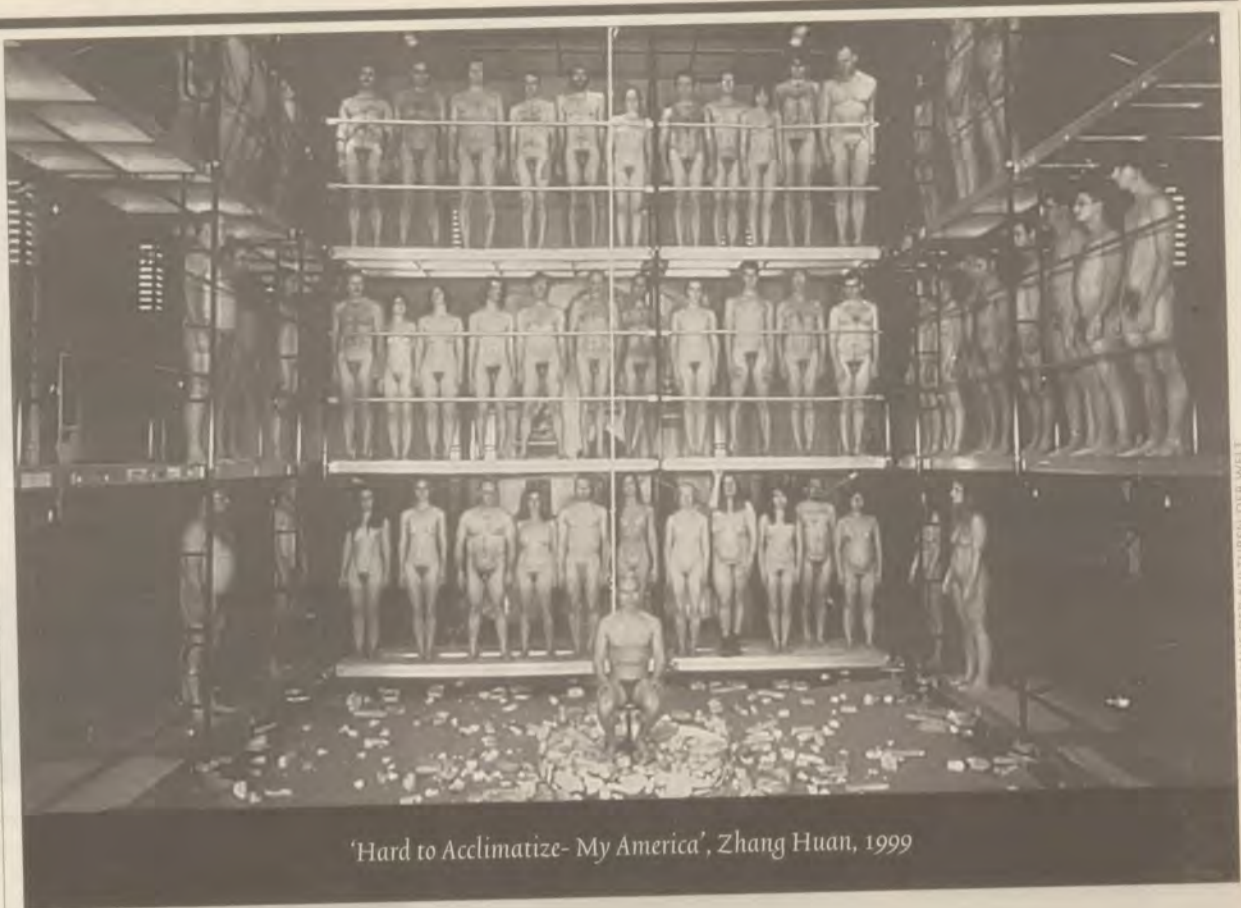
Before the Tate Modern's official opening on 11 May 2000, the new director of the museum, Lars Nittve, expressed his personal view on the future role this museum should have in the world of modern art. Nittve believes the museum would have to re-invent its role in the London metropolis. This re-invention has clearly begun with the opening of the 'Century City' exhibition. A total of nine cities are featured in the exhibition, each connected to a specific period in the twentieth century: Paris (1905-1915), Vienna (1908-1918), Moscow (1916-1930), Rio de Janeiro (1955-1969), Lagos (1955-1970), New York (1969-1974), Tokyo (1967-1973), Bombay/Mumbai (1992-2001), and London (1990-2001). Specialist curators for each of the regions have been invited to design the contents for each of the cities. Representing the two Asian cities at the exhibition are the New York based Dr Reiko Tomii for Tokyo and Geeta Kapur for Bombay/Mumbai. Kapur, who lives and works in New Delhi, has also incorporated the Bombay-based journalist Ashish Rajadhyaksha as associate curator and specialist for Indian cinema, Marathi theatre, and literature.

The works represented are not limited to visual pieces, but also include examples of architecture, cinema, dance, fashion, music, and theatre, so that each of the sections shows how at certain periods through the twentieth century the energy of the modern metropolis peaked to produce a 'cultural explosion' in which all these artistic forms flourished in a dynamic and radical interchange. Therefore, at a specific point in time these cities became transnational spaces, presenting a global perspective in the arts.

This is not the first time that modern art has been associated with the metropolis as a point of departure for presenting art in a global perspective. In 1991, at the Martin-Gropius-Bau in Berlin, an exhibition was organized by Christos M. Joachimides and Norman Rosenthal with the title 'Metropolis'. At the exhibition, artists coming from cities all over the world showed their work. However, whereas the ideas

behind the 'Metropolis' exhibition seem mainly to have sprung from the opening-up of many former Eastern European countries at that time, the 'Century City' exhibition clearly aims to help the Tate Modern re-invent its position in the London metropolis. This can also be seen from the fact that alongside Bombay/Mumbai, London has been chosen to represent the metropolis of 'cultural explosion' in the last decade of the twentieth century and the first year of the new millennium. Perhaps this is the reason that the title of the exhibition reads 'Century City' and not 'Century Cities', because with the opening of Tate Modern, London has become this century's 'Century City'. ■

The exhibition 'Century City: Art and Culture in the Modern Metropolis' will run from 1 February to 29 April 2001, at the Turbine Hall and Level 4 of Tate Modern at Bankside, London.



'Hard to Acclimatize- My America', Zhang Huan, 1999

'Translated Acts' Body, Self, and Performance

Although they would agree it began in the twentieth century, the precise origin of performance art has remained a point of discussion among many researchers in the field of modern art history. As early as the 1910s and 1920s, Dada artists such as Tristan Tzara and Kurt Schwitters began to use performative acts as a means of challenging the traditional representation of art, moving art from museums to the streets. However, both the use of the body as a projection of the self and the involvement of the public as a creative factor in producing art only started in the 1960s, when artists around the world began to use their own bodies as both subject and object of their work, moving from producing objects to using their own physical self for creating 'real time' performance art.

By THOMAS J. BERGHUIS

More recently, performance art has begun to play a new role in the production of art around the globe, particularly in Asia and quite vividly in China where, starting in the 1990s, an increasing number of artists from Beijing to Kunming have begun to develop a complex artistic language. Here, the artist's body has become the central point at which the physical and the social meet and collapse. As a result, performance art has become one of the main forms of communicating identity, both at a personal level and in the wider context of society.

It is from this perspective that the 'Translated Acts' exhibition held in May 2001 at the Haus der Kulturen der Welt in Berlin must be recognized as an important event. Not only because performance art has become such a significant vehicle for artistic expression around the world, but because focusing on performance art by artists coming from four important regions in East Asia, 'Translated Acts' presents artistic and social activities in areas previously dominated by reports on economic and political developments.

For the exhibition, Yu Yuon Kim, who has been curator for numerous exhibitions over the past decade,

presents contemporary performance art from artists in China, Japan, Korea, and Taiwan. They include Qiu Zhijie and Ma Liuming (China), Miwa Yanagi, Mariko Mori and Yasuma Morimura (Japan/USA), Lee Bul and Kim Young Jin (Korea), and Chen Chieh-jen (Taiwan). Thematically, the works of art revolve around the human body and its role in urban, technological societies. Here the body becomes a projection surface that enables the artist to articulate recent changes in political, social, and gender issues, as well as the lasting influence of the religious and philosophical currents of Taoism, Confucianism, and Buddhism.

To be held from 8 March to 27 May 2001, at the Haus der Kulturen der Welt in Berlin, the opening weekend of the exhibition will feature the artists Ku Ja-young (Korea/USA), Wang Jianwei (China), Zhang Huan (China) and Lin Chun-chi (Taiwan) presenting live performances. This event will be of particular interest because the performances will show both the artists and the public involvement in making a work of art. Therefore, it will lead the visitor from being an observer, who reviews the visual registration of earlier performances in photographs, video, and documentary films, to becoming a part of the direct act of communication that lies imbedded in the actual performance itself. ■

Thomas J. Berghuis is a graduate of the Department of Sinology, Leiden University. Presently he is a PhD candidate doing research on contemporary art in China at the Department of Art History and Theory, University of Sydney, Australia. E-mail: info@thegatefoundation.nl



'Hamlet Machine 2000', Nalini Malani
(Video in room 90 x 60 x 75)

Art

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

AGENDA

FEBRUARY 2001 > JUNE 2001

AUSTRALIA

The National Gallery

Parke Place,
Canberra, ACT 2601
Tel: +61-2-6240-6502
Fax: +61-2-6240-6560
E-mail: joanne@nga.gov.au
Http://www.nga.gov.au

9 March – 11 June 2001

Monet & Japan
Thirty-eight of Monet's most brilliant and best known paintings from the world's greatest collections will be shown in the company of an extensive selection of Japanese prints and paintings. The exhibition explores the multiple aspects of Monet's intimate relationship with Japanese art as it unfolded throughout his long career, spanning over 60 years.

CANADA

Artbeatus

M1-888 Nelson Street
Vancouver,
British Columbia V6Z 2H1
Tel: +1-604-688-2633
Fax: +1-604-688-2685
E-mail: info@artbeatus.com
Http://www.artbeatus.com

Gallery specialising in contemporary Asian art. Among the artists represented at the gallery are many Asian born artists, currently residing in Canada and the United States, including the Japanese born artist Lo Shyh-Charng, the Korean born artist Hye Sun Baik, and the Chinese born artists Huang Yongping, Geng Jianyi and Xu Bing.

Royal Ontario Museum Christopher Ondaatje South Asian Gallery

100 Queen's Park,
Toronto, Ontario M5S 2C6
Tel: +1-416-586-5549

30 November 2000 – Spring 2001

Treasures of Japanese Art From the Royal Ontario Museum's Collection.
The recently opened Christopher Ondaatje South Asian Gallery, presents some 50 objects from the Royal Ontario Museum's permanent collection, spread over 2,500-sq. ft in downtown Toronto. The present exhibition showcases Japanese paintings and woodblock prints from the 17th to 19th centuries.

CHINA

China Archives and Warehouse

Cao Changdi,
Beijing, 100006
Tel: +86-10-6760-5364
Fax: +86-10-6760-5642
E-mail: naac@public.gb.com.cn
Http://www.archivesandwarehouse.com

24 February – 3 March

Contemporary Asian Architects
Overview of recent developments in Asian architecture and the work of influential contemporary architects from Asia.

Courtyard Gallery

95 Donghuanmen Dajie
Dongcheng District,
Beijing, 100006
Tel: +86-10-6526-8882
Fax: +86-10-6526-8880
E-mail: info@courtyard-gallery.com
Http://www.courtyard-gallery.com

21 January – 27 February 2001

Courtyard Gallery Winter Group Show
Situating on the East Gate of the Forbidden City, the Courtyard Gallery organises a group exhibition of artworks by Chinese contemporary artists, including Cai Jin, Hong Hao, Zhan Wang, and Zhuang Hui.

Red Gate Gallery / The Watchtower

Levels 1 & 4, Dongbianmen Watchtower
Chongwenmen District, Beijing, 100006
Tel: +86-10-6525-1005
Fax: +86-10-6582-4236
E-mail: redgate@eastnet.com.cn
Http://www.redgategallery.com

Until early 2001

Post-Material Interpretations of Everyday Life by Contemporary Chinese Artists
Founded in 1991 by the Australian Brian Wallace, the Red Gate Gallery has recently moved to the beautiful location at the Eastern Watchtower, Dongbianmen, near Chongwenmen in the central Beijing. In celebration of the opening of the new exhibition space, one of China's most prominent curator and art critic, Huang Du, has been invited to organise an exhibition of works by several artists from China, including among others Gu Dexin, Wang Qiang, and Wang Jinsong.

ShanghART

2a Gaolan Road, Shanghai, 200020
Tel: +86-21-6359-3923
Fax: +86-21-6359-4570
E-mail: info@shanghart.com
Http://www.shanghart.com

Situated in downtown Shanghai, ShanghART is one of the prominent galleries on contemporary Chinese art in China. Some of the artists whose work can be seen at the gallery include Chen Zhen, Ding Yi, Geng Jianyi, and Wang Guangyi.

FRANCE

Le Consortium

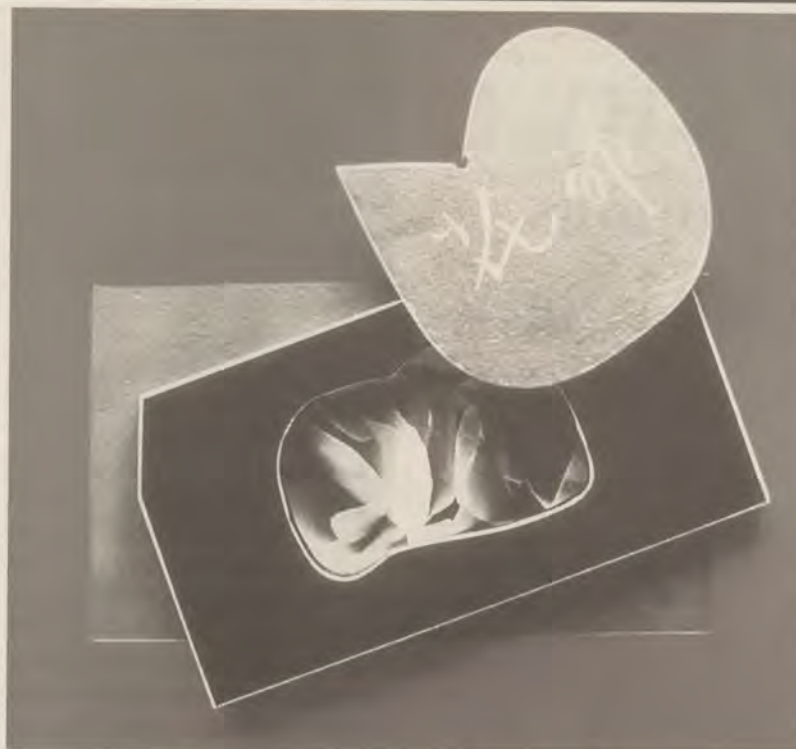
37 rue de Longvic, Dijon
Tel: +33-3-8030-7523
Fax: +33-3-8068-4557
E-mail: consortium@planetb.fr
Http://www.leconsortium.com

Based in the city of Dijon this gallery presents many solo exhibitions of artist from Asia. Recent exhibitions at the gallery showcased works by the Chinese born artist Wang Du, who's work was also exhibited at the 1999 Venice Biennial, and Yayoi Kusama from Japan, presenting a series of ten monumental installations at the exhibition hall.

Galerie Loft

3 Bis rue des Beaux-Arts, Paris, 75006
Tel: +33-1-4633-1890
Fax: +33-1-4354-5614
E-mail: galoft@club-internet.fr

Established twenty years ago, Galerie Loft has become known as one of the more important galleries on contemporary art in France. Starting in 1999 Galerie Loft has devoted itself to introducing and promoting contemporary art from China, and thereby in became the first gallery in Paris focussing solely on this area. In March 2001 a large exhibition will be held focussing on several artists from China.



'Untitled Relief', by Li Yuan-chia, 1994, wood with mounted photograph and incised character on moveable panel, 60 x 40 cm.

GERMANY

Haus der Kulturen der Welt

John-Foster-Dulles-Allee 10,
Berlin, 10557
Tel: +49-30-397-8701
Fax: +49-30-394-8679
E-mail: info@hkw.de
Http://www.hkw.de

8 March – 27 May

Translated Acts: Performance Art from China, Japan, Korea & Taiwan
'Translated Acts' is the first in a series of exhibitions to be organised by guest curators to be held at the Haus der Kulturen der Welt. For this exhibition, the international renowned curator Yu Yuen Kim presents contemporary performance arts by 30 artists from China, Korea, Japan, and Taiwan. Photographs, videos, documentary films, digital art and performances will be on show. (see article on page 37)

Museum Fridericianum

Friedrichsplatz 18, Kassel, 34117
Tel: +49-561-70-7270
Fax: +49-561-707-2739
E-mail: info@documenta.de
Http://www.documenta.de

Ongoing until Spring 2001

What's the Story
The museum's internet-gallery presents the online-exhibition 'What's the Story', focussing on the work by four international artists working within performances, including Shimabuku from Japan. Video footage of the performances, which are all situated in the context of everyday life, can be seen at www.do-it-digital.com.

Prüss & Ochs Gallery

Asian Fine Arts, Sophienstrasse 18
Berlin, D-10178
Tel: +49-30-2839-1387
Fax: +49-30-2839-1388
E-mail: pruessochs@asianfinearts.de
Http://www.asianfinearts.de

8 January – 4 March 2001

Fang Lijun: New Works
Representing a wide variety of artists from China, Japan and Korea, the Prüss & Ochs Gallery currently holds an exhibition of the latest works by the Chinese artist Fang Lijun.

HONG KONG

Artscene China

7/F One Lan Kwai Fong
Hong Kong, Central District
Tel: +85-2-2501-0211
Fax: +85-2-2501-0453
E-mail: aschina@artscenechina.com
Http://www.artscenechina.com

Founded in 1998, Art Scene China showcases a wide selection of artworks by artists from China. Recent exhibitions included 'Angels & Oddballs', a group show featuring the work of Zhong Biao, Du Xinjian, Li Wei, and more...

Hanart TZ Gallery

2/F Henley Building
5 Queen's Road Central, Hong Kong
Tel: +85-2-2526-9019
Fax: +85-2-2521-2001
E-mail: www.tzchang@hanart.com
Http://www.hanart.com

February / March / April 2001

Ju Ming, Yu Peng, Shen Xiaotong
Established in 1983, the Hanart TZ Gallery in Hong Kong specialises in Chinese contemporary art. In February 2001 the gallery will showcase an exhibition of photographs and sculptures by the Taiwanese artist Ju Ming. In March 2001 ink paintings by another Taiwanese artist Yu Peng will be shown, followed, in April 2001, by an exhibition of ceramic works of the Chinese artist Shen Xiaotong.

Hong Kong Museum of Art

10 Salisbury Road, Tsimshatsui
Hong Kong, Kowloon
Tel: +85-2-2721-0116
Fax: +85-2-2723-7666
E-mail: enquiries@hksd.gov.hk
Http://www.hksd.gov.hk

Permanent displays of 'Historical Pictures' of the events and life styles of the people in Hong Kong, Macao, and China in the 18th and 19th centuries, and 'Chinese Antiques' from the Neolithic period to the early 20th century. The museum also organises many temporary exhibitions on contemporary art from Hong Kong, Macao, and China.

GATE Foundation

The Art Agenda and cultural pages are produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information about activities and events relating to Asian art and culture to:

THE GATE FOUNDATION

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1017 DS AMSTERDAM
THE NETHERLANDS
TEL: +31-20-620 80 57
FAX: +31-20-639 07 62

E-MAIL:
INFO@GATEFOUNDATION.NL
WEB SITE:
WWW.GATEFOUNDATION.NL

INDIA

Sakshi Gallery

39 A1, Shree Ram Mills Compound
Ganpatrao Kadam Marg, Lower Parel
Mumbai, 400-013

Established in 1984 by Ms. Geetha Mehra, the Sakshi Gallery consists of a two level of exhibition space at an old mill complex in Mumbai's Parel district. In addition to presenting temporary exhibitions on modern art by Indian artists, the gallery also has a library and an artists archive, with slides of artworks by a large number of Indian painters from the late 1980's onwards.

INDONESIA

Cemeti Art House

Jalan Di. Panjaitan 41
Yogyakarta, 55143
Tel./ Fax: +62-274-37-1015
E-mail: cemetiah@indosat.net.id

3 March – 30 March 2001

Lobang
'Lobang' is the title of the second collaborative exhibition to be held as an initiative by a group of artists from Indonesia at the Cemeti Art House. For this exhibition, the artists Sigit Pius, Bintang Hanggono, Wildan Antarest and Amrizal have produced a series of artworks, mixing different kinds of media such as video art, theatre, dance, sculpture, and graphic art.

JAPAN

Kyoto National Museum

527 Chayamachi
Higashiyama-ku, Kyoto, 605-0931
Tel: +81-75-541-1151
Fax: +81-75-531-0263
E-mail: welcome@kyohaku.go.jp
Http://www.kyohaku.go.jp

16 February – 25 March 2001

Japanese Dolls
This annual exhibition of China dolls will feature Kanéi-bina, Genroku-bina, Kyoho-bina, Yusoko-bina, and various other examples of Japanese dolls from the Edo period. The exhibition will also show traditional altars with pavilions and step altars from the Edo to Showa periods, as well as typical examples of Kyoto dolls, such as Goshō dolls and Saga dolls.

Fukuoka Asian Art Museum

3-1 Shimokawabata-machi
Hakata-ku, Fukuoka, 812-0027
E-mail: faam@faam.city.fukuoka.jp
Http://www.faam.city.fukuoka.jp

2 January – 3 April 2001

Modern and Contemporary Art in Asia
Exhibition on contemporary art from South Asia will be held at the Asia Gallery A of the Fukuoka Asian Art Museum.

2 January – 27 March

Arts of People II
This special exhibition at the Asia Gallery B will focus on embroidery works from Bangladesh.

KOREA

National Museum of Contemporary Art

58-1 Makkye-dong
Gwacheon-si, Gyeonggi-do
Seoul, 427-080
Tel: +82-2-2188-6000
Fax: +82-2-2188-6123
Http://www.moca.go.kr

Permanent collection of Korean style painting, Oil painting and sculpture form both Korean and foreign artists. Furthermore, the museum organises frequent exhibitions on modern art from Korean artists. Recent exhibitions included 'A Passage for a New Millennium', showcasing work of contemporary Korean artists who, by their participation in international exhibitions, have brought Korean contemporary art to the forefront of the international art scene.

ASIAN ART

SINGAPORE

Asian Civilizations Museum

39 Armenian Street, Singapore, 179941
Tel: +65-332-3015
Fax: +65-883-0732
E-mail: nhb_acm@nhb.gov.sg
Http://www.nhb.gov.sg

1 October 2000 – 31 December 2001

Permanent Collection on Chinese Culture and Civilisation

The exhibition introduces the visitors to the worlds of the Chinese scholar and the art of connoisseurs. On display are a Chinese scholar studio and a selection of paintings, graphic works, and imperial porcelain.

25 October 2000 – 30 Sept. 2001

Glorious Traditions of Ancient Chinese Bronzes

From the collections of Anthony & Susan Hardy and Sze Yuan Tang around a hundred ancient Chinese bronzes are shown at the museum. The bronze items include ritual vessels, vessels for daily use, weapons, and chariot embellishments.

Singapore Art Museum

71 Bras Basah Road
Singapore, 189555
Tel: +65-332-3222
Fax: +65-334-7919
E-mail: santha_anthony@nhb.gov.sg
Http://www.nhb.gov.sg

16 August 2000 – 16 December 2001

The Landscape in Southeast Asian Art

The exhibition uses the theme of landscapes to explore various spaces (geographical and spiritual), and various related issues such as nation, self and its identity, in relation to these spaces. Featuring a large group of Southeast Asian artists, including Basuki Abdullah, Georgette Chen, and Hedi Hariyanto, the works range from conventional landscape paintings to more abstract spaces, including the body.

TAIWAN

Lin & Keng Gallery

1 F, 11, Lane 252
Tunhua South Road,
Section 1, Taipei
Tel: +886-2-2750-8811
Fax: +886-2-2750-9922
E-mail: lkart@ms19.hinet.net

February 2001

Ka-Kwong Hui
Ceramic works of the Taiwanese artist Ka-Kwong Hui (born 1953), who now lives and works in the United States.

10 – 31 March 2001

Yang Mao-lin
Recent work of the Taiwanese artist Yang Maolin (born 1953).

7 – 29 April

Li-lan
Exhibition of the Chinese-American artist Li-lan (born 1943) from New York.

Taipei Fine Arts Museum

181 Chung Shan North Road,
Section 3
Taipei, 104
Tel: +886-2-2595-7656
Fax: +886-2-2594-4104
E-mail: tfam-1@ms2.hinet.net
Http://www.tfam.gov.tw

Taiwan's first contemporary art museum, Taipei Fine Arts Museum is fulfilling its mission to promote contemporary art in Taiwan by planning exhibitions, collecting artworks from artists in Taiwan and other regions in Asia. Recently the museum organised the second edition of the Taipei Biennial, 'The Sky is the Limit' (9 September 2000 – 7 January 2001), of which details can be found at: www.taibeibiennial.org

UNITED KINGDOM

Angel Row Gallery

Central Library Building
3 Angel Row, Nottingham

17 March – 28 April

Drawing Space
Curated by Suman Gopinath and Grant Watson, and produced by inIVA, this exhibition of drawings brings together

for the first time three of India's most innovative contemporary artists: NS Harsha, Sheela Gowda, and Nasreen Mohamedi.

Camden Arts Centre

Arkwright Road, London, NW3 6DG
Tel: +44-20-74352643
Fax: +44-207794-3371
E-mail: info@camdenartscentre.org
Http://www.camdenartscentre.org

January – 18 March 2001

Li Yuan-chia
Curated by Guy Brett and produced by inIVA, the exhibition presents a comprehensive survey of the work of Li Yuan-chia, one of the most significant Chinese artists of the twentieth century, who worked and lived in London. The exhibition will feature work from the many areas of Li's practice, painted folding books, filmmaking, sculpture, performance, and photography.

Tate Modern

Bankside, London, SE1 9TG
Tel: +44-20-7887-8008
Http://www.tate.org.uk/modern

1 February – 29 April 2001

Century City: Art and Culture in the Modern Metropolis
The first major loan exhibition at Tate Modern examines key monuments of cultural creativity in nine great cities across the world, including London, Tokyo, and Bombay/Mumbai. (see article on page 37)

The British Museum

Great Russel Street, London
Tel: +44-20-7323-8000
Http://www.thebritish-museum.ac.uk

30 January – 11 March 2001

Clay Objects of Ancient Japan
This exhibition of ancient Japanese clay objects will be held at the Heiseikan Special Exhibition Hall of the recent renovated British Museum in London.

The Oriental Museum

University of Durham Elvet Hill
Durham, DH1 3TH
Tel./ Fax: +44-191-374-7911
E-mail: oriental.museum@durham.ac.uk
Http://www.dur.ac.uk/oriental.museum

14 February – 29 April 2001

SPITI: The Forbidden Valley
Exhibition of photographs from a Tibetan Community in the Himalayas, by Patrick Sutherland.

UNITED STATES OF AMERICA

Asian Art Museum San Francisco

Golden Gate Park
San Francisco, CA 94118
Tel: +1-415-379-8800
Http://www.asianart.org

21 February – 13 May 2001

Taoism and the Arts of China
Opened on 4 November at the Art Institute of Chicago, the Taoism and the Arts of China exhibition has travelled to the Asian Art Museum in San Francisco. The exhibition will feature approximately 130 works of art, exploring conceptual and artistic achievements in the history of Taoism. Significantly, thirty-three works have been borrowed from institutes in the People's Republic of China, only two of which have been previously exhibited in the West.



Hsi-Men



'Portrait (Nine Faces)',
Yasumasa Morimura, 1989-90

Freer Gallery of Art and the Arthur M. Sackler Gallery

Jefferson Drive at 12th Street, S.W.,
Washington, DC 20560
Tel: +1-202-357-3200
Http://www.asia.si.edu

3 December 2000 – 25 March 2001

India through the Lens: Photography 1840-1911
The invention of the camera was announced in Europe in 1839, and within months photography had arrived in India. This exhibition presents 134 photographs of the Indian subcontinent taken between 1840 and 1911.

The Minneapolis Institute of Fine Art

2400 Third Avenue South
Minneapolis, MN 55404
Tel: +1-612-870-3131
Http://www.artsmia.org

10 December 2000 – 4 March 2001

China: Fifty Years inside the People's Republic
The exhibition features some of the most significant images made in China by both Asian, European, and North American photographers, presenting cultural, political and everyday life in the history of the People's Republic of China, since 1949.

Walker Art Center

Vineland Place
Minneapolis, MN 55403
Tel: +1-612-375-7622
Http://www.walkerart.org

10 March 17 June 2001

YES Yoko Ono
Organised by the Japan Society in New York, the first American retrospective of the work of pioneering avant-garde artist Yoko Ono, offers a comprehensive re-evaluation of her work. Featuring approximately 130 works from the 1960's to the present, it presents Ono as the key transmitter of Asian thought to the international art world. (see article on page 36)

VIETNAM

Galerie Quynh

P.O. Box 695, Saigon Central Post Office
Ho Chi Min City
Tel./ Fax: +84-8-821-7995
E-mail: info@galeriequynh.com
Http://www.galeriequynh.com

March 2001

Group Exhibition
Presenting information on contemporary Vietnamese art and exhibiting artworks by artists living and working in Ho Chi Min City at selected locations, Galerie Quynh will organise a Group Exhibition of works by young Vietnamese artists in March 2001. Please contact the gallery for exact details on venues.

Salon Natasha

30 Huang Bong, Hanoi
Tel: +84-4-826-1387
E-mail: natasha@artsalonnatasha.com
Http://www.artsalonnatasha.com

Salon Natasha is the first private gallery in Hanoi. After serving for many years as a meeting place for independent

artists and intellectuals the gallery was established in 1990 by the Russian émigré Natasha Kraevskaia and the artist Vu Dan Tan at their family home and artist's studio. Ever since, the gallery hold exhibitions of both Vietnamese and foreign artists.

ASIAN ART ON-LINE

With the continuing expansion of connections to the Internet, the Art Agenda will follow this development in true multimedia style. Listing the various galleries and museums in the agenda, the former section on opening hours has been replaced with links to the e-mail addresses and web sites of these institutes. To enhance the online experience, the 'Asian Art Online' section has been added to the Art Agenda, listing information on interesting web sites for art in Asia.

WWW.RAMA9ART.COM

Rama IX Art Museum: Web site focussing on Thai modern and contemporary art. Special features include a listing of museums and galleries in Thailand, and detailed information on Thai artists.

WWW.INDIAART.COM

India Art: Web-site listing information on art in India, including a list of gallery addresses, and reproductions of artworks by Indian artists.

WWW.CHINESE-ART.COM

Chinese art.com: Portal to the world of Chinese art. Upon entry, the visitor can choose to enter the 'Chinese Traditional Art' web-site, or the 'Chinese Contemporary Art' web-site. Each site contains extensive articles on Chinese art, information on exhibitions and links to art galleries, as well as an online bookstore where books on Chinese art can be purchased online.

WWW.MMSERVE.COM/MUSEUM/INDEX.HTM

Museums in Malaysia: Web-site listing information on museums in Malaysia, including historical information, information on collections, and museum addresses.

WWW.HIRAYA.COM

Hiraya Gallery: 20 Years Celebrating Filipino Artistry. Gallery web-site listing exhibitions on art from the Philippines and information on Philippine artist.



'Elevator Girl House',
Niwa Yanagi, 1997

MONGOLIA

Mongolian National Modern Art Gallery

Central Cultural Palace
3 Sukhbaatar Square, Ulaanbaatar, 11
Tel: +976-1-32-7177
Fax: +976-1-31-3191
E-mail: mnartgallery@magicnet.mn
Http://www.mongolart.mn

Established in 1989, the Mongolian National Modern Art Gallery displays its significant collection of Mongolian Modern Fine Art, including paintings, sculptures, and handicrafts. Every year the gallery holds a series of temporary art exhibitions of both domestic and foreign artists.

THE NETHERLANDS

Rijksmuseum Amsterdam

Stadhouderskade 42
Amsterdam, 1071 ZD
Tel: +31-20-674-7000
Fax: +31-20-6747001
E-mail: info@rijksmuseum.nl
Http://www.rijksmuseum.nl

Royers Chinese Cabinet

At a time that trade between The Netherlands and China was flourishing in the 17th and 18th centuries, little was known about the country and its people. Here, the lawyer Jean Theodore Royer (1737-1807) made a major contribution in enhancing awareness in these fields. Over the years he assembled a large collection of popular and unfamiliar Chinese artefacts, of which selected items are showcased at the exhibition, marking the 200th anniversary of the museum.

Wereldmuseum Rotterdam

Willemskade 25, Rotterdam, 3016 DM
Tel: +31-10-2707172
Fax: +31-10-270-7182

26 November 2000 – 20 May 2001

Majapahit: Indonesia's Golden Age
After two years of major refurbishment, the former Museum of Ethnography in Rotterdam reopened on 26 November 2000, under its new name: Wereldmuseum Rotterdam (World-museum Rotterdam). One of the exhibitions marking this focuses on the kingdom of Majapahit. Based in eastern Java, and running from the 13th to the 16th centuries, it was the largest empire ever known in Southeast Asia. On display are approximately 200 objects in gold, silver, bronze and stone.

NORWAY

Kunsternes Hus

Wergelandsveien 17, Oslo, N-0167
Tel: +47-22-60-7423
Fax: +47-22-60-4155
E-mail: admin@kunsterneshus.no
Http://www.kunsterneshus.no

From April 2001 onwards

Contemporary Chinese Art
After having closed its galleries for more than a year for major refurbishment, Kunsternes Hus will reopen its galleries by holding an exhibition on contemporary art from China, starting in April 2001. Among the artists represented at the exhibition is Cang Xin.



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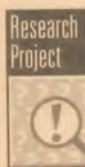
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Qiaoxiang Ties Programme Successfully Concluded

On 18 July 2000, the IIAS Qiaoxiang Ties Research Programme was publicly assessed during its concluding seminar at the University of Amsterdam. Its director reports on the accomplishments and future prospects.

The meeting discussed the programme's achievements and future projections on the basis of written and oral reports by the undersigned and by members of the programme's supervisory committee. Below follows a report on the seminar. A more elaborate account of the programme's proceedings and results will be provided in its Final Report, to be published shortly.

By LEO DOUW & CEN HUANG



The participants in the seminar agreed that the programme has been successful in achieving its major goals, including a considerable output of international academic publications, the building of an extensive and committed international network of scholars, and the establishment of international collaborative research projects on Qiaoxiang studies with Xiamen University of China. In addition, the programme was successful in attracting outside funding, in particular with the NWO and the European Science Foundation.

In his introductory speech at the meeting, Dr Leo Douw related how the programme had developed from an initiative involving a broad group of Dutch academic researchers centered around Prof. Leonard Blussé and Dr Frank Pieke (University of Leiden), Dr Peter Post (presently NIOD, Amsterdam), Prof. Heather Sutherland (Free University Amsterdam), and Douw himself (University of Amsterdam, Free University Amsterdam). The initiative tallied in with the emerging academic trend to study globalization processes, and the increased acknowledgement all over the world that Chinese transnational communities play a key role in those processes.

Establishment of the programme 1994-1997

When the IIAS adopted a policy of stimulating programme research, Douw and Pieke put in a proposal for a research programme entitled 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties During the Twentieth Century'. The authors proposed to study from a social scientific perspective how Chinese transnational communities linked up together and with China.

This proposal was adopted by the IIAS in 1994; two postdoctoral research positions and budgets for other research expenses were made available to the programme, which was to be directed by Douw and Pieke. The protected budget aside, as Douw emphasized in his introduction, the competence and enthusiasm of the IIAS staff were a crucial asset. In 1995, Douw and Post organized a highly qualified Academy Colloquium, entitled 'South China: State, Culture, and Social Change during the Twentieth Century', which resulted in a proceedings publication the year after. Also in 1996, the programme definitely took off after the appointment of Dr Cen Huang (University of Calgary, Canada) in one of the postdoctoral positions. By that time, Pieke had transferred to the University of Oxford, where he stayed on as an advisor of the programme.

The seminar discussed several of the problems in the building-up phase of the programme. The main problem had been that even the very broadly delimited initial research outline of the programme attracted only few sufficiently qualified applicants. The main reasons for this had been: the development of a new research field requires new skills



Dr Cen Huang



Dr Leo Douw, Qiaoxiang Ties Programme Director

which cannot be expected to be widely available immediately; the need to build research and field networks in a relatively short time, the relatively high language requirements of the programme; and the fact that postdoctoral research may not always offer the best job opportunity for academic job-seekers. The other main problem, partly related to the personnel problem, was how to plan the programme's budget. Despite its protected status, the programme's budget had to be adapted to changed circumstances several times, even at its later stages. A fixed budget with more freedom for the programme director to spend money could bring a solution here, even though it must be said that the flexibility inherent in the existing system in this case also had some advantages.

The programme's personnel took shape in the course of 1997 with Huang as the pivot around which

the programme revolved on a day-to-day basis, and Douw as general manager. As a substitute for the second fellowship, it was also decided to emphasize the organization of book-producing international workshops, to seek the support of senior fellows, and to grant Douw a 'Dutch senior fellowship'. In the spring of 1997, Douw and Huang made a five-week tour through Singapore, Hong Kong, mainland China, and Taiwan in order to link up with academic researchers in this field and to open up field and archive work. During this trip the co-operative link was established with Zhuang Guotu's group in Xiamen. In August of the same year an international workshop was held in Leiden to discuss the direction taken by the programme.

Hightide 1997-2000

In her address, Huang emphasized the major themes and research approaches which were considered the theoretical framework of the programme. She situated the programme at the crossroads of globalization processes, the role therein of Chinese business, and a regional focus on South China, including Taiwan and Hong Kong, and Southeast Asia. Huang considered comparative and empirical case studies to be the two main features of the programme. Her many published articles, book chapters, and guest lectures highlighted that her interest in structure and social organization, labour management in Chinese transnational enterprises have become an important focus of the programme.

Douw and Huang concurred in mentioning how efficient the combination of senior fellows and book-producing conferences had been. Dr Michael R. Godley (Monash University, Melbourne) appeared to be thoroughly committed to the programme from the time of his involvement with the second workshop in 1998, in Noordwijkerhout, which resulted in the programme's first major publication (Douw, Huang and Godley, 1999; for an introduction, see p. 31 in this Newsletter). Dr David Ip (University of Queensland, Brisbane) was equally committed from his fellowship in January 1999 onwards, and co-organized the programme's conference in Hong Kong in August 1999. That conference resulted in the other major publication of the programme (Douw, Huang and Ip forthcoming; see p. 31 in this Newsletter). Since his fellowship in 1997-1998, Dr David Schak (Griffith University, Brisbane) contributed importantly to the programme's conferences and publications. Prof. Dai Yifeng (University of Xiamen) contributed in likewise manner and enriched the link with Xiamen by his historical studies.

The programme was equally successful in producing offshoots. This applies to the attraction of outside funding as much as to contributions to other related research programmes. A large grant for the programme's conference in Hong Kong was acquired in a highly competitive round of applications with the European Science Foundation; the NWO



Dr Eduard Vermeer and Dr Mario Rutten

Continued on page 43



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IIAS RESEARCH PROGRAMMES
AND PROJECTS

CLARA: 'CHANGING LABOUR RELATIONS IN ASIA'

The Changing Labour Relations in Asia programme (CLARA) aims to build a comparative and historical understanding of labour relations in different parts of Asia which are undergoing diverse historical processes and experiences in terms of their national economies, their links with international markets and the nature of state intervention. This understanding will be based on the promotion of inter-Asian co-operation and the co-operation between Asian and non-Asian institutions. The programme promotes several types of activities, namely: co-ordination of workshops; research projects; short-term research fellowships; networking; publications; and the setting up of a databank. CLARA is supported by the International Institute for Asian Studies (IIAS), and the International Institute of Social History (IISH), Amsterdam.

Programme coordinator:
Dr Ratna Saptari (rsa@iisg.nl)

Programme fellow:
Dr Prabu Mohapatra, India
(see: IIAS research fellows)

[Http://www.iisg.nl/~clara/clara.htm](http://www.iisg.nl/~clara/clara.htm)

'THE DISSEMINATION OF RELIGIOUS AUTHORITY IN 20TH CENTURY INDONESIA'

Programme co-ordinators:
Dr Nico Kaptein & Drs Sabine Kuypers (iias@rullet.leidenuniv.nl)

Research fellows:
Dr Mona Abaza, Dr Nico Kaptein, Dr Johan Meuleman, one position: pending (see: IIAS Research fellows).
PhD students from Indonesia: selection in process.

[Http://www.iias.nl/iias/research/dissemination/](http://www.iias.nl/iias/research/dissemination/)

For more information, see article on p.43.

ABIA SOUTH AND SOUTHEAST ASIAN ART AND ARCHAEOLOGY INDEX

ABIA South and Southeast Asian Art and Archaeology Index is an annotated bibliographic database which is compiled by an international team of specialists brought together in a project of the International Institute for Asian Studies (IIAS) in Leiden, the Netherlands.

Formerly known as the Annual Bibliography of Indian Archaeology (ABIA), the new ABIA South and Southeast Asian Art and Archaeology Index is an electronic database which is accessible via the internet: www.abia.net. The ABIA website (with help functions) is under construction. The bibliography will also appear regularly in a printed version deduced from the database.

ABIA Index vol. I was published by Kegan Paul International, London. It includes over 1300 annotated and key word-indexed references to publications of 1996 and 1997. ABIA Index 2 is under preparation.

Teams at three regional centres of expertise participate in the production of the ABIA Index database: at the International Institute for Asian Studies (IIAS) in Leiden, under the guidance of Professor Karel R. van Kooij, professor of South Asian art history at Leiden University and general editor of the ABIA Index; at the Postgraduate Institute of Archaeology (PGIAR) in Colombo, Sri Lanka, under the guidance of H.D.S. Hettipathirana, the director of the Central Cultural Fund, Mr S. Lakdusinghe, the director of PGIAR, and Dr Roland Silva, at the SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA) in Bangkok, Thailand, under the guidance of Prof. Khunying Maenmas Chavalit, head of SPAFA Library and Documentation.

Moreover, the ABIA project has branches in Indonesia and India, and correspondents in several other countries.

Project Coordinator:
Prof. Karel R. van Kooij

Editor South Asia:
Dr Ellen Raven
(abiaraven@rullet.leidenuniv.nl)

Editor Southeast Asia:
Helga Lasschuijt
(abialasschuijt@rullet.leidenuniv.nl)

[Http://www.iias.nl/iias/research/abia/abia.html](http://www.iias.nl/iias/research/abia/abia.html)

PERFORMING ARTS OF ASIA: TRADITION AND INNOVATION; THE EXPRESSION OF IDENTITY IN A CHANGING WORLD

The PAATI programme analyzes and compares processes of change in Asian performing arts and, in particular, traditional Asian theatre. It focuses on the way in which the performing arts are institutionalized and standardized; how they balance between flexibility and fixation, influenced by globalization and localization; and how these processes of change affect form, content, and organization of the teaching. This work is carried out by three research fellows (post-PhD), each of whom focuses their research on traditional theatre in a particular Asian region, and place this in a comparative perspective. The Programme Director, co-ordinates these three comparative studies, and places the programme in a wider national and international context.

Programme Director:
Dr Wim van Zanten
(zanten@rulfsw.leidenuniv.nl)

Research Fellows:
Dr Hanne de Bruin, Dr Matthew Cohen, Dr Hae-kyung Um
(see IIAS Research fellows)

[Http://www.iias.nl/iias/research/paati/index.html](http://www.iias.nl/iias/research/paati/index.html)

'TRANSNATIONAL SOCIETY, MEDIA AND CITIZENSHIP'

This integrated multidisciplinary programme studies the complex nature of contemporary cultural identities and the role which globalization of information and communication technologies (ICT's) play in the (re)construction of identities. While the programme will be based in the Netherlands, the projects will be conducted in multiple sites of fieldwork. The research programme will broaden our understanding of implications of new media and communications technologies in transforming political and religious forms, which transcend the nation-state and the relationship between consumption practices and identity formation.

The programme was initiated by the Amsterdam School for Social Science Research (ASSR) together with the International Institute for Asian Studies (IIAS) and is executed with financial support from the Netherlands Foundation for the Advancement of Tropical Research (WOTRO).

Programme Director:
Prof. Peter van der Veer
(vanderveer@pscw.uva.nl)

Research fellows:
Dr Shoma Munshi, Dr Mahmoud Alinejad.

PhD student:
Myrna Eindhoven
(see IIAS fellows)

[Http://www.iias.nl/iias/research/transnational/projectdescr.html](http://www.iias.nl/iias/research/transnational/projectdescr.html)

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](http://www.iias.nl)

GENERAL

Dr Arun Bali (India), stationed in the Amsterdam Branch Office, affiliated fellow, co-sponsor: IDPAD
'Elderly Care in India and the Netherlands: Interface between state and social institutions'
February 2001 – 3 March 2001

CENTRAL ASIA

Dr Henk Blezer (the Netherlands), affiliated fellow
'The 'Bon'-Origin of Tibetan Buddhist Speculations Regarding a Post-Mortem State Called 'Reality as It Is'
Until 1 August 2001

Dr Alex McKay (Australia), affiliated fellow
'The History of Tibet and the Indian Himalayas'
1 October 2000 – 1 October 2001

Dr Mahmoud Alinejad (Iran), research fellow within the programme 'Transnational Society, Media and Citizenship'
'Mass Media, Social Movements, and Religion'
1 July 2000 – 1 July 2002

SOUTH ASIA

Dr Hanne de Bruin (the Netherlands), stationed in Leiden and Amsterdam, research fellow within the program 'Performing Arts of Asia: Tradition and Innovation; the expression of identity in a changing world' (PAATI)
Kattaikkuttu and Natakam: 'South Indian theatre traditions in regional perspective'
Until 15 July 2001

Dr Thomas de Bruin (the Netherlands), affiliated fellow, co-sponsor NWO
'Nayi Kahani: New Stories and New Positions in the Literary Field of Hindi Literature after 1947'
15 June 1998 – 15 June 2001

Dr Kappadath Parameswara Kannan (India), stationed at the Amsterdam Branch Office, affiliated fellow
'Collective Care Arrangements among Workers and Non-Workers in the Informal Sector'
May 2001 (preliminary)

Dr Prabhu Mohapatra (India), stationed in New Delhi, research fellow within the framework of the CLARA research programme
'Industrialisation and Work Culture: Steel workers in Jamshedpur: 1950 – 1990s'
1 February 1999 – 31 January 2002

Dr Shoma Munshi (India), stationed at the Amsterdam Branch Office/ASSR, research fellow within the programme 'Transnational Society, Media and Citizenship'
'Transnational Alchemy: Producing the global consumer and diasporic identities via contemporary visual media: India and the Gulf Area'
1 July 2000 – 1 July 2002

Dmitry Olenov (Russia), research guest, Co-sponsor Stichting J. Gonda Fonds
'Ancient Indian Theoretical Texts'
4 November 2000 – 20 April 2001

Dr Dagmar Pospisilová (Czech Republic), affiliated fellow, Co-sponsor: Stichting J. Gonda Fonds
'Typological Determination of Metal Articles from India from the Collections of the Náprstek Museum of Asian, African and American Cultures'
1 March 2001 – 1 August 2001

Dr Nandini Sinha (India), affiliated fellow
'Frontiers and Territories: Situating the tribal and pastoral peoples in the historic setting of Rajasthan'
2 August 2001 – 23 August 2001

Prof. Musashi Tachikawa (Japan), affiliated fellow
Holder Mumata Chair at Leiden University
1 February 2001 – 1 April 2001

IIAS RESEARCH

15 FEBRUARY > 15 JUNE 2001

INSULAR SOUTHWEST ASIA

SOUTHEAST ASIA

Dr Mona Abaza (Egypt), research fellow with in the programme 'Dissemination of Religious Authority in 20th Century Indonesia'
'Rethinking the two Spaces, the Middle East and Southeast Asia. Networks, travelling ideas, practices and life worlds'
1 September 2001 – September 2002

Dr Freek Colombijn (the Netherlands), individual fellow
'The Road to Development. Access to natural resources along the transport axes of Riau Daratan (Indonesia), 1870-2000'
Until 1 January 2002

Dr Thomas L. Cooper (USA), affiliated fellow
'Traditional Balinese paintings, especially non-Kamasan, in Dutch collections'
20 April 2001 – 18 July 2001

Dr Erwiza Erman (Indonesia), stationed at the IISG, Amsterdam, CLARA fellow
'Violence, Class and Ethnicity: A socio-political history of the Ombilin Coalminers of West Sumatra, 1892-1996'
15 January 2001 – 15 April 2001

Dr Michael Laffan (Australia), research fellow within the programme 'Dissemination of Religious Authority in 20th Century Indonesia'
'A Change of Heart: Reformist networks of religious authority as manifested in journals and education'
September 2001 – September 2003

Prof. Cliff Goddard (Australia), affiliated fellow, co-sponsor NWO
'Lexical and Grammatical Semantics of Malay (Bahasa Melayu)'
27 February 2001 – 18 June 2001

Dr Doris Jedamski (Germany), affiliated fellow
'Madame Butterfly and the Scarlet Pimpernel and their metamorphosis in colonial Indonesia'
1 November 2000 – 1 February 2001

Dr Johan Meuleman (The Netherlands), research fellow within the programme 'Dissemination of Religious Authority in 20th Century Indonesia'
'Dakwah Activities in Urban Communities'
1 January 2001 – 31 December 2004

Dr Martin Ramstedt (Germany), senior visiting fellow
'Hindu Dharma Indonesia – the Hindu-movement in present-day Indonesia and its influence in relation to the development of the indigenous culture of the Toraja (Aluk Todolo) in South Sulawesi'
1 December 1997 – 1 February 2001

Dr Rosanne Rutten (The Netherlands), stationed at the Amsterdam Branch Office Dutch senior fellow
'Revolutionaries in the Community: rise and decline of the CPP-NPA in a Philippine province, 1977 – 1995'
20 August 2000 – 20 February 2001

Mr Agus R. Sarjono (Indonesia), research guest
'Indonesian poetry'
1 February 2001 – 20 November 2001

Dr Reed Wadley (USA), individual fellow
'The Ethnohistory of a Borderland People: The Iban in West Kalimantan, Indonesia'
1 August 1998 – 1 August 2001

EAST ASIA

Prof. Kuo-tung Chen (Taiwan), professorial fellow, Fourth holder of the European Chair for Chinese Studies
1 November 2000 – August 2001

Dr Evelyne Micollier (France), stationed at the Amsterdam Branch Office, affiliated fellow
'Practices and Representations of Health and Illness in the Context of Chinese Culture. Interactions with social facts (illness prevention and Human reality of AIDS)'
1 July 2000 – 1 July 2001

Dr Yuri Sadoi (Japan), affiliated fellow, co-sponsor Mitsubishi Motors Corporation
'The Problems of the Japanese Automobile Production System in the Different Cultural Setting: the case of the Netherlands'
1 September 1999 – 1 September 2001

Dr Hae-kyung Um (Korea), affiliated fellow
'Performing Arts in Korea and the Korean Communities in China, the former Soviet Union and Japan'
Until 1 July 2001

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Special chair at the Erasmus University Rotterdam, 'Asian History'
1 October 1999 – 1 October 2003
Prof. Hein Steinhauer (the Netherlands)
Special Chair at Nijmegen University, 'Ethnolinguistics with a focus on Southeast Asia'
1 September 1998 – 1 September 2001
Prof. Barend Terwiel (the Netherlands/Germany)
Special chair at the Universiteit Leiden, 'Cultures of Mainland Southeast Asia'
1 September 1999 – 1 September 2002

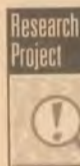
INTERNATIONAL REPRESENTATIVES

Prof. J.G. Vredendregt (Jakarta, Indonesia)
Dr W.G.J. Rimmelink (Tokyo, Japan)

New Research Programme at the IIAS Dissemination of Religious Authority in 20th-Century Indonesia

From January 2001 onwards the research project 'The Dissemination of Religious Authority in Twentieth Century Indonesia' will run for four years. To be executed within the framework of the Cultural Agreement between Indonesia and the Netherlands, this project entails a co-operative research effort involving specialists in the field of Islamic Studies from Indonesia and the Netherlands.

By NICO J.G. KAPTEIN &
SABINE A.M. KUYPERS



The Royal Netherlands Academy of Sciences (KNAW) administering the Cultural Agreement on the Dutch side, is the project's major funding partner. Additional sources are provided by the Department of Religious Affairs of the Republic of Indonesia (Directorate General Islamic Institutions Development), Jakarta, the International Institute for Asian Studies (IIAS), the International Institute for the Study of Islam in the Modern World (ISIM); and the Research School of Asian, African, and Amerindian Studies (CNWS), all in Leiden. General management lies with the IIAS, and is implemented by S.A.M. Kuypers (general co-ordinator) and Dr N.J.G. Kaptein (academic co-ordinator), in consultation with the Pusat Pengkajian Islam dan Masyarakat (Center for the Study of Islam and Society, PPIM) of the Institut Agama Islam Negeri (Islamic State Institute, IAIN) in Jakarta.

The entire project is directed by a Steering Committee, which consists of the following persons (in alphabetical order): Prof. Taufik Abdullah (Lembaga Ilmu Pengetahuan Indonesia, Indonesian Academy of Sciences, LIPI); Prof. Azyumardi Azra (PPIM); Prof. Herman Beck (Catholic University Brabant); Prof. Martin van Bruinessen (Utrecht University); Prof. Kees van Dijk (Leiden University, Royal Institute of Linguistics and Anthropology); Dr Andrée Feillard (Centre National de Recherche Scientifique, Paris); Prof. M.Kh. Masud (ISIM); Prof. J.G. Oosten (CNWS); and Prof. Wim Stokhof (IIAS).

The aim of the project is to study and document important changes in Muslim authority in Indonesia in the past century, thought to account significantly for the present state of affairs. As the twentieth century has been a period of rapid change as the result of a spectacular rise in literacy, urbanization, economic growth, and the increasing visibility and influence of the state, among other things, the processes of dissemination of religious authority have acquired highly dynamic and complex characteristics.

Analytically, the project has been carved up into four different – albeit overlapping – research fields which pertain to the most important areas of religious dissemination in Indonesia in the period concerned, namely:

- 'Ulama and Fatwa: the Structures of Traditional Religious Authority in Twentieth Century Indonesia'. This part of the project will focus on the institution of fatwa, which is an opinion of a traditional Islamic scholar (ulama) who gives this opinion from the perspective of Islamic Law at the request of a person, or a group of persons, or organization. A fatwa deals with controversial issues and in it the ulama establishes whether or not the issue at stake is congruent with Islamic Law. In this way, fatwas might play a role in the accommodation of new or controversial phenomenon (like, for instance, family planning) in Islam. A major research question in this part of the project is what function fatwas might have in the shaping and reshaping of beliefs and practices in Indonesia.
- 'Tarekat: Mystical Associations in Urban Communities in Twentieth Century Indonesia'. Although tarekat (Muslim brotherhoods) are strongly associated with rural societies, recent research has shown that these brotherhoods often serve as the replacement of the traditional social networks which have dis-

appeared through migration to the cities. In this part of the project, the dynamics and dissemination of tarekat-based authority in urban centres will be paid systematic attention, which has scarcely been done so far. Among the issues addressed will be the composition of tarekat leadership and their following; the strategies to sustain and enlarge the tarekats; and the social functions they provide.

- 'Dakwah Organizations and Activities in Urban Communities in Twentieth Century Indonesia'. Dakwah, or propagation of the faith, is one of the main forms of networks of religious authority and, by definition, the main instrument of dissemination. In contrast to traditional dakwah organizations, which sought to disseminate Islamic values through education, modern dakwah also does this through welfare programmes. Nearly all types of religious organizations are now active in dakwah. In addition to private dakwah organizations, nowadays the state is choosing to take an active role in this field. An important part of the research will be the production of an inventory of Indonesian dakwah movements and, on the basis of this, the establishment of a typology of dakwah movements.
- 'Education and the Dissemination and Reproduction of Religious Authority in Twentieth Century Indonesia'. The dissemination of religious ideas, rituals, and values has always been a primary goal of education. One of the aims of this part of the project is to make an inventory and a typology of the various forms of Islamic education in Indonesia. In particular, attention will be paid to the more advanced stages of religious education (madrasah aliyah, and Institut Agama Islam Negeri, Islamic State Institute, IAIN). The research questions focus on the educational strategies of the most important actors in the field, including the state, and the effects on the relationship

between religious and political authority.

The research will be executed by a number of researchers who are attached to various academic institutions, both in the Netherlands and in Indonesia. In addition to these, a number of postdoctoral positions and PhD scholarships have been made available in the present project. The selection for these positions has already been completed; a future update on this project will soon introduce the researchers involved, with a survey of the topics on which they are working.

Apart from direct academic results of the project in terms of research reports, seminar proceedings, and other publications, as a spin-off activity of the joint research efforts a preliminary hand-list of religious personalities of Indonesian Islam in the twentieth century will be produced in the final year of the project. In addition to all this, increasing the effective scholarly exchange between Indonesia and the Netherlands in the field of Islamic Studies is an important secondary objective of the project. ■

Anyone who is interested in more detailed information about the research proposal, can consult a more extensive text on the IIAS web site: <http://www.iias.nl/iias/research/dissemination>, or contact the IIAS.

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Sabine Kuypers is Co-ordinator of Dissemination of Religious Authority in 20th-Century Indonesia Programme, and Deputy Director of the International Institute for Asian Studies, the Netherlands.
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Continued from page 41

QIAOXIANG TIES PROGRAMME

By Leo Douw and Cen Huang

granted a number of travel subsidies for the other workshops of the programme. Numerous contributions to other related research programmes were made in the form of guest lectures, conference papers, and the three editorships of conference proceedings publications. A most important corollary of the programme's activity was the stimulation of PhD research at the Amsterdam School for Social Scientific Research, at the University of Amsterdam, in which Prof. Heather Sutherland played a paramount role as an applicant for funding and as a supervisor. Two PhDs have been completed, by Li Minghuan (1998) and by Wu Xiaóán (1999). Faye Chan, Sikko Visscher, and Song Ping are at different stages in finalizing their PhD manuscripts.

Future prospects

There was little doubt among the participants of the 18 July assessment meeting that the programme has increased the visibility of this research field as an important concern of the Dutch academic community. It was insisted therefore that the programme be continued in some form, capitalizing on the established extensive and friendly network and the prestige of its participants. The IIAS principally can no longer be the major

sponsor of such initiatives, but may continue to play a supportive role. Basically, however, the programme's objectives must be transferred to the universities and other academic research institutes.

Several options for continuation were suggested during the seminar. There are many new programmes and organizations at present, which engage in the study of transnational communities and economies, which may use the programme's expertise in

the form of common publications and conference panels. But also other programmes engage in themes related to the programme's concerns, such as the IIAS / ISSH 'CLARA' programme, and the programme on 'Brokers of Capital and Knowledge' at the ASSR. The productivity of the programme's book-producing conferences suggests that workshops to be organized on a two to three year basis may be another option. As a matter of course, PhD research in Leiden and Amsterdam, if not elsewhere should continue. Also the link with the Xiamen researchers is an important asset, to be continued and expanded towards other groups in the target areas of research. ■

References

- Leo Douw, Cen Huang, and Michael R. Godley (eds), *Qiaoxiang Ties: Interdisciplinary approaches to 'Cultural Capitalism' in South China*, London: Kegan Paul International (1999).
- Leo Douw, Cen Huang, and David Ip, *Rethinking Transnational Chinese Enterprises: Cultural affinity and business strategies*, London: Curzon Press (forthcoming 2001)

The Final Report of the programme will shortly be published on its web site: <http://iias.leidenuniv.nl/iias/research/qiaoxiang/>

For 'The Qiaoxiang Ties: Book Introductions', see page 31 of this issue of the IIAS Newsletter.

Dr Leo Douw was the director of the IIAS Qiaoxiang Ties Programme and a lecturer of modern Asian history, University of Amsterdam, and the Free University Amsterdam.
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Dr Cen Huang was a research fellow at the IIAS between November 1996 and January 2000 and between 1 July and 15 August 2000. She is currently the Director of the International Programmes and Partnerships at the University of Calgary.
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Dr Song Ping

9 > 12 DECEMBER 2000
LEIDEN, THE NETHERLANDS

Women & Crisis

The Indonesian Women Studies Workshop is an interdisciplinary network of academics, activists and observers of the situation of women in Indonesia and is affiliated to the University of Leiden and the International Institute for Asian Studies in Leiden. Having published three books resulting from various conferences in the past, this fourth meeting, 'Women and Crisis in Indonesia', held at the KITLV, Leiden, was an attempt to bridge the gap between the work of academics and activists and also to make set up an agenda for collaboration in the future.

By RATNA SAPTARI



Researchers and activists came from different parts of the world (Indonesia, United States, United Kingdom, Australia and Europe) and brought research findings of the political and economic dimensions of Indonesian women in twenty-three papers. An open day was also organized where two keynote speakers gave their views on the situation of Indonesian women, in politics and in cultural representations. The most striking aspect of this workshop was the participation of twelve Indonesian women from women's studies centres and non-governmental organizations from different parts of Indonesia. This

workshop was funded by the Dutch Ministry of Foreign Affairs, Novib, Hivos, Cordaid, Neys Hoogstraten, NCDO, and Mama Cash.

This workshop can be broadly divided into two parts. The first part concentrated on the constructions of womanhood in social orders experiencing crises and contestations of legitimacy. In various periods in Indonesian history, 'women' whether as wife, mother or daughter, as a category have been perceived alternately as the 'enemy', 'demon', 'sexually loose', 'morally threatening', 'polluters' and have been subject to various disciplinary measures, by the state, by the military or by religious institutions. In the present this can particularly be seen in the context of the political crisis that Indonesia currently faces. The second part con-

centrated on the economic and social realities that women in different regions face. These often but not always, contradict the cultural constructions imposed on them through the various formal institutions existing in specific areas. Through these studies, definitions of crisis became more nuanced, some findings emphasized the fact that crisis was not a new phenomenon with certain areas, such as Papua, and certain parts of Sulawesi showing an enduring ecological and economic crisis. Other studies showed the differential impact of the crisis, with certain areas benefiting from export products (such as coffee in South Sumatra and East Java) and the fruits of the harvest not being equally divided. There was also a realization that not all women's studies centres were in touch with the complex, and multifaceted realities of a nation the legitimacy of which is in question. The gap between 'economics' and 'politics' seem to be still evident here. However questions from the discussants have brought up issues for reflection, and this will be taken up as the agenda of the WIVS in the future - to support the development of women's studies in Indonesia and to stimulate discussion among scholars and activists outside Indonesia. ■

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16 > 17 MAY 2001
LEIDEN, THE NETHERLANDS

Welfare in the Netherlands

BY CARLA RISSEEUW



The Impact of a Changing Social Welfare System on Social Relations (marriage, family and social networks) in the Netherlands and the Public Debate on this Process' is the theme of an upcoming two-day conference to take place in Leiden on 16 - 17 May 2001. 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 the family unit rather than by the individual. While social legislation transformed inter-generational responsibilities of family members towards each other, policies assumed notions of gender and 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.

Presentations planned include the following: Prof. Maithreyi Krishnaraj, ICSSR, Mumbai, India, will present her findings on structural shifts and local current debates on (gendered) welfare policies of the Dutch welfare state; Prof. Carla Risseeuw, Leiden University, will present on literature and historical trends in familial relationships in the Netherlands, as well as report on fieldwork-findings concerning ideas on family and friendship in the Netherlands; Dr Rajni Palriwala, Reader at the Delhi School of Economics, Delhi University, India, will present her findings on the public debate on single parents as well as her fieldwork on single parents primarily within the Leiden municipality; Dr Kamala Ganesh, Reader at the Department of Sociology, University of Mumbai, India, will focus on the ageing population and their networks (mainly in the Leiden municipality), as well as the public debate on related institutional care services.

Some of the specific issues that will arise pertain to the gendered access to work, income, institutional support - state or community based - social networks, the paucity of public child

care, changing marriage arrangements and inter-generational ties, child custody, financial responsibilities and care arrangements, as well as concepts of relatedness.

Specialists in the field of the Dutch welfare state and (in)formal care arrangements will be invited to respond to the papers presented. ■

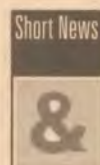
'The Impact of a Changing Social Welfare System on Social Relations (marriage, family and social networks) in the Netherlands and the Public Debate on this Process' is funded by IDPAD, 1997-2001, and the IIAS.

Professor Carla Risseeuw is an anthropologist with a special interest in India and Sri Lanka. She lectures at the Department of Social and Cultural Studies at Leiden and is also a member of the Academic Committee of the IIAS.
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ABIA Update Search the ABIA index!



By ELLEN RAVEN



The International Institute for Asian Studies offers a fast and easy route to information on South and Southeast Asian art and archaeology. From the enigmatic script of the Indus civilization in Pakistan to the reliefs of the Borobudur, from Buddhist paintings along the Silk Road to contemporary Asian art shows, the ABIA Index database brings detailed bibliographical information to your desktop to help you find the latest publications.

Next to prehistory and archaeology, arts and architecture, the database also covers such fields as textiles and ceramics, inscriptions and palaeo-

graphy, coins and seals. The database is compiled by a team of specialists at expertise centres cooperating in a global ABIA network coordinated by the IIAS in Leiden. Selections from the database are collected in the ABIA Index in print. Volume 1 appeared in 1999 and is available at the IIAS; ABIA Index 2 is expected to be out by the early autumn of this year. ■

The database can be visited at <http://www.abia.net>; searching and downloading is free of charge.

For more information or for submitting data for the ABIA Index, please contact:

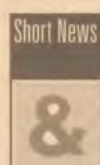
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PAATI Update

From 23 to 28 August 2000, PAATI ('Performing Arts of Asia: Tradition and Innovation: The expression of identity in a changing world') successfully held a major conference: 'Audiences, Patrons, and Performers' in co-operation with the CHIME foundation in Leiden. A report is to be found in the IIAS Newsletter 23, p. 45.

By WIM VAN ZANTEN



Dr Matthew Cohen, research fellow of the project until 31 December 2000, found a new job at the University of Glasgow as of 1 January 2001. Dr Hae Kyung Um, PAATI research fellow, will stay with the IIAS as affiliated fellow until 1 July 2001.

Dr Hanne de Bruin, currently doing field work in India, will continue her research until July 2001, as well as Dr Wim van Zanten, programme director. It is expected that the programme be evaluated in the course of 2001 and that it will be concluded officially in June 2001. ■

Expected publications:

- Cohen, Matthew Isaac (ed.), *Popular Theatre in South and Southeast Asia* (resulting from the PAATI conference)
- Um, Hae-kyung (ed.), *Translating Asia's Traditions: Diasporas and interculturalism in Asian performing arts* (resulting from the PAATI conference)
- Hanne de Bruin and Wim van Zanten are both working on a special in academic journals.

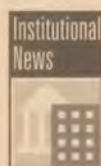
For more information please check our web site at:

[Http://www.iias.nl/iias/research/iiasresearch.html](http://www.iias.nl/iias/research/iiasresearch.html)

Dr Wim van Zanten is the programme director for PAATI.

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MoU with Taiwan



On 25 November 2000, a new agreement that stimulates international academic co-operation has been signed by Professor Maw-Kuen Wu, vice-chairman of the National Science Council of Taiwan, and Professor Wim Stokhof, director of the International Institute for Asian Studies, the Netherlands. The new agreement evolved out of the Memorandum of Understanding signed between the IIAS and the NSC three years before.

As a result of the new agreement, both institutions have joined forces to create a researcher exchange programme. In order to boost mutual co-operation and to contribute to the development of scientific research in the field of Asian Studies, the NSC will send, for a period of five years, two post-doctorate researchers per year, each for a maximum period of twelve months, to the IIAS. It is intended that this year will be spent performing related research at the IIAS that will effectively stimulate future joint research projects. ■

See p. 51 of these Pink Pages for articles about the MoU research Exchange initiatives.

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10 > 11 AUGUST 2000
LEIDEN, THE NETHERLANDS

Environmental Change in Histories of Borneo

During the closing decades of the twentieth century, the island of Borneo and its peoples have faced many critical environmental challenges. Controversial transmigration, oil palm plantation development, continued logging and mining, and devastating forest fires are only a few of those problems. Set against the transition into a new century, the international seminar, 'Environmental Change in Native and Colonial Histories of Borneo: Lessons from the Past, Prospects for the Future', focused on environmental change in Borneo historically through native, colonial, and national perspectives, and considered what these processes might bring for the island's future.

By REED WADLEY

Report
This seminar focused on histories of human-environment interactions and included contributions from a wide range of scholars and researchers working throughout Borneo. The notion of history here was broad and concerned both the ancient and the recent. The past, therefore, was viewed with no arbitrary beginning or end points. A major emphasis was on transitions and ongoing processes of change and continuity. Equally im-

portant was what the past can tell us about how things have come to be as they are today and the lessons it might have for the future.

The themes included in the seminar were long-distance trade ties, conservation and extraction, land rights, health and disease, perceptions of the environment, social and linguistic change, and development. The presentations covered eleven centuries of history in Borneo - from trade ties with China to new development policies. Political ecology, with its focus on the dynamics surrounding material and discursive struggles over natural resources was

the dominant, though often implicit, theoretical perspective. In addition to the presentations, Freek Colombijn (IIAS) and Peter Boomgaard (KITLV) gave some comparative commentary in order to place the contributions within the broader context of Southeast Asia. Discussions were enlivened by the participation of scholars attending from Germany, Denmark, Australia, Russia, New Zealand, Indonesia, and the Netherlands.

Eric Tagliacozzo (Cornell University, USA) opened the seminar with his examination of ancient trade ties with China and their ramifications on the ecological history of north-west Borneo. Cristina Eghenter (University of Hull, UK) and Bernard Sellato (CNRS-IRSEA, France) looked at issues of conservation, sustainable resource use, and extraction of forest products for trade in East Kalimantan. Lesley Potter (University of Adelaide, Australia) provided a comparative analysis of commodity and economic value in forest product collection and trade. Land

of prisoners-of-war that were resettled in Myanmar after the second fall of Ayutthaya in 1767. Charivat Santaputra of the Ministry of Foreign Affairs presented a lecture about Thai foreign policy in the 1930s and 1940s.

The second afternoon was entirely devoted to yet another historical film, this time the famous *The King of the White Elephant*, made by Pridi Phanomyong and first shown to the public in 1941. Charvit Kasetsiri, who rediscovered this film and has written a book about it, gave an extensive commentary afterwards.

The third and final day began with an anthropological analysis by James Taylor of the historical character Princess Suphankanlaya. Nai Pan Hla then explained the history of his novel *Rajadhirat* and Newal Agniotra introduced the international Ramayana Project. The final afternoon was devoted to dance. One group from Thailand and another from Myanmar performed some very fine dances and, as a rare treat, they discussed stylistic and technical differences.

A book exhibition was organized to accompany the conference and each evening was enlivened by cultural events. On the whole, the discussions provided for an unusual and stimulating confrontation between data from the past and forms of imagined history. It represented a very ambitious undertaking which left many participants pondering how seldomly representatives from Myanmar and Thailand met to discuss their common past. ■

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tenure and settlement patterns in East Kalimantan, territorialization and resource access in West Kalimantan, and property rights and power struggles in Sabah respectively formed the topics presented by Antonio Guerreiro (EHESS, France), Reed Wadley (IIAS), and Amity Doolittle (Yale School of Forestry and Environmental Studies, USA).

Adela Baer (Oregon State University, USA) considered historical and modern responses to malaria, while Graham Saunders (University of Leeds, UK) looked at changing perceptions of the Borneo environment throughout history. Following up on this theme, Michael R. Dove and Carol Carpenter (Yale School of Forestry and Environmental Studies, USA) used historical writings about the upas 'poison' tree to examine changing visions of the Indo-Malay environment. Social change formed another important theme, with Sujarni Alloy (Institut Dayakologi, Indonesia) and James T. Collins (Universiti Kebangsaan Malaysia) examining environmental, social and linguistic change in southwestern Kalimantan, and Monica Janowski (University of Greenwich, UK) looking at how rice has come to form an important symbolic bridge between economies produced by internal and external migration in Sarawak.

On the theme of development, Jayantha Perera (New Delhi, India) presented a critique of development policy and local impoverishment in Sarawak, while Dimbab Ngidang (Universiti Malaysia Sarawak, Malaysia) examined transformations of native farming systems to a plantation economy in Sarawak.

A selected set of the seminar papers are being prepared into an edited volume under the tentative title, *Histories of the Borneo Environment: Economic, Political, and Social Dimensions of Change and Continuity*. Other seminar papers will be submitted to academic journals.

The International Institute for Asian Studies was the principal sponsor of the seminar, and the Leiden Universiteit Fonds and the Royal Netherlands Academy of Arts and Sciences contributed supplementary funding. The Borneo Research Council acted as an intellectual sponsor, providing its mailing list and invaluable support network. ■

Dr Reed Wadley is an anthropologist who specializes in the environmental and ethnohistories of West Kalimantan and the Iban. He is presently a research fellow at the IIAS, Leiden.
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Amity Doolittle
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27 > 29 NOVEMBER 2000
BANGKOK, THAILAND

From Fact to Fiction - and Vice Versa

From 27 to 29 November 2000, a rather different sort of conference took place at Chulalongkorn University, Bangkok, that combined creative art and various disciplines from the humanities. The conference bore the title 'From Fact to Fiction: A history of Thai-Myanmar relations in cultural context'. The organizers' intentions were made clear on the very first morning; the keynote lecture was a spirited plea for creative freedom for those artists who depict the past as portrayed by Onchuma Yuthavong, a theatre expert.

By B. J. TERWIEL

Report
Sunait Chutintaronond followed this with a witty account of the various depictions over time of the most famous woman of Thai history, Queen Suriyothai, who lost her life during the first Burmese siege of Ayutthaya in 1549. Notably after the 1920s, when the nationalistic ideology exerted a marked influence on the writing of history, this queen grew in stature and importance. The rest of the morning was devoted to the new Thai historical film *Suriyothai*, presently being prepared for public release by the famous director Prince Chatr Chalerms Yukol. Prince Chatr told us how he had been inspired by Mendes Pinto in making this film and then gave us a preview. It left us with the impression that the Thais

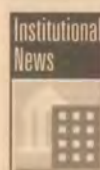
have created a historical blockbuster of a film. The first afternoon was also devoted to the cinema. We were shown the award-winning film *Never Shall We Be Enslaved* (1996), featuring a love story between a Shan princess and a Burmese commoner at the time of the fall of the Konbaung Dynasty (1885). Viewing this film was a very rewarding experience and it certainly deserves a wider public. To make things exciting, there followed a discussion with the author of the original story, the film's producer, and the chief consultant, U Khin Maung Tint, Myo Than Tyn, and U Kyi Soe Tun, respectively.

On the second day, Professor B.J. Terwiel, in an analysis of the first Burmese siege of Ayutthaya, confronted Thai, Burmese, and Portuguese records. Kwandee Attavavutichai reported on the remnants of Thai culture among the large groups

CLARA Annual Report 2000

The Changing Labour Relations in Asia programme (CLARA) aims to build a comparative understanding of labour relations in different parts of Asia, undergoing diverse historical processes and experiences in terms of their national economies, their links with international markets and the nature of state intervention. This understanding will be based on the promotion of inter-Asian co-operation and the co-operation between Asian and non-Asian institutions. This programme currently receives support from the International Institute of Asian Studies (IIAS) and the International Institute of Social History (IISH).

By RATNA SAPTARI



The annual one-day, CLARA seminar was held on 14 September and involved a broader network of scholars. If in the past this occasion was a means through which Dutch scholars were brought together this year the seminar was held in collaboration with the IIAS Branch Office in Amsterdam which allowed for bringing together international scholars. Five scholars presented a paper: Prof. Utsa Patnaik (JNU, Delhi) on 'Peasant Movements and Labour in India'; and Dr Kristoffel Lieten and Ms. Anja Rudnick (both: University of Amsterdam) on 'Bonded Labour in Pakistan', and on 'Bangladeshi migrant women in Malaysia' respectively. Dr Isabelle Vagneron (University of Auvergne in

Clermont) spoke about 'Home-workers in the garment industry in Thailand', and to conclude Dr Nicola Piper (NIAS, Copenhagen) treated the Japanese Policies on Southeast Asian Female Migrants.

After two visiting fellows Dr Shigeru Sato (Univ. of Newcastle, Australia) and Dr Adapa Satyanarayana (Univ of Hyderabad, India) saw their terms end, we went through a second round of selections for the new fellows. They are: Dr Erwiza Erman from the Indonesian Institute of Sciences and Ms. Rohini Hensman, who works for the Union Research Group and Trade Union Solidarity based in Bombay. Dr Erwiza Erman will work on her completed PhD Thesis on mine-workers in Ombilin, West Sumatra and prepare it for publication. Ms Rohini Hensman will look at the impact of globalization on workers

in Bombay. Meanwhile, from 15 until 30 November, CLARA received as an affiliated fellow, Prof. Amarjit Kaur from the University of New England, Armidale, Australia, who is working on a book on Labour in Southeast Asia. She gave a seminar at the International Institute of Social History, Amsterdam on 'The International Division of Labour in the Second Tier NICs'.

Two workshops scheduled for this year were unfortunately cancelled due to various reasons, and these are: 'Domestic Service and Labour Mobility' which was to be held in Trivandrum, India and 'Household Strategies and Labour Movements' which was to be held in Taiwan. The first workshop has been rescheduled to early February (5-7) and will be held in Amsterdam, at the International Institute of Social History; and the latter workshop will still be held in Taiwan but has been postponed until autumn of 2001.

Widening the network

Apart from these usual round of scholarly activities, in the year 2000 the Changing Labour Relations in Asia Programme has entered a phase of network consolidation and planning for future collaborations with European and Asian-Pacific counterparts. CLARA in collaboration with NIAS, Copenhagen has received a grant from the European Science Foundation to organize a workshop on labour migration in East and Southeast Asia. This network is now strengthened with the participation of the Center for East and Southeast Asian Studies of the Lund University, Sweden. This workshop will be the first of a series of activities which will be held in collaboration with other institutions in Europe and the Asia-Pacific on labour migration. Efforts are currently being made to seek funding for an integrated research programme which can support such an international collaboration. Additionally, CLARA is working together with the Pakistan Institute for Labour Education and Research (PILER) in Karachi, Pakistan to organize a training workshop on Oral History in March 2001; and with the School of Environment, University of Brighton to organize a panel at the Euroseas Conference in London, in September. A workshop on Indonesian Labour History will be organized, jointly with the Indonesian Institute of Sciences and the University of Wollongong, Australia, in early December 2001. It is through these collaborations that the study of labour in Asia and other parts of the world can achieve its broadest and richest dimensions, acknowledging the interconnectedness of labour regimes and cultures and concomitantly, of scholarly endeavour. ■

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14 SEPTEMBER 2000
AMSTERDAM, THE NETHERLANDS

CLARA One-Day Seminar

An increasing number of scholars in the Netherlands are studying work processes, labour migration and labour movements in different parts of Asia. Though many of them are incorporated in discussion groups in different research schools, they often have little knowledge of the work of labour scholars outside their research schools. Within this framework, the international research programme, CLARA, in collaboration with the IIAS branch office Amsterdam, organized a meeting of these social scientists who are primarily based in the Netherlands. This meeting is part of an annual initiative and this year five speakers (from the Netherlands, India, France and Denmark) gave a presentation on various aspects of labour in India and Pakistan, in Malaysia, Thailand and Japan.

By RATNA SAPTARI



The increasing commercialization and liberalization of national economies has often resulted in similar governments policies. Interestingly, the outcome of these policies is usually highly diverse, due to the diverse nature of local structures. Obviously, structural adjustment policies have reduced state intervention and increased both competitiveness and prices of agricultural inputs and other goods. Prof. Utsa Patnaik of JNU, New Delhi, India argued that structural adjustment manifested itself in the increased rates of interest on credit for agricultural inputs in India, which so squeezed the position of well-to-do landowners that political organizations could take advantage of the discontent of the landowning class. This resulted in the political alliance between agricultural workers and the well-to-do landowners of Gujarat in challenging the policies of the government. This alliance was however, not free from tension, since agricultural workers also carried quite specific demands. Dr Kristoffel Lieten, from the University of Amsterdam concentrated on the Sindh area in Pakistan and showed that unlike Gujarat agricultural workers were not politically mobilized and were in fact tied to the traditional feudal structures. This is particularly manifest in sharecropping tenancy arrangements where production relations were imbued with feudal relations covering other aspects of the workers' lives.

Another aspect of increased global links is international migration. This issue is treated in two of the studies, namely that of Bangladeshi workers who migrate to the industrial zones of Malaysia and the Thai and Filipina women who fill the sex industry of Japan. Ms. Anja Rudnick, (University of Amsterdam) examined the way employment in Malaysia for Muslim Bangladeshi women were a source of independence, but at the same time a site of exploitation. Bangladeshi women, who were the second largest migrant group in Penang, Malaysia, were stigmatised as 'bad' women by the communities from which they came, but there the amount of remittances they could

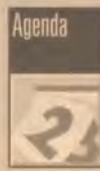
send counterbalanced these images and the prestige women obtain upon return will largely depend on their economic success. Dr Nicola Piper, from NIAS, Copenhagen looked at the less ambiguous situation of Thai and Filipina women in Japan, and how the labour markets in Japan in the present period are a continuation and reflection of past patterns. Korean women were already serving the demand within the Japanese labour market particularly in the 1950s and the networks which developed in the early 1970s which is related to Japanese investment policies in the region, have helped to shape the labour market of the present.

Ms. Isabelle Vagneron from the University of Auvergne, France examined the impact of internal, rather than international migration on the nature of industrial employment in Thailand particularly as a result of the developments in the clothing industry and increased competition in the world market. The huge seasonal migratory flows of workers who go to the rural areas to harvest and return to the urban areas again to seek employment have resulted in the development of enterprises which attempt to take advantage of the large turnover by using a large number of domestic workers. Again these domestic workers are in the ambiguous position of obtaining low wages but at the same time are able to combine their income-earning activities with other types of work be this domestic work or other non-farm wage work.

The five regional studies have brought out very clearly that labour relations in different sub-regions of Asia are subject to certain common macro-level structures and yet the way in which these structures manifest themselves in the different localities is clearly shaped and mediated by local and historical particularities. ■

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CLARA WORKSHOPS & PANELS IN 2001



For more detailed information on each workshop, please turn to the International Conference Agenda in these Pink Pages, pp. 54-55, or, in the case of the EUROSEAS panel, please see p. 49 in these Pink Pages.

5 - 7 FEBRUARY 2001
Amsterdam, The Netherlands
Domestic Service and Mobility:
Labour, Livelihoods and Lifestyles

9 - 11 MARCH 2001
Karachi, Pakistan
Oral History Training Workshop

13 - 15 MAY 2001
Lund, Sweden
Labour Migration in East
and Southeast Asia

25 - 26 MAY 2001
Amsterdam, the Netherlands
Iranian History From Below

9 - 12 AUGUST
Berlin, Germany
CLARA Panel at the ICAS 2:
Gender, Families, and Labour
Movements in Asia: Historical and
comparative perspectives

6 - 8 SEPTEMBER 2001
London, United Kingdom
CLARA Panel at the 3rd EUROSEAS
Conference: Environmental Change and
Livelihood Politics: Linking Labour and
Environmental Agendas

3 - 5 DECEMBER 2001
Venue t.b.a.
Indonesian Labour History

NEW PUBLICATIONS

WORKING PAPERS



Resurrection, Babette P.
**FROM EROSION CONTROL TO FOOD CRISIS MANAGEMENT:
CHANGING GENDER DIVISIONS OF LABOR IN A PHILIPPINE
UPLAND VILLAGE**
CLARA Working Paper (2000), No. 10

Sato, Shigeru
LABOUR RELATIONS IN JAPANESE OCCUPIED INDONESIA
CLARA Working Paper (2000), No. 8

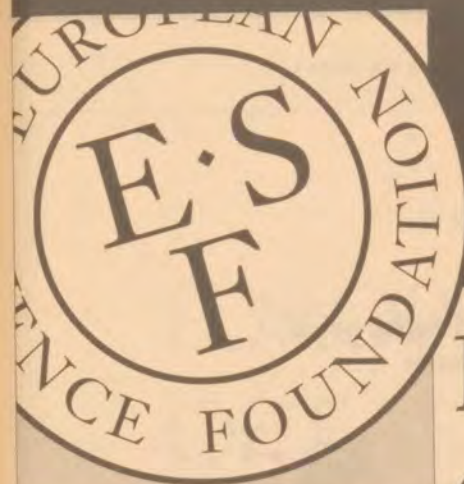
MONOGRAPH

Koh, Tommy, and Marcel van der Linden
LABOUR RELATIONS IN ASIA AND EUROPE
Monograph, CLARA/ASEF publication

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EUROPEAN SCIENCE FOUNDATION

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THE ESF ASIA COMMITTEE

The Asia Committee that is responsible for the execution of the ESF programme in Asian Studies is an independent, academic committee composed of authoritative, senior scholars from European countries, who have an interest in Asian Studies. The ESF ensures that committee membership reflects the disciplinary and geographical areas concerned. The AC can invite ad hoc observers from national governments, from related bodies in the US and Asia, and from private foundations. Obvious lacunae in the disciplinary coverage of the committee can be filled by individual experts invited by the committee.

The full committee meets at least once per year. An Executive Group meets twice a year to implement and discuss the decisions taken by the full committee, and to prepare full committee meetings. The day-to-day business is conducted by the chairman, Prof. Thommy Svensson (Göteborg, Sweden), vice-chairman, Prof. Jean-Luc Domenach (Paris, France), secretary, Prof. Wim Stokhof (IAS, Leiden, the Netherlands), and ESF secretary, who may involve other committee members in the preparation of full committee meetings. The Asia Committee reports to the Standing Committees for the Humanities and the Social Sciences and the ESF Governing Council.

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THE ESF IN A NUTSHELL

The European Science Foundation (ESF) acts as a catalyst for the development of science by bringing together leading scientists and funding agencies to debate, plan, and implement pan-European scientific and science policy initiatives.

The ESF is an association of more than sixty major national funding agencies devoted to basic scientific research in over twenty countries. It represents all scientific disciplines: physical and engineering sciences, life and environmental sciences, medical sciences, humanities, and social sciences. The Foundation assists its Member Organisations in two main ways: by bringing scientists together in its scientific programmes, networks, and European research conferences to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

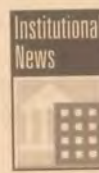
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ESF Asia Committee News

In the previous IAS Newsletter the ESF Asia Committee announced its 'research travel grants' for outstanding young researchers in Asian Studies. These grants, worth EUR 1,900 per person, are intended for PhD students in the social sciences and humanities who are about to finish their dissertations, and also for PhD degree-holders (obtained no longer than three years ago) in the abovementioned fields. The grants are provided to scholars intending to visit academic institutions in a country outside their own, thus enabling the applicants to acquaint themselves with researchers and research environments of Asian Studies institutes in ESF member countries.

By **MARIEKE TE BOOIJ & SABINE KUYPERS**



After the establishing meeting in November 1999, the Asia Committee will meet with the presidents of the European Associations for Asian Studies for the second time, 23 February 2001 in Florence. This second meeting of the 'Conference' will provide the ground to exchange information and discuss further co-operation. During this meeting decisions will be made on all received travel grants applications. A list of the selected proposals will be published in the next issue of this newsletter and on our website listed below.

During the February meeting the Asia Committee will further discuss the future of the ESF Asian Studies Programme. A proposal for an extension will be submitted to the ESF later this year. In the meanwhile, the members of the committee have contacted their national research councils to find out whether they are still interested in continuing their contribution for the Asian Studies programme. Quite a few of these research councils have indicated that they are willing to continue financing the activities of the Asia Committee. More information will be given in future issues of the IAS Newsletter.

Fellowships and workshops

Dr Martin Ramstedt concluded his ESF Asia Committee research fellowship on 1 December 2000. His research topic concerned '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'. His fellowship was financed by the Strategic Alliance between the IAS, NIAS, IFA and EIAS. Dr Ramstedt can still be reached at the IAS where he holds a three-month senior visiting fellowship until 1 March 2001. A final report on his fellowship will be published in the next issue of this newsletter.

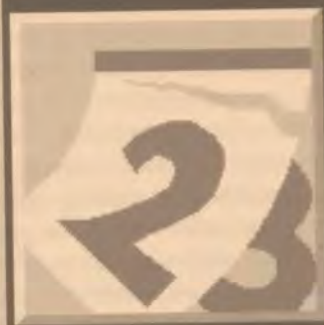
In 2000 the ESF Asia Committee supported twelve workshops, which

took place throughout Europe and Asia. Reports on these workshops have been, and will be published on these pages. To the right is a list of all selected workshops for the year 2001. As the future of the programme is uncertain at the moment, the Asia Committee will not issue a new call for workshops to take place in 2002. ■

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Agenda



The Committee selected 10 workshops (from a total of 34 applications) which will enjoy its support for 2001. Abstracts of these workshops were printed in the Pink Pages of IAS Newsletter 23. For the last reports of workshops selected in 1999/2000, please turn to pages 4, 20, 25, 32, and 33 of this Newsletter. Other reports were published in previous issues of the IAS Newsletter.

To the right are listed dates, venues, and titles of the ten ESF Asia Committee-sponsored workshops that have already or will be taking place in the year 2001.

Please note that the venue for the 6-7 June 2001 workshop has changed from Hanoi, Vietnam to Chiang Mai, Thailand and the 'Intellectual and Spiritual Authorities' workshop will now take place from 8-9 November in Paris, France. More details on the upcoming conferences can be found in the International Conference Agenda on pp.54-55.

4-6 JANUARY 2001
Vienna, Austria

The 'Dark Side' of Life in Asia and the West-night-time and time to sleep

21-23 MARCH 2001
Ivry-sur-Seine, France

Patronage in Indo-Persian Culture

29 MARCH-1 APRIL 2001
Nottingham, United Kingdom

Political Parties in South Asia:
Asianisation of a Western Model?

11-14 APRIL 2001
Kobe, Japan

Immigration to Japan EU and the USA and the Japanese Abroad

23-27 MAY 2001
Heidelberg, Germany

Modern Chinese Historiography and Historical Thinking

25-26 MAY 2001
Amsterdam, the Netherlands

Labour Migration and Socio-Economic Change in Southeast and East Asia

6-7 JUNE 2001
Chiang Mai, Thailand

Participatory Technology Development and Local Knowledge for Sustainable Land use in Southeast Asia

15-16 JUNE 2001
Cambridge, United Kingdom

Imperialism, Medicine and South Asia: a socio-political perspective, 1800-1950

16-18 AUGUSTUS 2001
Bergen, Norway

Asian Welfare Policy Responses to the Crash of 1997

8-9 NOVEMBER 2001
Paris, France

Intellectual and Spiritual Authorities in 20th century Middle Eurasia: Status, networks, discourse, strategies

ESF ASIA COMMITTEE MEMBERS

The Asia Committee consists of the following members nominated by their respective National Research Councils:

- 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. Christopher Howe (United Kingdom)
- Prof. Terry King (Great Britain)
- Prof. Josef Kreiner (Germany)
- 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)

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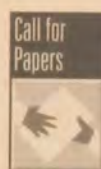
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3rd EUROSEAS Conference



The Third Conference of the European Association for Southeast Asian Studies (EUROSEAS) will be held in London from 6 to 8 September 2001. In order to reflect the interdisciplinary character of EUROSEAS, the programme is organized in parallel day sessions, with approximately twenty-eight panels. There will be room for special events such as round tables and guest lectures in the early evenings. The panels are multidisciplinary and cover the entire Southeast Asia region. In addition, a special 'young scholars panel' will allow novice researchers to present their papers and meet their colleagues. We expect at least 300-400 participants from European as well as from Southeast Asian countries. Participation is open to both EUROSEAS members and non-members.

The list of panel titles listed on these two pages gives an accurate indication of the great variety of themes that will be discussed during the Third EUROSEAS Conference in London. At this point the list is not definitive. Some of the panels still need to be confirmed (as indicated) and communication between conference organizers and panel convenors regarding themes continues, which may lead to (subtle) changes. For de-

tails, please contact the convenor(s) of the panel(s) that you are interested in. You will find their contact details below their panel titles.

The deadline for receiving abstracts (one A4-sized page in length) is 28 February 2001, but abstracts will still be accepted up to month month after this deadline. Abstracts must be sent directly to the panel convenors (addresses provided with brief panel descriptions below). All correspondence regarding papers should thereafter be with the panel convenors only, with the exception of those abstracts submitted for the young scholars' sessions, which must be sent to the EUROSEAS Secretariat in Leiden (c/o Ms Hilga Prins, at the address shown to the right).

If you are interested in attending or participating in the conference, all enquiries regarding conference registration fees, pre-registration and accommodation can be directed to the conference organizers, the ASEUSUK Secretariat, in Hull (c/o Ms Pauline Khng, at the address shown to the right). Please write/e-mail a brief note of interest to the conference organizers before 31 March 2001. In your message, please state your contact details and indicate whether you wish to make use of arranged accommodation, although

actual bookings of the rooms should be done by participants themselves directly with the wardens of the residence halls (enquire for further information). The accommodation arranged by the conference organizers will be allocated strictly on a first come first served basis. Please make your reservations no later 31 July 2001. The conference organizers will not take any responsibility for private hotel bookings. ■

For pre-registration and registration details, and other enquiries about the conference organization please contact:

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THE 3RD EUROSEAS CONFERENCE

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2. RITUAL, PAIN AND THE RELIGIOUS BODY IN SOUTHEAST ASIA

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5. SOUTHEAST ASIA IN TRANSITION: CRITICAL CHANGES AFTER THE ASIAN CRISIS

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6. ASIAN CITIES, ASIAN CITIZENS: URBAN RESISTANCE IN A GLOBAL AND LOCAL LANDSCAPE

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7. GENDER, GLOBALIZATION AND GROWTH WITH EQUITY

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8. GLOBALIZATION AND LOCALIZED RESPONSES IN SOUTHEAST ASIA - A MOMENT OF DEMOCRATIC CHANGE?

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9. DECISIONS ON RESOURCE USE AND SOCIAL RESILIENCE UNDER CONDITIONS OF ENVIRONMENTAL CHANGE

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15. RETHINKING VIETNAM

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17. TRANSITION TO INDEPENDENCE IN EAST TIMOR: PROBLEMS AND PROSPECTS

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European Journal of East Asian Studies is a new multi-disciplinary journal dedicated to East Asia, one of the most varied, complex, and rapidly changing parts of the world. Published in Europe by European specialists, the journal is open to new ideas and findings from wherever they may come. Contributions are welcome from throughout the social science spectrum as well as from modern history (approximately the last 200 years). The journal covers the whole of the broader East Asian region, including Southeast as well as Northeast Asia. The first issue will appear in June 2001.

Contributors to the first issue of *EJEAS* are Augustin Berque, Rudolf Wagner, Hamashita Takeshi, Penny Francks and Virgil Ho.

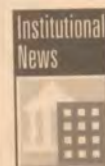
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EAJS

By FRANK ROBASCHIK



The year 2000 was a busy year for the EAJS. Most importantly it was the year of its ninth International Conference from 23 to 26 August in Lahti, Finland. In addition to the eight sections (Urban and Environmental Studies; Linguistics and Language Teaching; Literature; Visual and Performing Arts; Anthropology and Sociology; Economics, Economic and Social History; History, Politics and International Relations; Religion and History of Ideas), there were also alternative sessions, a poster session, a roundtable discussion, a keynote speech by Ian Nish, professor emeritus at the London School of Economics and Political Science, and a number of other activities such as performances by the Finn-Kantelet Orchestra, an organ concert by Maestro Kalevi Kiviniemi, an exhibition of rare Japanese books brought from Waseda University, and ikebana displays. The efforts of the local organizers at the Palmenia Centre of Continuing Education, headed by Dr Sonja Servomaa, the work of the section convenors, and the generous financial support of the Japan Foundation, the Toshiba International Foundation, and a number of Finnish organizations and institutions ensured that it was a very pleasant conference. A more detailed conference report is available at the EAJS homepage (see below). The next conference will be held in Warsaw in 2003.

Another major activity of the EAJS in the year 2000 was the organization of a workshop for advanced students in Japanese Studies in Cambridge in July. Dr Peter Kornicki, president of the EAJS 1997 - 2000, organized this workshop and raised funds from Cambridge University to bring ten students either of European nationality or who are studying at a Euro-

pean university and three discussants (Dr Josef Kyburz, Dr Ivo Smits and Prof. Stanca Scholz) to Cambridge. The students presented papers about their doctoral research. All participants found the workshop to be a valuable experience and it was decided in Lahti that such workshops should be held every two or three years.

At an EAJS workshop of the national and regional associations for Japanese Studies that took place in Duisburg in December 1998, it had been decided to establish a database in co-operation with the associations. A start was made with an on-line database on European dissertations in Japanese Studies. Thanks to the support of the associations, the database is currently being filled. It now has more than seventy-five entries and we hope that it will become a valuable source for researchers and students. The database can be accessed through the EAJS homepage.

Last but not least, there were elections for a new EAJS Council. The new president is Dr Josef A. Kyburz of the CNRS, Paris, the new Treasurer is Prof. Franz Waldenberger of Munich University, while the duty of the Secretary remained with Dr Peter Kornicki, as Immediate Past President, Prof. Viktoria Eschbach-Szabo, Dr Harald Fueß, Prof. Judit Hidasi and Prof. Agnieszka Kozyra. ■

The EAJS Office moved from Duisburg to Munich in November 2000. Its new address is:

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INFORMATION

For further information contact the editors at the IIAS:
Tanja Chute or Maurice Sijstermans
E-mail: iiasnews@rullet.leidenuniv.nl



THE STRATEGIC ALLIANCE

The 'Strategic Alliance' is a co-operative framework of European institutes specializing in Asian Studies, which consists of: the International Institute for Asian Studies (IIAS), Leiden/Amsterdam; the Institut für Asienkunde, Hamburg; the Nordic Institute of Asian Studies (NIAS), Copenhagen; and the European Institute for Asian Studies (EIAS), Brussels. The Alliance, established in 1997, aims to bring together existing forces on Asian Studies in Europe to facilitate scholarly excellence to the benefit of national research environments and those of the European Union at large.

The Strategic Alliance implies the establishment of a co-ordinated framework for joint planning, for the pooling of resources in conducting various jointly organized projects, and for co-ordinated fund-raising on an international basis. The Strategic Alliance has an open structure, which will enable other European institutes to join in the future.

For information about the Strategic Alliance, please contact:

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Asia Update in Berlin

Economic potential and political stability in Asia

On 11 October 2000, the Asia Pacific Committee of the German Economy held its third 'Asia Update' in Berlin, a one-day caucus (Tagung) on the theme 'Economic potentials and political stability in Asia'. The conference was attended by approximately 180 people from government departments, the business and academic worlds. The conference was co-organized by the European institutes for Asian studies, which form the Strategic Alliance: the Institut für Asienkunde (Hamburg), the International Institute for Asian Studies (Leiden), the Nordic Institute for Asian Studies (Kopenhagen) and the European Institute for Asian Studies (Brussels).

By WILLEM G. WOLTERS



The Committee (Asien-Pazifik Ausschuss der Deutschen Wirtschaft) is an umbrella organization of German interest associations of business and industry, with member firms active in Asia. The Committee has been created in 1993, on the initiative of Chancellor Kohl, to arouse more interest in Asia and the Pacific in German business circles, and to create a body that could function as a discussion partner for the German government. The Committee advises the government on policies and strategies in Asia, and sends representatives to join government missions to Asian countries. The close co-operation of private business and government has been politically anathema in Germany since the early 1950s, but became politically acceptable in the early 1990s. In the Netherlands a similar scheme is lacking: Dutch business firms op-

erating in Asia do not form an association, interacting in a transparent way with the government. And neither the government nor the private sector seems interested in academic specialists. On the other hand it should be pointed out that one rarely encounters world economists who are at the same time country specialists with command of the language in the Dutch academic. This combination is mainly found among social scientists and historians.

Asian crises

The main conference theme was the Asian crisis, with a number of economists giving presentations on Indonesia, India, China, the Korean peninsula, and Japan. The economic historian Dr Thomas Lindblad (Leiden University) presented a broad overview of the causes of the Asian crisis in retrospective. Lindblad pointed out that the analysis and interpretation of the crisis has undergone a couple of changes in the

years since it began in 1997. In retrospect the basic problem is the huge debt of the private sector, in the order of 65 billion dollars. Prior to 1997 Asian business people had too much confidence in their government's ability to keep the currency stable vis-à-vis the dollar. Surprisingly little hedging was done. When the Asian currencies started to devalue against the dollar, the borrowers were losing money and they started a run out of the national currencies, causing the exchange rates of these currencies to drop sharply. In the discussion following his presentation, Lindblad made the interesting remark that if the Asian governments had not tried to fix the exchange rate between their currencies and the dollar, but had allowed some fluctuation instead, the borrowers would have hedged their capital against exchange risks, and would not have incurred such dramatic losses as they have now done, in 1997-1998.

Regional variation

Prof. Michael von Hauff (Kaiserlautern University) discussed economic developments in India. He argued that although the economic growth figures seem to be impressive, there are a number of serious weaknesses in the Indian economy, mainly of an institutional nature. There has been little productivity increase in the 1990s, poverty is on the increase, and there is a growing environmental crisis. Foreign direct investment in India is low (20 billion dollars) compared to China (300 billion). A positive note is that the decentralization policy seems to be successful.

Prof. Sebastian Heilmann (Trier University and Institute for Asian Affairs), an economist speaking the Chinese language, gave a very well informed presentation on recent developments in China. Although there are numerous worrying aspects about the Chinese economy, the speaker was optimistic about the future. It is true that the high growth figures are not to be trusted, that state enterprises are losing money, and that 100 - 150 million people are socially marginalized. But since the beginning of the Asian crisis the Chinese government seems to be determined to regulate the financial sector, to supervise the stock-market (in Shanghai and Shenzhen), and to create internationally competitive financial markets.

These measures will eventually lead to the abolition of the communist party. Remarkably, this is done by the government in co-operation with the communist party, under centralized control, and so we witness the paradoxical phenomenon that communism is being phased out with Leninist instruments. This is a new situation, which cannot be explained with the analytical con-

cepts of the cold war. A whole range of government reforms is presently carried out, such as inflation control, government help in disaster areas, combatting smuggling, reorganizing government agencies. The *quaxi* economy is on the way down. This development is good for labour intensive export producing firms, but bad for state firms. Heilmann predicts that in ten to fifteen years the political system will undergo fundamental change. To prove his trust in China's economic future Heilmann announced that he had recently bought shares in the Chinese stock-market.

Discussing the political and economic crisis in Japan, Prof. Werner Pascha came up with an interesting hypothesis. Although the 1990s in Japan is generally seen as a lost decade, it can very well be a period of modernization like the 1920s and the 1970s. Control of the financial system is sharpening. In 1997 the Central Bank was made independent, and this institution is now interfering strongly in financial affairs, even going against the government. Japan is now trying to implement the WTO liberalization measures. A problem is still the huge private sector debt, which the government can not eliminate by resorting to inflation. The speaker still remained optimistic: he observes in Japan 'productive efforts at consolidation.'

The main problem in the countries affected by the Asian crisis, are the political and economic institutions, according to Dr Rüdiger Machetzki (Institut für Asienkunde, Hamburg). Dr Patrick Köllner (Institut für Asienkunde, Hamburg), discussed recent developments on the Korean peninsula, with special focus on the opening up of North Korea. German government and business are eager to participate in these new developments and have made strong representations in Pyongyang.

The Conference ended with an interesting discussion. Dr Willem van der Geest (EIAS, Brussels) brought in a more cautious and even pessimistic note when he warned that in the next few years economic growth in some Asian countries may slow down again as the region is faced with more difficult external conditions, such as economic slowdown in the United States, less growth in the European Union and continued stagnation in Japan. He also pointed to political unrest in Indonesia as a negative factor. In a rejoinder Lindblad emphasized positive economic developments, particularly the fact that investments in Indonesia have not decreased significantly. Political separatism only exists in two regions, Aceh and Irian Jaya. It was to be regretted that the two aspects, economic prospects versus political instability, could not be discussed in sufficient depth. The organizers of the conference, Asia Pacific Committee chairman Edgar Nordmann and the director of the Hamburg institute, Dr Werner Draguhn, can be congratulated with an interesting conference, worth repeating elsewhere in the European arena. ■

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NEW ALLIANCE PUBLICATION

Anja Osiander

Settings for East Asian Studies in Europe and the USA
An Explorative Survey

Mitteilungen des Instituts für Asienkunde Hamburg Nr. 333
Hamburg 2001 - ISBN 3-88910-250-6 - 108 S. - DM 28,00

Efforts to reform any given institutional arrangement must start from taking a look at the environment within which the reform is to take place. This survey provides an overview over the 'meta-settings' for East Asian Studies in Europe and the USA. Portraying six institutions for East Asian Studies from Europe and four from the USA it seeks to answer two main questions:

- 1) What kinds of institutional arrangements for East Asian Studies are currently in use?
- 2) Which trends mark current debates for reform of institutional arrangements for East Asian Studies?

The data presented here supply comprehensive information on institutions for East Asian Studies and on their environments. The key concept in collecting and interpreting them has been the idea of 'embeddedness'. This idea implies that institutional arrangements are not 'good' or 'bad' by themselves. The data reveal three main trends in current debates on reforming East Asian Studies. Across Europe, the debates revolve around the issue of resource allocation. Shrinking public funds and the problem of fragmentation are the main driving factors for reform efforts. By contrast, the debate in the USA focuses on the problem of how to justify and redefine 'area studies'. Interestingly enough, the trends of the debates do not allow to predict how any given individual institution will change. Rather, institutions tend to evolve along patterns 'carved out' in the past. The legacy of an institution seems to serve as the main guideline for designing strategies for the future.

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(mit Publikationsverzeichnis und Bestellmöglichkeit)

9 > 12 AUGUST 2001
BERLIN, GERMANYInternational Convention
of Asia Scholars

ICAS 2

Call for
Papers

All Asia scholars are invited to participate in the Second International Convention of Asia Scholars (ICAS 2), to be held in Berlin from 9 to 12 August 2001.

All information about ICAS 2, hotel bookings, registration procedures, registration fees, and contact details of all organizers involved can be found on the website listed below. Please note that 31 March is the deadline for submitting proposals, payment of fees, and pre-registration, to be listed in the printed programme. As facts and dates are subject to change, please visit our website frequently for the most up-to-date information.

The ICAS 2 is organized jointly by the AAS and the Asia Committee of the ESF. They are joined by the ACPS and the University of Singapore, po-

tential organizer of ICAS 3. The IAS in Leiden is also involved, having organized the first ICAS meeting, as is the DGA. Local organization lies in the hands of Prof. Eberhard Sand-schneider of the Free University Berlin. ■

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Scholars Invited
to Taiwan

In order to invigorate scientific knowledge and to promote and strengthen the international exchange of science and technology, the National Science Council (NSC) of Taiwan has set up a programme to invite international scholars of science and technology for short-term visits to Taiwan. The qualification standards for eligibility are set so as to include the following only: Nobel Prize winners; internationally well-known scholars having contributed to important academic achievements; professors, researchers, and associates having a special expertise and working in universities or research institutes; and outstanding university assistant professors or researchers. Each year 240 different scholars are invited. A scholar can only visit by means of this programme once per year, in most cases staying a seven-day period or less. In this period, invitees are required to give at least two academic lectures. Only in special cases may the duration be extended to a period of up to fourteen days. Those scholars staying for a longer period are expected to incorporate an extra activity into their stay: to deliver a keynote address to a conference or workshop; to assist in ongoing research projects or

to provide scientific and technological instruction; or, lastly, to take on an advisory role for research projects.

In all cases, invitees are required to submit a statement that the academic activities and a detailed agenda in advance. The NSC will provide remuneration according to the invitee's academic achievements and the duration of the visit.

Applications, including a letter and curriculum vitae should be submitted to the NSC liaison office, which will then contact the host institute in Taiwan (a public or private university or research institute supported by the NSC). All applications need be submitted at least three months prior to the visit, which has to be made before the year's close. In order not to underrate less popular research areas, the NSC will, after careful examination of applications, pay attention to the balance between the various research fields. ■

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23 > 25 OCTOBER 2001
NEW DELHI, INDIAChild
Labour
in South Asia

Agenda



Research on children in South Asia will be the subject of a workshop at Jawaharlal Nehru University, New Delhi. The main purpose of the seminar will be to extend the analytical, empirical and policy understanding on this topic by means of establishing a region-wide framework for understanding child labour, its impact on education and the effectiveness of different options and strategies. The participants to the seminar will include academics, policy makers, social activists, and members of international agencies from the South Asian region, the Netherlands, and other countries. Proposals for papers are welcome. ■

Organisers: Prof. G.K. Lieten (University of Amsterdam) and Prof. Ravi Srivastava
Sukhadeo Thorat (Jawaharlal Nehru University)

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4 > 6 OCTOBER 2001
AVIGNON, FRANCESlavery,
Unfree Labour
& RevoltCall for
Papers

An international conference on 'Slavery, Unfree Labour, and Revolt in Asia and the Indian Ocean Region' will take place in Avignon from 4 - 6 October 2001. It will examine protest against slavery and other forms of unfree labour in Asia and the Indian Ocean region.

Themes include:

- the relationship between revolt and different systems of unfree labour (indigenous and imported);
- the forms that protest assumed (passive/violent; timing; durability);
- the structure of revolt (leadership, ideology, demographics, survival tactics);
- gender relations in protest and in rebel communities;
- the ethnic characterisation and composition of revolt;
- the language of revolt;
- the consequences of protest.

Those wishing to attend are invited to submit a title and a short outline of their paper in French or English by 30 June 2001 (please accompany with personal contact details, including: name / institution / status / e-mail address) to the convenor,

Gwynn Campbell, at the address noted below. All papers accepted for the conference must reach the convenor by 1 September 2001 on disk (Word 6 or more recent) and on a hard copy. These will be made available to all participants. The conference will be organized into thematic sessions at which discussants will present a 30-minute summary of relevant papers, which will be followed by discussion.

For more information about the conference itself, registration fees, and other activities planned for during the conference, contact the convenor at the address below. ■

Conference sponsors:

The IIAS (Leiden), the Institute for American Universities (Avignon), Stephane Piat (Le Morne Project, Mauritius), UCLA (USA), and the University of Avignon.

Gwyn Campbell, Convenor

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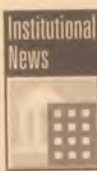
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European Summer
Institute in Taiwan

A programme was set up last year by the National Science Council (NSC) of Taiwan that would enable European graduate students to receive training at academic research institutes in Taiwan during the summer months. This was instituted in order to promote worldwide bilateral co-operation in science and technology and, at the same time, to produce a more international academic environment in Taiwan.

Covering a period of eight weeks from late June till late August, the programme requires all students to attend some basic courses and activities (e.g. Chinese language training and cultural exchange) in their first week. Thereafter, students will participate in research work suited to their own specialties.

Only PhD or graduate students

who are either European citizens or permanent residents, and who have completed both a dissertation with a relevant research topic, and at least one year of academic study are eligible to apply. Up to ten European graduate students in all fields of science may receive a subsidy per year. Those wishing to apply should do so in accordance with the counterpart organizations' regulations. These organizations will recommend appropriate candidates to the NSC's liaison office, which will in turn review the potential candidates a second time.

The National Tsing Hua University is the entity that implements NSC policy and bears responsibility for planning, co-ordination, liaison, submission of expenses, and reporting of results.

Supporting the programme jointly with its counterpart organizations, the NSC will provide accommoda-

tion and allowances for food and professional travel within Taiwan. The host institute is reimbursed for its administrative costs by ten per cent of the total amount incurred. Counterpart organizations will provide each graduate student the airfare and USD 2000 remuneration. All other costs are to be paid by the graduate students themselves. After completion of the assignment and before leaving Taiwan, each student is to submit a report to the NSC and to the counterpart organizations, all according to the set regulations. ■

For more information about this programme and application procedures contact the
International Institute for Asian Studies,
Leiden, the Netherlands at:
E-mail: iias@rullet.leidenuniv.nl



ASEM

Asia-Europe Co-operation Framework 2000

I. Introduction

1. At the inaugural Asia-Europe Meeting (ASEM) in Bangkok on 1-2 March 1996, all participants agreed to work together to create a new Asia-Europe partnership, to build a greater understanding between the people of the two regions, and to establish a strengthened dialogue among equals.

2. The second ASEM in London on 3-4 April 1998 confirmed the important role which ASEM has played, and will continue to play, in reinforcing the partnership between Asia and Europe in the political, economic, cultural and other areas of co-operation. That Meeting also adopted an Asia-Europe Co-operation Framework (AECF) to guide, focus and co-ordinate ASEM activities, and commissioned an Asia-Europe Vision Group to develop a medium to long-term vision to help guide the ASEM process into the twenty-first century.

3. The third ASEM in Seoul on 20-21 October 2000 was an historic milestone in the evolution of the ASEM process and provided an opportunity to review progress and achievements so far and to consolidate this foundation for a comprehensive and sustained co-operation between the two regions.

4. The AECF adopted by Heads of State/Government at ASEM 3 in Seoul in 2000 sets out the vision, principles, objectives, priorities and mechanisms for the ASEM process for the first decade of the new millennium.

II. A Vision into the 21st Century

5. Recognising that the Asia-Europe Meeting was initiated with the aim of strengthening links between Asia and Europe in this era of growing global interdependence, ASEM partners have agreed to strive for a common goal of maintaining and enhancing peace and stability as well as promoting conditions conducive to sustainable economic and social development. ASEM Leaders envisage Asia and Europe as an area of peace and shared development with common interests and aspirations such as upholding the purposes and principles of the UN Charter, respect for democracy, the rule of law, equality, justice and human rights, concern for the environment and other global issues, eradication of poverty, protection of cultural heritage and the promotion of intellectual endeavours, economic and social development, knowledge and educational resources, science and technology, commerce, investment, and enterprise.

To this end, Asia and Europe, building a comprehensive and future-oriented partnership, should work together to address challenges and to translate them into common opportunities. They should in particular be addressed through our dialogue and joint endeavours in relation to political, economic, and so-

cial, cultural and educational issues. ASEM partners also recognize the need to work together in addressing the new challenges posed by, among other things, globalization, information technology, e-commerce, and the New Economy. 6. Synergy between Asia and Europe will be of tremendous value, not only for the two regions but also for the global community as a whole. Strengthened dialogue and co-operation between Asia and Europe in a spirit of equal partnership and mutual benefit will also enhance international co-operation, thereby contributing positively to security, prosperity and sustainable development for the benefit of all and to building a new international political and economic order, taking into account changes in the international arena including globalization.

III. Key Principles and Objectives

7. The first ASEM in Bangkok agreed to develop a common vision of the future, to foster political dialogue, to reinforce economic co-operation, and to promote co-operation in other areas.

8. The second ASEM in London reaffirmed the key role which the partnership between Asia and Europe should play in a highly-interdependent world, and pursued our work in fostering political dialogue, reinforcing economic co-operation, and promoting co-operation in other areas, including social, cultural and global issues. The Summit confirmed that the ASEM process should be conducted on a basis of equal partnership, mutual respect and mutual benefit; be an open and evolutionary process: enlargement should be conducted on the basis of consensus by the Heads of State/Government; enhance mutual understanding and awareness through a process of dialogue and lead to co-operation on the identification of priorities for concerted and supportive action; carry forward the three key dimensions with the same impetus: fostering political dialogue, reinforcing economic co-operation, and promoting co-operation in other areas; as an informal process, ASEM need not be institutionalised. It should stimulate and facilitate progress in other fora; go beyond governments in order to promote dialogue and co-operation between the business/private sectors of the two regions and, no less importantly, between the peoples of the two regions. ASEM should also encourage the co-operative activities of think tanks and research groups of both regions.

9. Reflecting the common desire to strengthen the political dialogue between Asia and Europe, this should be fostered by highlighting and expanding common ground, by enhancing understanding and friendship, and by promoting and deepening co-operation. As agreed at the Bangkok and London Summits,

this comprehensive political dialogue should be conducted on the basis of the principles reflected in paragraphs 5, 6 and 7 of the Bangkok Chair Statement.

10. Acknowledging that the growing economic links between the two regions formed the basis for a strong partnership, the Bangkok Summit had agreed to forge a new comprehensive Asia-Europe Partnership for Greater Growth. Events since then have amply confirmed the importance of this partnership in a highly-interdependent global economy, as emphasised at the London Summit.

11. In promoting co-operation in other areas, the Bangkok and London Summits had likewise affirmed the importance to be attached to co-operation in the cultural and social fields, responding to and encouraging the wide interest in strengthening links between the two regions shown by the public, think-tanks, research groups, universities and all sectors of society generally, thereby promoting the human dimension in the ASEM process. Building on the discussions in Bangkok, the London Summit had also reiterated the importance to be attached to enhancing the ASEM dialogue on global issues.

IV. Key Priorities

12. In the political field, ASEM efforts should focus on issues of common interest, proceeding step-by-step in a process of consensus-building, with a view to enhancing mutual awareness and understanding between partners, drawing strength from our diversity while not excluding any issue beforehand but exercising wisdom and judiciousness in selecting the topics for discussion. The political dialogue should be conducted on the basis of mutual respect, equality, promotion of fundamental rights and, in accordance with the rules of international law and obligations, non-intervention, whether direct or indirect, in each other's internal affairs.

13. In this context, key priorities shall include: intensifying the high-level political dialogue, including at SOM level; taking forward the dialogue on issues of common interest arising in the context of relevant international institutions, including on UN reform; enhancing our informal political dialogue on regional and international issues of common interest, in line with the principles laid down in Bangkok and London and confirmed in this present AECF, including informal ASEM seminars and workshops, proposed by individual partners and endorsed by SOM, in the fields of international relations, politics and economics.

14. ASEM efforts should also address global issues of common concern such as: strengthening efforts in the global and regional context towards arms control, disarmament and non-proliferation of weapons of mass destruction; combating illicit

trafficking in and accumulation of small arms and light weapons; promoting the welfare of women and children; enhancing the ASEM dialogue and co-operation on other global issues such as human resources development, community health care improvement, and food security and supply; tackling the global environmental issues, striving for sustainable development, and supporting the work of the Asia-Europe Environmental Technology Centre; managing migratory flows in a globalized world; combating transnational crime, including money laundering, the smuggling and exploitation of migrants, the trafficking of persons in particular women and children, international terrorism and piracy, and fighting against illegal drugs; combating racism and xenophobia.

15. In the economic and financial fields, ASEM efforts should focus on strengthening dialogue and co-operation between the two regions, with a view to facilitating sustainable economic growth, contributing together to the global economic dialogue and addressing the impact of globalization.

16. In this context, key priorities shall include: intensifying dialogue in Economic Ministers' Meeting and Senior Officials' Meeting on Trade and Investment (SOMTI), with particular regard to:

- complementing and reinforcing efforts to strengthen the open and rules-based multilateral trading system embodied in the WTO. Full participation in the WTO by ASEM partners will strengthen the organization;
- strengthening two-way trade and investment flows between Asia and Europe, notably through the active implementation and further enhancement of the Trade Facilitation and Investment Promotion Action Plans (TFAP and IPAP);
- establishing an enhanced climate for business-to-business dialogue and co-operation between the two regions, emphasizing the central role of the Asia-Europe Business Forum (AEBF) and the importance of continuity therein, facilitating two-way dialogue between government and the business/private sector in order to respond to the concrete issues facing our business community, and paying particular attention to the problems faced by SMEs;
- enhancing dialogue and co-operation in priority industrial sectors, focusing on high technology sectors of common interest, for example, agro-technology, food processing, bio-technology, information and telecommunication (including e-commerce), transport, energy, environmental engineering, etc.; intensifying dialogue in Finance Ministers' Meeting and Finance Deputies' Meeting with particular regard to:
- enhancing our dialogue on global

financial issues, including the international financial architecture; enhancing co-operation, inter alia on technical assistance, the exchange of expertise, and the monitoring of trends, in relation to the prevention of possible future crises;

- enhancing macro-economic policy consultation;
- strengthening co-operation in financial supervision and regulation;
- strengthening co-operation against money-laundering;
- strengthening customs co-operation; enhancing our dialogue in the field of science and technology, promoting networking and exchanges among researchers and policy-makers, particularly in priority fields of common interest; enhancing a broad-based dialogue on key issues relating to the sustained development of our two regions and of the global economy including important socio-economic issues.

17. In the social, cultural and educational fields, ASEM efforts should focus on promoting enhanced contact and strengthened mutual awareness between the people of our two regions, with a view to helping peoples in Europe and Asia to be more aware of the common issues affecting our common future, and to better understand each other through dialogue.

18. In this context, ASEM partners should continue strong support and encouragement for ASEF which is an important vehicle to promote and catalyse cultural, intellectual and people-to-people exchanges.

19. In this same context, key priorities shall include: enhancing our contacts and exchanges in the field of education, including student, academic and information exchanges, inter-university co-operation, facilitating electronic networking between schools, exploring the possibilities for mutual recognition of degrees and licenses between our educational and related institutions, and substantially increasing student exchanges between our two regions, reflecting work being carried forward through, inter alia, the ASEM Education Hubs, the Asia-Europe University and other initiatives; strengthening our dialogue and co-operation in the protection and promotion of cultural heritage; promoting networking and sharing of experience in the social sciences, arts, humanities and sports; encouraging a broad-based dialogue and networking among all sectors of society, including inter alia parliamentary representatives; improving dissemination of information about ASEM in the public and about the importance of closer Asia-Europe relations.

20. These priorities will be updated by Heads of State and Government at their Summit meetings. They will form the basis of two-year work programmes drawn up by Foreign Ministers on the occasion of each Summit, and reviewed and updated at the Foreign Ministers' meetings between Summits.

V. Mechanisms for Co-ordinating, Focusing and Managing ASEM Activities

21. Foreign Ministers, Economic Ministers and Finance Ministers will meet on a regular basis, normally once a year. Occasional conferences bringing together other Ministers may be decided upon by Heads of State/Government as appropriate.

22. As established by the Bangkok Summit and confirmed in London, Foreign Ministers and Senior Officials (SOM) are responsible for the overall co-ordination of ASEM activities. ASEM Co-ordinators, to be appointed by their respective regions, shall facilitate the co-ordination of the ASEM process.

23. To facilitate a rapid and effective exchange of information among all ASEM partners and their relevant officials, the network of ASEM contact officers, appointed by Foreign Ministers, will provide a direct and informal channel of communications.

24. Economic Ministers (including SOMTI) and Finance Ministers (including their deputies) should be the primary channels for carrying forward the ASEM work programme in their respective areas. They would each provide their inputs to the work programme to be co-ordinated and put together by the SOM and Foreign Ministers. Their respective senior officials will liaise closely with the SOM through a regular exchange of information. Officials from the co-ordinating partners will assist in this co-ordination and liaison.

25. To be included in the ASEM work programme, any proposed ASEM initiative should have the support of all ASEM partners, and should be in line with the principles, objectives and priorities set out in this AECF. In addition, any proposed ASEM initiative should meet the following guidelines: the proposed initiative should be of mutual benefit, and must receive the full consensus of all ASEM partners; it should contribute to advance the overall objectives and perspectives of the ASEM process; the participation of a large number of ASEM partners must be ensured; the proposal should clearly state goals, prime actors (government, business, civil society), target audience, likely cost, and possible means of finance; duplication with existing ASEM initiatives should be avoided; initiatives should, where suitable, have a counterpart Asian and European partner; participation will be open to ASEM partners only, though SOM may, on a case-by-case basis and with the consensus of all ASEM partners, agree to extend an invitation to a non-ASEM country as well as appropriate international organizations and institutions to take part in a specific event; the activity must receive SOM's blessing and its results reported to the ASEM SOM.

26. Any proposals for new ASEM initiatives will be presented to all ASEM partners. They may be channelled via the Co-ordinators, who will rapidly disseminate the information to their respective regional partners, and collate comments as necessary. ASEM partners may in addition use the network of contact officers to share new proposals on an

informal basis. Proposed initiatives will then be considered and selected by SOM, who will include them as appropriate in the updated work programme to be considered by Foreign Ministers.

27. The results and outputs of all ASEM initiatives will be reported to SOM on a timely basis. SOM shall also be responsible for reviewing the progress achieved under all ASEM initiatives on a regular basis, and for recommending if individual initiatives be continued or terminated. To

facilitate this review process, it shall be carried out in such a way as to group activities addressing related issues into thematic clusters.

VI. ASEM participation

28. Building on the conclusions of ASEM 1 in Bangkok and ASEM 2 in London, the following principles should guide future enlargement of the ASEM participation: the ASEM process, which is open and evolutionary, is intended to reinforce the Asia-Europe partnership, enlarge-

ment should be conducted in progressive stages, each candidature should be examined on the basis of its own merits and in the light of its potential contribution to the ASEM process, the two-key approach: a final decision on new participants will be made by consensus among all partners only after a candidate has first got the support of its partners within its region, any decision regarding the admission of new participants will be taken by the Heads of State and Government on a consensus basis.

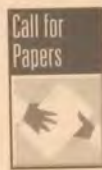
VII. Review of AECF

29. The application of this Framework will be kept under review by SOM and Foreign Ministers on a routine basis, and any necessary adjustments may be recommended by Foreign Ministers for consideration at a future Summit. ■

This text can be found on the ASEM website: <http://www.asem3.go.kr/english/d07.htm>

7 > 10 NOVEMBER 2001
JAIPUR, INDIA

The 8th ICSSL



The International Conference on Sri Lanka Studies (ICSSL) is a bi-ennial meeting of the scholars preoccupied in research

on Sri Lankan history, society, ethnicity, demography, economy, education, polity, literature, foreign policy, international relations, diaspora and other related aspects of the island-nation. It is an academic forum where scholars on Sri Lanka Studies exchange their research findings and ideas in order to advance scholarly research in future.

The 7th Conference was held in Canberra, Australia in 1999. The 8th ICSSL is to be held at Jaipur (The Pink City) in India. Participants who share scholarly interests on Sri Lanka Studies will have an opportunity to interact with scholars from Asia, America, Africa, Europe and Pacific. The papers are sought for the Conference from different fields and a wide range of topics. The papers having strong theoretico-conceptual orientation with interdisciplinary

and comparative approach will certainly have a greater academic value. We are also seeking academics/researchers who would like to organize a session/panel or two on particular themes to contact us with their proposal.

Deadline for abstracts (100 to 250 words) and a one-page curriculum vitae: 15 May 2001. The Preliminary Conference Programme shall be available after this date. The last date for the submission of full Paper is 15 August 2001. ■

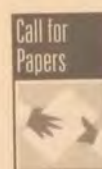
For abstract, cv, and paper submission, and further information:

Co-ordinator for the 8th ICSSL

South Asia Studies Centre,
University of Rajasthan,
Jaipur-302004,
INDIA
Tel.: +91-141-513551
Fax: +91-141-521404
E-mail: karsiapc@jpl.dot.net.in

9 > 12 SEPTEMBER 2001
ALCALA, SPAIN

The 4th Europhil



The University of Alcala and the Spanish Pacific Studies Association are pleased to announce the 4th European Philippine

Studies Conference (Europhil) to be held in Alcala, Spain on 9 to 12 September 2001. Europhil is co-ordinated to follow directly on from the completion of the Euroseas Conference in London. The aim of Europhil is to increase the level of awareness of Philippine Studies in Europe and to enhance contact between scholars of the Philippines both within the continent and beyond. Previous successful conferences have been held in Amsterdam (1991), London (1994) and, most recently, Aix-en-Provence (1997). The thematic title of the conference is The Philippines in Southeast Asia and Beyond. While it is hoped to encourage discussion and generate debate through comparative studies of Filipino society with

those of other nations and cultures within the region.

Contributions from any field or topic on Philippine Studies such as politics, economic development, archaeology, gender, history, environment, are welcome. The conference's keynote speaker is Benedict Anderson. The deadline to apply for conference participation is 1 May 2001. ■

For more information:

Conference Secretariat

E-mail: europphil@aep.es
<http://www.aep.es/europhil>

Notes & Queries

INTERNATIONAL RELATIONS OF THE ASIA-PACIFIC is a major, new international journal publishing the best original research in that regional field. It is to be based at the Japan Association of International Relations and will be published by Oxford university Press. The journal will be launched in 2001, publishing two issues in its first year. Papers from all International Relations scholars are welcomed.

International Relations of the Asia-Pacific, will focus on: the relations between the countries within the Asia-Pacific region; those between the region and the rest of the world; and on general issues and theories of international relations that have a bearing on one or more countries of the Asia-Pacific. The journal will be open to all methodological approaches and schools of thought. ■

Papers should be submitted to:

Prof. Takashi Inoguchi, Editor-in-Chief,
International Relations of the Asia-Pacific,
Institute of Oriental Culture,
University of Tokyo, 7-3-1
Hongo, Bunkyo-ku, Tokyo 113-0033 Japan
Tel.: +81-3-5841 5871
Fax: +81-3-5684 5197
E-mail: irasia@ioc.u.tokyo.ac.jp

Notes for authors and subscription information are available on the journal's web site: <http://www.oup.co.uk/irasia?RL3005>

THE INTERNATIONAL CENTRE FOR KERALA STUDIES, established by the University of Kerala in 1988, is a nodal agency for the generation and dissemination of knowledge about Kerala state, society, and culture. Currently, the Centre is engaged in quite a few research programmes in particular academic frontier areas in Kerala Studies. The Centre also holds a literary archive, a documentation division of classical art forms, and a well-endowed library. ■

For details please contact:

Dr J. Prabhath, Hon. Director,
International Centre for Kerala Studies, University of Kerala
Kariyattom, Thiruvananthapuram,
Pin. 695581,
Kerala, India
E-mail: d-campus@md2.vsnl.net.in

THE SOCIETY FOR INDIAN PHILOSOPHY & RELIGION commenced publishing the Journal on Indian Philosophy & Religion annually in autumn 1996. The journal is designed to cover the wide range of philosophies and religions that are indigenous to South Asia. In the near future it is to contain sections with discussion articles and book reviews, and also to include scholarly work of comparative and critical studies of eastern as well as western philosophies and religions. ■

Scholars interested in submitting manuscripts are asked to contact:

Dr Chandana Chakrabarti, Editor-in-Chief
Elon College, Campus Box 2336,
Elon College, NC 27244,
USA
Tel: +1-336-538 2705
Fax: +1-336-538 2627
E-Mail: Chakraba@numen.elon.edu



INTERNATIONAL CONFERENCE AGENDA

2001

MARCH 2001

9-11 MARCH 2001
Karachi, Pakistan

CLARA Workshop:
Oral History Training
IIAS/IISH/CLARA research programme
Convenors: Prof. Willem van Schendel
and Dr Ratna Saptari
Co-organized by PILER, Pakistan
Contact address: Dr Ratna Saptari
International Institute of Social History
Cruquiusweg 31, 1019 AT Amsterdam
Tel: +31-20-668 5866
Fax: +31-20-665 4181
E-mail: Rsa@iisg.nl
[Http://www.iisg.nl/clara](http://www.iisg.nl/clara)

9-11 MARCH 2001
Steyning, West Sussex, UK
Critical Engagement
Wilton Park Conferences
Miss Fran Martin, Wiston Hse,
Steyning, West Sussex, BN44 3DZ, UK
Tel: +44-1903-817777
Fax: +44-1903-815244
E-mail:
france.martin@wiltonpark.org.uk
[Http://www.wiltonpark.org.uk](http://www.wiltonpark.org.uk)

15-17 MARCH 2001
Williamsport, PA, United States
East West Points of Contact
Amy Golahny, Associate Professor of
Art History, Lycoming College,
Williamsport, PA 17701.
Fax: 570-321-4090
E-mail: golahny@lycoming.edu,

16-18 MARCH 2001
Los Angeles, USA
Establishing a Discipline: The past,
present and future of Korean art history
Organizers: Los Angeles County
Museum of Art (LACMA) and
University of California Los Angeles
(UCLA)
Support: The Korea Foundation
Contact address: The Far Eastern Art
Department, Los Angeles County
Museum of Art, 5905 Wilshire
Boulevard, Los Angeles, CA 90036,
United States of America
Tel: +1-323-857 6029
Fax: +1-323-857 6217
E-mail: Kwilson@lacma.org,
Jungmann@humnet.ucla.edu,
Khwang@lacma.org, or
Esung@lacma.org
Deadline for abstracts: June 1, 2000

21-23 MARCH 2001
Ivry sur Seine, France

**ESF Workshop: Patronage in Indo-Persian
Culture.** ESF/CNRS
Contact address: Dr Françoise 'Nalini'
Delvoye, c/o Monde Iranien, CNRS, 27,
rue Paul Bert, 94200 Ivry sur Seine,
France
Tel: +33-1-49-604 005
Fax: +33-1-45-219 419
E-mail: iran@ivry.cnrs.fr

22-25 MARCH 2001
Chicago, United States of America
The 53rd Annual Meeting of the
Association for Asian Studies
Karen F. Fricke,
1021 East Huron Street,
Ann Arbor, Michigan 48104, USA
Tel: +1-734-665 2490
Fax: +1-734-665 3801
E-mail: Kfricke@aasianst.org
[Http://www.aasianst.org/](http://www.aasianst.org/)

24 MARCH 2001
**Siam Inter-Continental Bangkok,
Thailand**
The first International Education Fair 2001
Organizer: Thai International
Education Consultants Association
(TIECA)
Manager: Saijai Srijayanta,
Thai International Education
Consultants Association
Tel: +66-2-642 6114
Fax: +66-2-642 6115
E-mail: admin@tieca.com
[Http://www.tieca.com](http://www.tieca.com)

26-28 MARCH 2001
Steyning, West Sussex, UK
Prospects for the global economy and its
governance
Wilton Park Conferences
Miss Fran Martin, Wiston Hse,
Steyning, West Sussex, BN44 3DZ, UK
Tel: +44-1903-817777
Fax: +44-1903-815244
E-mail:
france.martin@wiltonpark.org.uk
[Http://www.wiltonpark.org.uk](http://www.wiltonpark.org.uk)

29-31 MARCH 2001
Amsterdam, the Netherlands

**Locating Southeast Asia: Genealogies,
concepts, comparisons and prospects:**
Workshop in honour of Professor Heather
Sutherland's contribution to Southeast
Asian studies in the Netherlands
Organized by: National University of
Singapore; Netherlands Institute for
War Documentation (NIOD);
University of Amsterdam;
International Institute of Asian
Studies (IIAS); Netherlands
Foundation for the Advancement of
Tropical Research (WOTRO)
Information: Prof. Henk Schulte
Nordholt, Universiteit van
Amsterdam, O.Z. Achterburgwal 185,
1012 DK Amsterdam, The Netherlands
Tel: +31-20-525 2519
E-mail: schultenordholt@pscw.uva.nl

29 MARCH - 1 APRIL 2001
Nottingham, United Kingdom

**ESF Workshop: Political Parties in South
Asia: Asianisation of a Western Model?** ESF
Contact address: Prof. S.K. Mitra
The School of Politics, University of
Nottingham, University Park
Nottingham NG7 2RD, UK
Tel: +44-115-951 4863
Fax: +44-115-951 4859
E-mail:
subrata.mitra@nottingham.ac.uk

APRIL 2001

APRIL 2001
Bangi, Selangor, Malaysia

**The State of Plantation Economy
in Southeast Asia**
Organizer: The Dept of Political
Science, National University of
Malaysia and the Dept of Human
Geography, Tokyo University
Professor P. Ramasamy/Assoc Prof.
Junji Nagata, Department of Political
Science, National University of
Malaysia, 43600 Bangi, Selangor,
Malaysia
Tel: +60-3-8929 2821
Fax: +60-3-8929 3540
E-mail: drrama@pkriscc.com.my/
prsammy@hotmail.com

4-8 APRIL 2001
London, United Kingdom
AKSE Conference
Dr Youngsook Pak, School of Oriental
& African Studies, University of
London, Thornhaugh Street, London,
WC1H 0XG, United Kingdom
Tel: +44-20-789 84 224
Fax: +44-20-789 84 229
E-mail: yp@SOAS.ac.uk
Deadline for proposals:
1 September 2000
Deadline for papers: 15 January 2001

5 APRIL 2001
Leiden, The Netherlands

**IIAS Film Presentation 'Told in Heaven to
Become Stories on Earth'. A study of change
in Randai theatre of the Minangkabau in
West Sumatra using visual documentation
from the 1930's.** IIAS
Contact address: Dr W. van Zanten
E-mail: zanten@fsw.leidenuniv.nl

5-9 APRIL 2001
New Delhi, India
World Sanskrit Conference
(New Delhi, India)
Sponsor: Government of India
Information: Vigyan Bhawan, New
Delhi
Tel: +91-011-685 1253, 656 4003
E-mail: wscnd@rediffmail.com,
wscnd1@rediffmail.com,
wscnd11@rediffmail.com or contact:
Prof. Vachaspati Upadhyaya,
Secretary General, World Sanskrit
Conference Secretariat, Shri Lal
Bahadur Shastri, Rashtriya Sanskrit
Vidyapeeth, Qutub Institutional Area,
New Delhi, INDIA - 110016

6-8 APRIL 2001
Washington, DC, USA
4th Annual Conference of the National
Council of Organizations of Less
Commonly Taught Languages
(NCOLCTL). Theme: Research and
Development in the Less Commonly
Taught Languages
Dr Scott McGinnes, Executive
Director, NCOLCTL, National Foreign
Language Center, 1029 Vermont Ave.,
NW, Suite 1000, Washington, DC 20005

Agenda

For a more extensive agenda,
see the IIAS website:
[Http://www.iias.nl/iias/agenda.html](http://www.iias.nl/iias/agenda.html)



Tel: +1-202-637 8881
Fax: +1-202-637 9244
E-mail: smcginnis@nflc.org
[Http://www.councilnet.org/pages/
Cnet-Announcements.html](http://www.councilnet.org/pages/Cnet-Announcements.html)
#fourthconference

7-10 APRIL 2001
Beijing, PR China
**Esthetique du Divers: International
comparative literature symposium**
Professor Yue Daiyun and Professor
Meng Hua, Institute of Comparative
Literature and Culture, Peking
University, Beijing 100871, PR China
Tel: +86-10-6275 1246
Fax: +86-10-6275 1240

11-14 APRIL 2001
Kobe, Japan

**ESF Workshop: 'immigration to Japan,
EU and the USA and the Japanese Abroad'**
ESF/CNRS
Contact address: Prof. C. Peach,
c/o Monde Iranien, CNRS, 27, rue Paul
Bert, 94200 Ivry sur Seine, France
Tel: +33-1-49-604 005
Fax: +33-1-45-219 419
E-mail: iran@ivry.cnrs.fr and
ceri.peach@geog.ox.ac.uk

26-27 APRIL 2001
Canberra, Australia
Selves Crossing Cultures:
Autobiography and Globalisation
Centre Administrator, Centre for
Cross-Cultural Research,
The Australian National University,
Canberra ACT 0200 Australia.
Tel: +61 2 6249 2434
Fax: +61 2 6248 0054
E-mail: admin.ccr@anu.edu.au
[Http://www.anu.edu.au/
culture/activities/
conferences-auto-rego.html](http://www.anu.edu.au/culture/activities/conferences-auto-rego.html)

MAY 2001

9-13 MAY 2001
Amsterdam, the Netherlands
Symposium: 'The Arts and Thinking of
Rabindranath Tagore
Amsterdam School for Cultural
Analysis, University of Amsterdam
Spuistraat 210, 1012 VT Amsterdam
Tel: +31-20-525 3874
Fax: +31-20-525 3052
E-mail: asca@hum.uva.nl
[Http://www.hum.uva.nl/~asca](http://www.hum.uva.nl/~asca)

11-12 MAY 2001
Leiden, The Netherlands
Changing the Guard, Guarding the Past:
Oral histories of the end of colonialism and
the birth of new nations in Asia
Organizer: the Foundation for the
Oral History of Indonesia (Stichting
Mondelinge Geschiedenis Indonesie,
SMGI)
Conference Secretariat: Dr Fridus
Steijlen, SMGI, c/o Royal Institute for
Anthropology and Linguistics (KITLV),
P.O. Box 9515, 2300 RA Leiden, The
Netherlands
Tel: +31-71-527 2639
Fax: +31-71-527 2638
E-mail: smgi@kitlv.nl

13-15 MAY 2001
Lund, Sweden

**ESF Workshop: Labour Migration and
Socio-Economic Change in Southeast and
East Asia**
Convenors: Dr Ratna Saptari and Prof.
Per Ronnas, co-organized by: NIAS,
Copenhagen and Lund University,
Sweden. Contact address: Dr Ratna
Saptari International Institute of Social
History, Cruquiusweg 31, 1019 AT
Amsterdam
Tel: +31-20-668 5866
Fax: +31-20-665 4181
E-mail: Rsa@iisg.nl
www.iisg.nl/clara

16-17 MAY 2001
Leiden, the Netherlands

**The Impact of a changing social welfare
system on social relations (marriage,
family and social networks) in the
Netherlands and the public debate on this
process.** (IDPAD funded, 1997-2001)
IIAS/IDPAD conference
Prof. Carla I. Risseuw, Dept. of Social
and Cultural Studies, PO BOX 9555,
2300RB Leiden, The Netherlands
Tel: +31-71-527 3485
Fax: +31-71-526 3619
E-mail:
risseeuw@rulfsw.leidenuniv.nl
See also: Prof. Risseeuw's article in this
Newsletter (page 44).

15-18 MAY 2001
Beijing, PR China

**International Conference,
Oriental Literature and Culture**
Professor Ji Xianlin and Professor
Wang Bangwei. For information,
contact: Ms. An Xiaopeng (E-mail:
oriental@pku.edu.cn) and/or
Mr Wang Xu (E-mail:
icos@pku.edu.cn), Academy of
Oriental Studies (Yanyuan Campus,
No. 1 Yuan), Peking University,
Beijing 100871, P. R. China
Tel: +86-10-6276 5006
Fax: +86-10-6275 8829

21-22 MAY 2001
Bangkok, Thailand

**Sanskrit in Southeast Asia:
The harmonizing factor of cultures**
Dr Hari Dutt Sharma or Dr Chirapat
Prapandvidya, Sanskrit Studies
Centre, Silpakorn University,
22 Boromarachachonnani Road, Ta
ling Chan, Bangkok 10170, Thailand
Tel: +662-880 7374
ext. 2801 / +662-222 6818
Fax: +662-880 7374
ext. 2801 / +662-226 5355
E-mail: hmts@hotmail.com/
pchirapat@hotmail.com

23-25 MAY 2001
Singapore, Singapore

**The ASEAN Inter-University Seminar on
Social Development**
Carole Faucher, National University of
Singapore, Department of Sociology,
AS1, #03-10, 11 Arts Links, 117570,
Singapore
Tel: +65- 874 6356 / fax: +65-777 9579
E-mail: soccf@nus.edu.sg
[Http://www.fas.nus.edu.sg/soc/asean/
asean-inter.html](http://www.fas.nus.edu.sg/soc/asean/asean-inter.html)

23-27 MAY - JUNE 2001
Heidelberg, Germany

**Modern Chinese Historiography and
Historical Thinking**
Main organizer: Dr Axel Schneider,
Institute of Chinese Studies, University
of Heidelberg, Akademiestr. 4-8, 69117
Heidelberg, Germany
Tel: +49-6221-542 476
Fax: +49-6221-542 439
E-mail:
sws@gw.sino.uni-heidelberg.de
[Http://www.let.leidenuniv.nl/
axelschneider/hg/index.htm](http://www.let.leidenuniv.nl/axelschneider/hg/index.htm)

25-26 MAY 2001
Amsterdam, The Netherlands

**CLARA Seminar Iranian History From
Below, IIAS/IISH/CLARA research
programme**
Main organizer: Dr Turaj Atabaki
International Institute of Social History
Cruquiusweg 31, 1019 AT Amsterdam
Tel: +31-20-668 5866
Fax: +31-20-665 4181
E-mail: tat@iisg.nl
[Http://www.iisg.nl/clara](http://www.iisg.nl/clara)

29 MAY - 2 JUNE 2001

Moscow, Russia
**Historical Sources of Eurasian and North
African Civilizations: Computer
approaches Special topic: Digital Fund of
Oriental Historical Sources: Inner Asia**
Institute of Oriental Studies
Orientalists' Society (both Russian
Academy of Sciences), Orientalist
Information Centre, Eurasian Oriental
Server
Fax: +7-95-925 7788
E-mail: ivran@orc.ru
Deadline for abstracts:
30 November 2000

31 MAY - 2 JUNE 2001
Amsterdam, The Netherlands

Chinese Concepts of Privacy
Organized by the University of Leiden
and the IIAS
Main organizer: Prof. Maghieh v. Crevel
Contact address: Sinologisch
Instituut, Leiden University
Arsenaalstraat 1, P.O. Box 9515
2300 RA Leiden
Tel: +31-71-527 2524
Fax: +31-71-527 2526
E-mail:
m.van.crevel@let.leidenuniv.nl

JUNE 2001

6-7 JUNE 2001
Chiang Mai, Thailand

**Participatory Technology Development
and Local Knowledge for Sustainable Land
use in Southeast Asia**
Main organizer: Prof. Franz Heidhues,
Institute of Agricultural Economics
and Social Sciences in the Tropics and
Subtropics, University of Hohenheim
(490 A), 70593 Stuttgart, Germany
Tel: +49-711-459 3934
Fax: +49-711-459 3934
E-mail: heidhues@uni-hohenheim.de

6-10 JUNE 2001
Amsterdam, The Netherlands
12th Beeld voor Beeld Festival (Picture for
Picture Festival). Film, Video and
Photography Festival with special
emphasis on Asia. Theme:
'Misunderstanding'
Contact address: Natascha Bregstein
Tel: +31-20-620 1368
E-mail: beeldvoorbeeld@savan.nl
[Http://www.beeldvoorbeeld.com](http://www.beeldvoorbeeld.com)

7-9 JUNE 2001
Montreal, Canada
International Conference on the
'Mahabharatha'
Organized by the Chair of Hindu
Studies, Concordia University
Dr Shrinivas Tilak, Department of
Religion, Concordia University
1455 de Maissonneuve, Blvd.
W. Montreal, Quebec, Canada H3G 1M8
Frank Morales
Tel: +1-608-288 0266 (home)
E-mail: fmorale@students.wisc.edu
[Http://www.dharmacentral.com](http://www.dharmacentral.com)

15-16 JUNE 2001
Cambridge, United Kingdom

**Imperialism, Medicine and South Asia:
A socio-political perspective, 1800-1950**
Main organizer: Dr Sanjoy
Bhattacharya,
12 Kirkby Cose, Milton Road,
Cambridge CB4 1XP, UK
Tel: +44-1223-47 4407
Fax: +44-1223-47 4407
E-mail: joygeeta@hotmail.com

22-24 JUNE 2001
London, United Kingdom
1900: The Boxers, China, and the World
Dr Robert Bickers / Dr Hans van de Ven
E-mail: robert.bickers@bristol.ac.uk
jvivo@cus.cam.ac.uk
[Http://mail.bris.ac.uk/
~hrab/1900.html](http://mail.bris.ac.uk/~hrab/1900.html)
Deadline for abstracts:
1 December 2000
Deadline for papers: 1 May 2001

INTERNATIONAL CONFERENCE AGENDA

JULY 2001

JULY 2001

Beijing, PR China
Beijing Seminar on Tibetan Studies
Mr Lian Xiangmin, The Chinese Center for Tibetan Studies,
P.O. Box 9704, The Asian Games Village, Beijing 100101, PR China
Tel: +86-10-6497 2885
Fax: +86-10-6493 7897
E-mail: lianxm@netchina.com.cn

2-3 JULY 2001

London, United Kingdom
Maritime Empires: The operation and impact of nineteenth century British imperial trade
Helen Jones, Research Administrator, National Maritime Museum, Greenwich, London SE10 9NE, United Kingdom
Tel: +44-20-8312 6716
Fax: +44-20-8312 6722
E-mail: research@nmm.ac.uk
Http://www.nmm.ac.uk
Deadline for abstracts: 1 January 2001

2-7 JULY 2001

Edinburgh, Scotland, UK
Japanese Theatre in the 21st Century
Organizer: Dr Helen S E Parker, Conference secretary: Carol Rennie, Japanese Theatre in the 21st Century, c/o School of Asian Studies, The University of Edinburgh, 8 Buccleuch Place, Edinburgh EH8 9LW, Scotland, UK
Tel: +44-131-650 4227
Fax: +44-131-651 1258
E-mail: JapanTheatre@ed.ac.uk
Http://www.ed.ac.uk/~eteo9/JapanTheatre/JapaneseTheatre.html

4-6 JULY 2001

Beijing, P.R. China
International Conference on the Chinese Economy: Achieving Growth with Equity
Organized by the Association for Chinese Economic Studies, Australia (ACESA), Chinese Academy of Social Sciences (CASS) and Australian National University (ANU)
Dr Yanrui Wu, Department of Economics, University of Western Australia, 35 Stirling Highway, Crawley WA 6009, Australia
Fax: +61-8-9380 1016
E-mail: acesa@uwa.edu.au

5-6 JULY 2001

San Jose, California
3rd Annual Meeting: Vietnamese-North American University Professors (VNAUP) Network
Professor Ngo Dinh Thinh (Sacramento California State University)
E-mail: ngothinh@csus.edu
Professor Vo Van Toi (Tufts University, Electrical Engineering and Computer Science Department, Biomedical Engineering Laboratory, Halligan Hall, Medford, MA 02155, Massachusetts, USA)
E-mail: vanvo@cecs.tufts.edu
Tel: +617-627 5191
Fax: +617-627 3220
Http://www.tufts.edu/~vvo

5-8 JULY 2001

Canberra, Australia
Chinese Studies Association of Australia 7th Biennial Conference: Call for papers
Dr Rafe deCrespigny, President of the CSAA, University House, Australian National University, Canberra 0200, Australia
Tel: +61-2-6249 5281
Fax: +61-2-6349 5252
E-mail: Rafe.deCrespigny@anu.edu.au

9 JULY 2001

Paris, France
Conference: Nationality and Citizenship in Post-Communist Europe
Panel: 'Islam and Politics in Central Asia'
Fondation Nationale des Sciences Politiques/Association for the Study of Nationalities, Nasrin Dadmehr
E-mail: nazrin-Dadmehar@harvard.edu

15-28 JULY 2001

Dunhuang, China
Dunhuang Art and Society: On-site International Seminar (China)
Sponsor: The Silkroad Foundation and the Center for Chinese Studies at the University of Michigan
Contact: Prof. Ning Qiang
E-mail: Ningq@umich.edu
Contact: Silkroad Foundation
P.O. Box 2275, Saratoga, CA 95070.
E-mail: Info@silk-road.com
Http://www.silk-road.com

AUGUST 2001

2-3 AUGUST 2001

Leiden, The Netherlands
International workshop 'The impact of new roads on urban and regional development in Southeast Asia: anthropological and historical perspectives'
Freek Colombijn, International Institute for Asian Studies, PO Box 9515, 2300 RA Leiden, The Netherlands
Fax: +31-71-527 4162
E-mail: colombijn@let.leidenuniv.nl

6-8 AUGUST 2001

Kuala Lumpur, Malaysia
3rd International Malaysian Studies Conference (MSC3)
Organizer: Malaysian Social Science Association (MSSA)
Mr Foo Ah Hiang, Institute of Postgraduate Studies and Research, University of Malaya, 50603 Kuala Lumpur, Malaysia
Tel: +6-03-7959 3606
Fax: +6-03-7956 7252
E-mail: hifoo@umcsd.um.edu.my
Http://www.phuakl.tripod.com/pssm/homepage.htm

9-12 AUGUST 2001

Berlin, Germany
2nd 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
Tel: +49-30-838 53 252
Fax: +49-30-838 55 049
Registration deadline: 31 March 2001
E-mail: sandschn@zedat.fu-berlin.de and: polchina@zedat.fu-berlin.de



At: ICAS 2: Clara Panel 'Gender, Families and Labour Movements in Asia: Historical and Comparative Perspectives'
IIAS/IISH/CLARA research programme
Main organizers: Prof. Marcel van der Linden and Dr Ratna Saptari
Contact address: International Institute of Social History
Attn: CLARA, Cruquiusweg 31
1019 AT Amsterdam
Tel: +31-20-668 5866
Fax: +31-20-665 4181
E-mail: mvl@iisg.nl or rsa@iisg.nl

16-18 AUGUST 2001

Bergen, Norway
Asian Welfare Policy Responses to the Crash of 1997
Main organizer: Prof. Stein Kuhnle, Department of Comparative Politics, and Centre for Social Research, University of Bergen, Christiesgt. 15, N 5007 Bergen, Norway
Tel: +47-5558 2175
Fax: +47-5558 9425
E-mail: Stein.Kuhnle@isp.uib.no

16-20 AUGUST 2001

Edmonton, Canada
Across Time and Genre: Reading and Writing Japanese Women's Texts
Sponsor: University of Alberta
University of Alberta, Canada
Contact: Janice Brown.
Tel: +1-780-492-2951 or 780-492-2836
Fax: +1-780-492-7440
E-mail: brown@gpu.srv.ualberta.ca
Http://www.arts.ualberta.ca/~jrbrown/

30 AUGUST - 1 SEPTEMBER 2001

Amsterdam, the Netherlands
People and the Sea: Maritime Research in the social sciences - an agenda for the 21st century, Inaugural conference for the Center for Maritime Research
Center for Maritime Research (MARE), Plantage Muidergracht 4, 1018 TV Amsterdam, The Netherlands
Tel: +31-20-527 0661
Fax: +31-20-622 9430
E-mail: mare@siswo.uva.nl
Http://www.siswo.uva.nl/mare

Agenda

For a more extensive agenda, see the IIAS website:
Http://www.iias.nl/iias/agenda.html



SEPTEMBER 2001

5 SEPTEMBER 2001

Singapore, Singapore
Asian Diasporas and Cultures: Globalization, hybridity, intertextuality
Dr Robbie Goh, Department of English Language and Literature, National University of Singapore, Block AS5, 7 Arts Link, Singapore 11750
Fax: +65-773 2981
E-mail: ellgohbh@nus.edu.sg

6-8 SEPTEMBER 2001

Rome, Italy
2nd Conference of European Association of Chinese Linguistics, CEACL 2
Alessandra Brezzi, Dipartimento di Studi Orientali, Facoltà di Lettere e Filosofia, Università di Roma 'La Sapienza', Piazzale Aldo Moro, 5, 00185 Roma, Italy
Tel: +39-06-4991 3864
Fax: +39-06-445 1209
E-mail: alessandra.brezzi@uniroma1.it
Http://digilander.iol.it/chinesedep/index.html

Deadline for intention to participate: 30 November 2000
Deadline for abstracts: 31 January 2001
Notification of acceptance: 15 March 2001

6-8 SEPTEMBER 2001

London, United Kingdom
3rd EUROSEAS Conference
Ms Hilga Prins, Management Assistant, EUROSEAS Secretariat, c/o KITLV, P.O. Box 9515, 2300 RA Leiden, The Netherlands
Tel: +31-71-527 2639
Fax: +31-71-527 2638
E-mail: euroseas@rullet.leidenuniv.nl

Deadline for abstracts: 28 February 2000

7-9 SEPTEMBER 2001

Uppsala, Sweden
7th Himalayan Languages Symposium
Anju Saxena, Department of Linguistics, Uppsala University, Box 527, SE-751 20 Uppsala, Sweden
Tel: +46-18-471 1457
Fax: +46-18-471 1416
E-mail: anju.saxena@ling.uu.se

14-15 SEPTEMBER 2001

Singapore, Singapore
Internet and development in Asia
Dr Eric C. Thompson, research fellow UCLA Centre for Southeast Asia Studies
11362 Bunche Hall, Box 951487
Los Angeles, CA 90095-1487

20-23 SEPTEMBER 2001

Venice, Italy
VIIth International CHIME Conference
'Music and Meaning in China and East Asia: Beauty - Power - Emotions'
Organizer: The Giorgio Cini Foundation, Istituto Venezia e l'Oriente and Venice University Ca' Foscari, co-sponsored by the CHIME Foundation and the School of Oriental and African Studies (SOAS) in London
Dr Luciana Galliano, Università Ca' Foscari di Venezia, Dipartimento Studi sull'Asia Orientale, Ca' Soranzo, San Polo 2169, 30125, Venezia, Italy
Tel: (until 30 March 2001): +39-011-431 0400, (from 1 April 2001): +39-041-528 5570
Fax: +39-041-720 0809
E-mail: galliano@unive.it
Deadline for Abstracts: 15 March 2001

29-30 SEPTEMBER 2001

Oxford, United Kingdom
Traditions of Learning and Networks of Knowledge. In the series: The Indian Ocean: Trans-regional creation of societies and cultures
The Institute of Social and Cultural Anthropology (ISCA), University of Oxford, Gina Burrows, 51 Banbury Road, Oxford OX2 6PE UK
Fax: 44 1865 274 630
Closing date for abstracts: 1 May 2001
E-mail: gina.burrows@anthro.ox.ac.uk
Http://www.bodley.ox.ac.uk/isca
Http://www.transcomm.ox.ac.uk

OCTOBER 2001

4-6 October 2001

Avignon, France
Slavery, Unfree Labour & Revolt in Asia and the Indian Region
Sponsors: IIAS (Leiden), Institute for American Universities (Avignon), Stéphane Piat (Le Morne Project, Mauritius), UCLA (USA) and the University of Avignon.
Gwyn Campbell, Université d'Avignon, 74 rue Louis Pasteur, Case No. 19, 84029 Avignon, Cedex 1, France
Tel: +33-049-016 2718
Fax: +33-049-016 2719
E-mail: gwyn.campbell@univ-avignon.fr/gcampb3195@aol.com

11-12 OCTOBER 2001

Leiden, the Netherlands
IIAS Workshop: New Global Networking in the Auto Industry: The effects on technology transfer in the case of Japanese Transplants in East Asia and Europe.
Main organizers: Dr Yuri Sadoi (IIAS) and Dr R.B.P.M. Busser (UL)
Contact address:
International Institute for Asian Studies, P.O. Box 9515, 2300 RA Leiden The Netherlands
Tel: +31-71-527 2227
Fax: +31-71-5274162
E-mail: iias@rullet.leidenuniv.nl

15-17 OCTOBER 2001

New Delhi, India
Child Labour in South Asia
Organizers: G.K. Lieten (University of Amsterdam) and Ravi Srivastava/Sukhadeo Thorat (Jawaharlal Nehru University)
E-mail: irewoc@pscw.uva.nl

25-28 OCTOBER 2001

Lund, Sweden
5th Nordic Conference, The Middle East: Interpreting the Past
Http://www.hist.lu.se/middleeast/middle-east.htm

29 OCTOBER - 1 NOVEMBER

Steyning, West Sussex, UK
Dialogue of Civilisations: a key priority for the 21st century?
Wilton Park Conferences
Miss Fran Martin, Wiston Hse, Steyning, West Sussex, BN44 3DZ, UK
Tel: +44-1903-817777
Fax: +44-1903-815244
E-mail: france.martin@wiltonpark.org.uk
Http://www.wiltonpark.org.uk

NOVEMBER 2001

1 NOVEMBER 2001

Cortona (Arezzo), Italy
International Workshop on: Emotions and the Analysis of Historical Sources in China
Prof. Paolo Santangelo (E-mail: p.santangelo@iol.it) and Prof. Patrizia Carioti (E-mail: 0575601263@iol.it), Department of Asian Studies, Istituto Universitario Orientale, Piazza S. Domenico Maggiore, 12, 80134 Napoli, Italy.
Tel: +39-081-552 6178/ 552 4970
Fax: +39-081-551 7852
Deadline for title of paper: 1 December 2000
Deadline for abstract: 31 May 2001
Deadline for paper: 31 August 2001

IF YOU WISH YOUR CONFERENCE TO BE INCLUDED IN THESE PAGES, PLEASE CONTACT THE EDITORS, TANJA CHUTE OR MAURICE SISTERMANS

E-MAIL:

IIASNEWS@RULLET.LEIDENUNIV.NL

8-9 NOVEMBER 2001

Paris, France
Intellectual and Spiritual Authorities in 20th century Middle Eurasia. Status, networks, discourse, strategies
Main organizer: Dr Stéphane Dudoignon, U.M.R. 7571 Protasi, Centre de Recherche sur l'Asie intérieure, le monde turc et l'espace ottoman, 23, rue du Loess - Bât. 50, F-67037 Strasbourg Cedex 02, France
Tel: +33-3-8810 6086
Fax: +33-3-8810 6094
E-mail: dudoignon@aol.com

21-23 NOVEMBER 2001

Amsterdam, the Netherlands
IIAS/KITLV/NIOD Conference 'The Asia Pacific War: Experiences and Reflections'
Contact address: Dr Elly Touwen Bouwmsa, Netherlands Institute for War Documentation (NIOD), Herengracht 380, 1016 CJ Amsterdam
Tel: +31-20-523.38.32
Fax: +31-20-627.82.08
E-mail: e.touwen@oorlogsdoc.knaw.nl

28 NOVEMBER - 1 DECEMBER 2001

Christchurch, New Zealand
Asian Futures, Asian Traditions: New Zealand Asian Studies Society 14th International Conference
Dr Edwina Palmer, Asian Languages Department, University of Canterbury, Private Bag 4800, Christchurch, New Zealand
Tel: +64-3-364 2987 ext. 8566
Fax: +64-3-364 2598
E-mail: nzasia@asia.canterbury.ac.nz
Http://www.asia.canterbury.ac.nz
Deadline for abstracts: 15 June 2001

DECEMBER 2001

3-5 DECEMBER 2001

Venue to be announced
CLARA Workshop 'Indonesian Labour History'
Convened by Dr Ratna Saptari, Dr Erwiza Erman and Dr Jan Elliot
Co-organized by: LIPI, Jakarta, Indonesia; Gadjah Mada University, Yogyakarta, Indonesia; Capstrans, University of Wollongong, Australia
Contact address: Dr Ratna Saptari
Tel: +31-20-668 5866
E-mail: Rsa@iisg.nl

2002

FEBRUARY 2002

14-15 FEBRUARY 2002

Singapore
The 60th Anniversary of this Major Event of the Second World War Sixty Years On - The Fall of Singapore Revisited: A Conference to Commemorate
Organizer: Department of History, National University of Singapore, Dr Brian P. Farrell, 10 Kent Ridge Crescent, Singapore 119260
Fax: +65-774 2528
E-mail: hisbpf@nus.edu.sg
Deadline for submissions: 15 August 2001

JULY 2002

Saint Petersburg, Russia
Second International Conference on Hierarchy and Power in the History of Civilizations
Organizer: Institute of Oriental Studies of the Russian Academy of Sciences (St. Petersburg Branch) and the Center Civilizational and Regional Studies the Russian State University for the Humanities (Moscow)
Dr Serguei A. Fantsouzzoff, Institute of Oriental Studies (St. Petersburg Branch) 18, Dvortsovaya nab. 191186 St. Petersburg, Russia
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by Lea Baten

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