In this issue:

Central Asia
The Tibetica of the British Library represents one of the largest and most important collection of Tibetan manuscripts and xylographs in the West. In the early 1990s the British Library agreed to provide funds for the production of an automated and comprehensive catalogue. Ulrich Pagel reports.

South Asia
The importance of the military factor in South Asian history is self-evident. Battles have been the most decisive events in the subcontinent's saga. Now, a new generation of military historians is studying these factors. Clive Dewy is one of them.

East Asia
Isometry - like linear perspective - is a graphical method to project three-dimensional space on a two-dimensional picture plane. It is a standard feature in Computer Aided Design systems and most multimedia authoring programs. What is not generally known however, is that isometry has Chinese roots. Isometry is a mixture, as it were, of classic Chinese perspective and European geometry. Jan Krikke explores this Chinese perspective for cyberspace.

Internet News
How to motivate peers, clients, and other professionals to utilize relevant Internet resources. 'Techie-talk' and jargon deter non-user colleagues from taking advantage of resources on the Internet and elsewhere in cyberspace. Vincent Kelly-Pollard gives advice and tips for Entering Cyberspace.

General News
The first half year of 1996 will be recorded in the annals of the European Commission as the Asia semester. Besides ASEM, three large forums were held which brought together influential participants from both regions. Leo Schmit explores the highlights of these forums.

Southeast Asia
The IiAS newsletter is publishing a series of five articles by Rens Heringa dealing with Southeast Asian Textiles Studies. The first article in the series highlights two textile exhibitions currently on view in Dutch museums, which have diverse ways of presenting Southeast Asian textile themes.

In 1960, Singapore asked Dr Albert Winsemius to head an international team of experts in the field of development economics, in order to help find out which chances the future would offer Singapore. He became the driving force of Singapore's economic success story.

South East Asia
Lao women are immersed in a process of transformation from a socialist country to a post-revolutionary state of economic liberalization and capital development. Lees Schenk-Sandbergen takes a look at how these processes affect the position of Lao women.

East Asia
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John van Reenen recently defended her PhD thesis on women in Minangkabau. Her thesis has been published by the CNWS. An interview with the new 'doctor'.

NYAPS Nieuws
This section provides information about the newly-established Nederlandse Vereniging voor Azië en Pacific Studies (Netherlands Association for Asian and Pacific Studies).

CNWS News
This section will contain updates and information about Research School CNWS. In this issue, an introductory article about the Research School.

Asian Culture
While their Paris home is being renovated, 71 of the greatest masterpieces of Asian sculpture from the world-renowned Musée Guimet (France), will be seen at the Kimbell Art Museum in Texas, USA and later this year in the Idemitsu Museum of Arts in Tokyo, Japan. In the Art Agenda, forthcoming exhibitions and performances on Asian art are announced.
Correspondent Leo Schmit makes it clear that a lot of the content put forward by Ritzen can be given a meaningful Committee. It is during this kind of meeting that Professor T. Svensson, President of the ESF Asia Committee, will be given by the famous Japanese author Shin-taro Ishihara, Dr. F. Godemont, founding member of the ESF Asia Committee, to give academicians, politicians working in Asia during which lectures based on the use of and improving the quality of the information Infrastructure Group which consists of internet specialists in the field of Asian Studies from the Australian National University, the AAS, the Institute for Asian Studies at the University of Texas. The Infrastructure Group has set its sights on optimizing the use of and improving the quality of the information available on the internet on Asian Studies. In his use of Ownership Ritzen means that a strong relationship between the Asianists and the business world should be created in order to enlarge the societal basis for Asian Studies. This is the proper setting for the IIAS Asian ambassadors’ lunch on the changing economic relationship between Europe and Asia. During a recent meeting of the IIAS on 30 May, his colleague, Dr. J.M.M. Ritzen, Minister of Education, Culture, and Sciences gave an informal speech in which he put forward two concepts which he believed of crucial importance in the development of Asian Studies in Europe: Concentration and Ownership.

Concentration and Ownership

Ritzen sees Concentration as an even more far-reaching deepening and intensification of research by the formation of strategic alliances between institutions and organizations in the field of Asian Studies at national and international levels. The IIAS with its Memoranda of Understanding with universities worldwide can be one of the key players in this formation process. The signing of a Letter of Intent in April with the biggest association in the field of Asian Studies the Association for Asian Studies (AAS, Ann Arbor) will be a great boost to internationalization. The preliminary draft for a joint IIAS/AAS transcontinental convention of Asian scholars in Maastricht in 1998 will be worked out in September. This is an apt juncture to point out the illogicality of the European Commission's decision that universities and institutes should do so, but on second thought it is not so very curious at all. With the development of long-term research programmes by consortia of institutes it may even be a prerequisite to translate business concepts into academic realities.

That it will take some time before the right balance is struck in this field of force emerges from two letters to the editor which deal with the selection procedures of researchers of the European commission. Should ‘developed’ standards applied in one part of Europe become the standard for the rest of Europe or should consensus be reached on the selection procedures by for example a body like the ESF Asian Committee?

John Martinussen, a member of the ESF Asian Committee, warns against it becoming ‘[...] an apex body for directing Asian Studies in Europe. What is needed is not a top-down approach, but a forum for aggregating in a bottom-up manner the priorities of European scholars’ [...] (see page 49). Martinussen also points to the overseeing Humanities perspective of the European regional organizations and pleads for cooperation with Social Science-oriented disciplinary organizations. To this one could add the question what will be the role of the emerging national organizations in the field of Asian Studies?

Only a few of these new perspectives we have to come to grips with as European cooperation in the field of Asian Studies grows steadily. Questions of a practical nature will be addressed during the first meeting of editors of European Newsletters on Asia in Europe under the aegis of the IIAS which will take place in Leiden in September, 1996.

Guide to Asian Studies in Europe '97

Work on the first phase consisting of the collection of basic information about Asia in Europe for the European Database for Asian Studies (EDAS) is nearing completion. At the beginning of 1996 we had this kind information at our fingertips on approximately 2500 European Asians. This does not seem to amount to a great deal seen in the light of the estimate of 12,000 academics in Europe working on Asia made two years ago. A year ago we already mentioned a more cautious estimate of 7000 Asians [Preliminary Guide to Asian Studies in Europe '95]. This estimate seems to be confirmed by two mailings conducted in June of this year in the framework of the EDAS-project.

The first mailing, in which we asked if all the information was still correct, was directed to 350 respondents. In 60% of the cases corrections or clarifications were communicated to us. This response makes it abundantly clear that all information has to be checked at least once a year if we want to lay a claim to reliability. The second mailing was directed to the non-respondents on our mailing list in Europe. The mailing was accompanied by a personal letter asking the people to respond. Nowwithstanding that at the time of the mailing everybody was supposed to be on holiday, between 50 to 100 replies a day were pouring in by the end of July. These replies have not yet been processed, but from some samples taken at random it transpires that it will push the number of European Asians who will be included in GASE '97 to more than 5000. Those who still have not responded will be contacted by telephone in September. When this is set against the number of Asianists included in the Preliminary Guide to Asian Studies in Europe '95, somewhat: more than 500, it means that in one year of data collecting the number has been multiplied by ten. GASE '97 will be distributed at the end of the year to all respondents. It will increase both the visibility and the transparency of Asian Studies in Europe. Included in GASE '97 will be a (qualitative) questionnaire asking more specific information about work and experience.

Netherlands Association for Asian and Pacific Studies

In IIAS Newsletter 7, the director of the IIAS Professor W.J.L. Stokhof, argued cogently for the founding of a Dutch Association for Asian Studies. He made his appeal during a meeting of the research community Southeast Asia and Oceania in January. This organization decided to form a steering group consisting of members of its own organization, the working community South Asia and representatives of other regions in Asia as well as persons affiliated by discipline. The steering group discussed the perspective of a Dutch association and came to the conclusion that enough support was to be found in the Netherlands for such an organization whereupon the Netherlands Association for Asian and Pacific Studies (Netherlands Vereniging voor Azië en Pacific Studies (NVAPS)) was founded 20 August 1996. The association uses a broad definition of Asia. It is open in principle to all people with an interest in Asia and will act as a kind of Asia Platform. It will seek close cooperation with other groups and associations in the field of Asian Studies. The main aim of the organization will be to give greater visibility and transparency to Asian Studies, to act as a forum for non-institutional Asians, and to have an advisory function in scientific policy making. Last but not least, it will organize an Annual Meeting during which members of the organization will be given the opportunity to present research in different forms. The first meeting will be held in May 1997 in Amsterdam.
Deployment of Knowledge and Science Between Europe and Southeast Asia

Euforasia

By Leo Schmit

The first half year of 1996 will be recorded in the annals of the European Commission as the Asia semester. At the first Asia Europe meeting (ASEM) in March, relationships between Europe and Asia were strengthened at the highest political level.

Before and after the ASEM three large Europe-Asia fora were held which brought together representatives of universities, business companies, and other civil institutions from both regions. The venues of these other fora were a secluded and foggy monastery on the island of San Giorgio Maggiori in the lagoon of Venice, the monastic and public sports facilities in the town of Engelberg in the Alps, and the conference rooms of the European Patents Office on the banks of the Isar River in Munich. Workshops and prospective seminars in which many agencies from Europe and Asia have shown an interest have also been organized in Brussels.

The themes changing in the context of the 'New Asia Strategy' of the European Union (EU), especially the relationship of the EU with the Association of Southeast Asian Nations (ASEAN). At this outset, official attention for areas outside the scope of traditional security concerns was small. Gradually the qualitative aspects of this relationship have gained in importance. The themes concerned with understanding values, religion, regional cooperation, political decision making, and the acquisition of scientific and technical knowledge are seen as bases for academic institutions, which is primarily active in the field of environmental technological change. Issues on the table included:

- How to develop strategies for bilateral and regional academic-business partnerships in the light of global commercial, politi-
- How to lead courses on research priorities and the selection of course modules, methodologies, and operational practices to ensure their relevance to the different educational and research endowments in Asia and Europe.

The forum on interuniversity relationships between the two regions. The IAS and Leiden University have been deeply involved in this endeavour: they were in the forefront in providing advice for the involvement of the Asia Director of the European Commission DG I (External Economic Relations) to assist in the organization of the Forum in Venice in January 1996 (IASNE); then by organizing on behalf of the Asia Committee of the European Science Foundation, a workshop on Education and Culture at the Engelsberg Forum in March 1996 (IASNE); most recently they have done their bit by making a contribution to the workshop on Southeast Asia at the forum on interuniversity relationships at the European Patents Office in Munich in June.

Interuniversity relationships are the forum on interuniversity relationships and university-company relationships between Europe and Asia on 3-5 June was organized by Prometheus Europe and held as mentioned above in Munich.

The participants were given an overview of the latest initiatives taken by the EC DG I Asia Directorate and they learned from the experiences of the managers of ongoing programmes working through networks across national borders. Another request submitted by Asian institutions is to have access to the vast bulk of historical source materials and collections of which Europeans are the guardians. For these institutions, this would establish an essential foundation of knowledge at a moment when these networking links are being passed over through the dynamic of rapid transition. Everybody accepts the premise that an academic partnership implies equality and mutual benefit. Yet a significant obstacle, apart from overcoming differences in curricula is the reluctance among European institutions to accept parity of competence among Asian professors and researchers. One striking example of this attitude was given by a statement concerning the acceptability of supervision by professors from Asia of European doctoral or post-doctoral students engaged in 'Asian-specific' topics.

Today networking and building consensus of partners is the way to go about creating a new dynamic in relationships between Europe and Asia. The problem is to make a distinction between a network and a directory. Hundreds of institutions and many thousands of researchers and professionals involved in interactions between the two regions. Some form or other of anticipation on both sides is required, probably assigning a pivotal role to selected core institutions. The introduction of more flexible modes of staff deployment and more accurate assessments of the costs and benefits involved is also a must.

One can argue that networks should be a selective measure, perhaps even taking the form of exclusive functional groupings or, counterpoint, shifting coalitions focused on specific issues. Other networks may be based on sharing collections or laboratories and or joint management of regional educational facility. As a whole these networks should constitute support infrastructures to be tapped by the partners according to the principle of 'pay as you go'.

In brief there are three aspects of relevance: partnerships concerned with the EU programmes for the development of regionally specific educational policies; global changes and domestic adjustments; partnerships concerned with ownership by providing access to universal knowledge taking into account its applicability on the spot; partnerships concerned with concentration of their endeavours by formation of strategic alliances rather than fixing relationships in the long term.

Southeast Asia

These foregoing points refer to the situation in Southeast Asia which is rapidly changing in the context of regional approaches such as the Association of Southeast Asian Nations (ASEAN), the Asia Pacific Economic Cooperation (APEC). Yet there is the need to diversify their markets with respect to Europe and are upgrading the quality of their products to satisfy the needs of middle-class consumers in the latter region. By analogy there will also be a need for diversification in terms of the sources of knowledge in favour of Europe.

The urgent need to establish sound institutions and reforms regulation and provision of universal knowledge taking into account its applicability on the spot; partnerships concerned with concentration of their endeavours by formation of strategic alliances rather than fixing relationships in the long term.

Most Southeast Asian nations now have a "critical mass" of people with international levels of scientific qualifications ready for deployment but lack regional partnerships. To be able to diversify their markets with respect to Europe, are upgrading the quality of their products to satisfy the needs of middle-class consumers in the latter region. By analogy, there will also be a need for diversification in terms of the sources of knowledge in favour of Europe.

The urgent need to establish sound institutions and reforms regulation and provision of universal knowledge taking into account its applicability on the spot; partnerships concerned with concentration of their endeavours by formation of strategic alliances rather than fixing relationships in the long term.

The future of inter-academic and university-company relations between the European Union and Asia

- the initiatives taken by the European Commission, DG I External Economic Relations, Asia Directorate to establish European Studies programmes in Thailand and the Philippines, with similar initiatives planned for China and India.

- the cooperation between German and Chinese institutes of higher education linked to the investment programme of Volkswagen in Shanghai.

- the ESA-UNET, European Southeast Asian University Network which is primarily active in the field of environmental technological change.

- the Asia-ASEA-UNET programme of the University of Linz with universities from Thailand in the field of science (chemistry) coordinators a graduate scholarship programme for Thai and Vietnamese students and researchers in Austrian universities.

- the EC programme for the placement of 675 Asian and 325 European junior executive managers in companies from both regions (with a contribution from the AIOCD Company in its consortium with other Dutch companies in this programme).

- the European Science Foundation Committee for Advanced Asian Studies viewpoints on the deployment of Asian Studies between Europe and Asia.

- the official Indonesian presentation of research and education priorities in the light of the dynamics in Asia.

- the official Thai programme to combat brain drain and facilitate the return of Thai academics working in Europe to Thailand.

- the official German viewpoints on the statement of the Asia-Europe Meeting with regard to strengthening academic and cultural commitments between Europe and Asia.

To be continued at the next page.
Letters to the Editor

Is larger better?

I should like to comment on the article 'Towards a Dutch Association for Asian Studies' written by Professor Wim Slotko in NIAS Newsletter 8. In his article, Professor Slotko is saying the praise of American organisations and he was very impressed by a conference of some three thousand Asians in Hawaii'. He proposed the creation of a Dutch Association for Asian Studies and even a larger one: a European Association.

The article made me wonder if larger in this case is also better. In my experience, the smallest conferences or meetings were the best. I remember taking part in a small conference in Sheffield in which only some fifteen specialists took part, and what a great time we had. On the other hand there was the, then named, CISHAM conference in Tokyo with so many participants (though less than 300) it was too difficult to find the people one wanted to meet. Even in the history section of the EASS conference in Copenhagen in 2004 the question was raised of whether the section would be split up into two parts: one for modern and one for older history.

In a way, Professor Slotko is straining himself. He states that the individual basis will remain a crucial aspect of research in Asia. Then why this megabuilding, which is altogether different.

As far as I know, the applicants have not received any information about the selection procedures in each country. They were told that the names of the appointed experts have argued for and against the applicants and ranked them; and, finally, informed about who has been selected — whether any of the applicants are free, again, to lodge appeals. This does not rule out the candidate being selected, but at least the experts must officially apply for these persons and against the others.

I know, of course, that there are various traditions of academic administration in the European countries. But just as we all agree to respect universal human rights and basic principles of democracy, I believe we should also follow universal academic principles of the primacy of the argument and fair and open discussion. Or do we not consider them to be universal? Moreover, I know, of course, of the standard argument in the European Union about the difficulties of negotiating and getting things done if there is full transparency and if all the procedures, criteria, and decisions — along with the basis for them — are made public. But even if it is agreed to this argument (which I do not believe it to be) it is not about the scientific evaluation. The idea of academic freedom is that it should not be about the scientific evaluation. And the idea of the academic freedom is that of our own and others' work. And the idea is that this did not take place. It was not at all the open academic competition-cum-discussion about the best research on Asia that I thought important — it is that we did not take it.

The final decision of the AC was in line with the ranking made by the evaluators. As can be concluded from this, an appropriate procedure for serious scientific evaluation has been followed. There are good reasons to see the kind of full transparency by the ESF. This is true, it is obvious, that there is several different traditions in Europe in this respect. But I consider it unrealistic to demand that the rules should be clear and in agreement with the selection procedures in each country. And the idea of the ESF fellows being selected last year, the AC had not had opportunity to refine the selection procedure in such detail as the practice, for instance, in the Scandinavian countries. This meant that the evaluators were not in advance informed that their assessments should be considered to be public documents. For the second round of fellowships, on which the AC will decide in late August 1996, such a policy has no longer been formulated. In the event that the assessments, in anonymous form, will be available for the applicants, if they so wish, and as requested by Tönnquist. We believe this is consistent with the purpose of the European scholarly community in Asian Studies.

Thomas Svensson
Director of NIAS and Chairman of the ESF/AC

Max Sparrow
Coordinator of the ESF/AC

Transparent evaluation?

In March 1994 I was asked by prof. Jan Breman — who had been a member of the board of the ESF fellowship committee that managed a post-doctoral fellowship programme financed by contributions from ESF-member countries. The first ESF fellowships for 1-3 years were selected at a meeting of the AC in August last year, along with the holdout of the NIAS Research professorship which was contributed to by the Nordic Council of Ministers. Tönnquist asks how the AC made its judgements about the holders, and is critical of the perceived lack of transparency.

The AC based its decisions on written evaluations of the applicants, made independently from each other by senior experts. These senior experts were selected after consultations among the AC-members to cover different disciplines and regions in Asia. The candidates for the research professorships were evaluated by four senior professors selected by the executive committee of the ESF, based on their strong standing in the major fields covered by the applicants. The evaluations assessed the quality of the proposed project in particular with regard to innovative aspects and interdisciplinary, scientific record, publications, and the appropriateness of the receiving institute for the proposed research. For the Research professorships, five candidates were shortlisted and their applications circulated in advance to the members of the AC; the other applications were available for inspection at the meeting. The final decision of the AC was in line with the ranking made by the evaluators. As can be concluded from this, an appropriate procedure for serious scientific evaluation has been followed. There are good reasons to see the kind of full transparency requested by Tönnquist. It is true, it is obvious, that there is several different traditions in Europe in this respect. But I consider it unrealistic to demand that the rules should be clear and in agreement with the selection procedures in each country. And the idea of the ESF fellows being selected last year, the AC had not had opportunity to refine the selection procedure in such detail as the practice, for instance, in the Scandinavian countries. This meant that the evaluators were not in advance informed that their assessments should be considered to be public documents. For the second round of fellowships, on which the AC will decide in late August 1996, such a policy has no longer been formulated. In the event that the assessments, in anonymous form, will be available for the applicants, if they so wish, and as requested by Tönnquist. We believe this is consistent with the purpose of the European scholarly community in Asian Studies.

Replies to Tönnquist

GENERAL NEWS

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Max Sparrow
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Strategic reflection

If the backdrop of the participants in the forums on Europe-Asia relationships are added up and the range of interests which are potentially of mutual benefit are recognized, it is tempting to believe that such a massive deployment of good intentions will be sufficient to gain momentum of its own.

Before this is the case, strategies must be developed and actions undertaken. The notion of strategy is often confused with action or at best understood as finding solutions to operational problems. What needs to be done is the adoption of new rules and parameters for mutual engagement, seizing new opportunities and positions, and defining the long-term objectives to be achieved. Or, better, the other way around, but as long as these objectives remain unknown achieving a sense of parity in partnerships is a good way to start.

In tackling the subject of strategy, the university community should take a closer look at the various business models that are being used by European companies with a long-term interest in Asia. One very good example is the set of four dimensions of strategy defined by Philippa Laserrer and Hellmut Schütz (Strategies for Asia-Pacific, MacMillan Business, London: 1993): ambition, means, investment, and organisation with a breakdown of each category into specific elements.

Apart from helping academic managers to think about an assessment of the opportunities such company strategies generate for university-company relationships, and as there is already a plethora of them, these strategies can also be adapted to the academic community.

Talking about strategies is useless unless the strategies of other players in the field are also considered, particularly the global players. Given the centrality of knowledge and science, European players will have to define the specific advantages of their involvement in this respect, which will require an assessment of the opportunities such company strategies generate for university-company relationships, and as there is already a plethora of them, these strategies can also be adapted to the academic community.

The opportunities for the involvement of academics are plentiful. But the academic community will first have to distance itself from current and pay more attention to the priorities set by Asian partners. They will have to develop more empathy with their colleagues working in the specific policy and business environments.

There can be no parity in the deployment of knowledge and science between Europe and Asia. As long as the requirement of open access to the historical and contemporary sources of knowledge is not fulfilled, the...
The Future

The following lecture was read at the seminar 'Expansion and occasion of the retirement of Professor H.L. Wesseling as director of the Institute for the History of European Expansion (IGEER). Professor Wesseling is now the director of the Netherlands Institute for Advanced Studies (NIAS) in Wassenaar. Professor P.C. Emmer has succeeded Professor Wesseling as Director of IGEER.

By P.C. Emmer

We have come a long way. It seems only a few years ago that the history of the expansion of Europe was used as if it were a triumphalist term rather than a descriptive one.

The printed result of the efforts of the Institute for the History of European Expansion can be divided into three categories: i) a series of 9 volumes on Comparative Themes in Overseas History; ii) a journal Itinerario, with a comparative approach to overseas history; and iii) a series called lnternational Publications, which has mainly been the vehicle for edited source publications with a special focus on the participation of the Dutch in the process of the expansion of Europe.

Although our Institute may have been unique in Europe in that it did not concentrate on the overseas experience of a single European country, in the US a similar comparative approach has been developed under the name of 'World History'. There are two reasons underlying this development. First of all, it could be argued that 'Europe' as such is an American concept, because only in the US was it possible and sometimes necessary to view Europe as a whole, an equation which was transferred to Europe's overseas experience. Another stimulus to the development of a comparative approach to European expansion was the fact that the population of US has grown increasingly aware of the fact that not all their roots are European. The teaching of European history has now been incorporated into surveys of many western civilisations, lending the expansion of Europe importance as a tool to link the history of various continents.

This approach has already become part of parcel of publication programs of several history textbook publishers, in the Journal of World History has been established, which already has won a prize.

Does all this indicate that our Institute has outlined itself? Has the concept 'the expansion of Europe' and its meaning lost its scientific basis? Should we accept the fact that 'World History' is the new name of the game or does 'the expansion of Europe' still constitute a field study in its own right?

The answer must be yes - the concept 'expansion and reaction' is limited in time, it covers only developments in Europe, Africa, Asia, and the New World, which are linked to the expansion of Europe. In other words, large periods of the history of the New World are not of interest to the historian of 'expansion and reaction', while they are indeed part of 'World History'.

A second difference between Expansion History and World History is situated in its thematic approach. The history of China and American Indians might encompass a wealth of interesting topics, such as state formation or agricultural systems, which a World Historian would be delighted to use for a comparison with Western agriculture. The expansion historian, however, is mainly interested in Chinese or American formation or agricultural or state formation and agriculture in Europe for that matter - in so far as these institutions were affected by the expansion of Europe.

So, if World History and History of Expansion and Reaction are to remain separate entities, which new developments can we indicate as promising avenues for future research? As far as the Atlantic region is concerned, I would propose three topics: a demographical, a cultural, and an economic one.

Let me start with the recent developments in demography. In the past we wrongly assumed that all men (and women) were born equal and would react similarly to disease, malnutrition, droughts and relocation. The study of European expansion has refined this concept. Europeans reacted differently to certain diseases than the Americans or Africans. The best way of testing this issue is by studying two ethnic groups, who moved or were relocated to the same new environment. We have discovered that Europeans died much more rapidly in the tropical parts of the New World than they did at home, but that Europeans died even at a greater rate in the tropical parts of Africa. By the same token we have discovered that Africans and Europeans died less frequently in the non-tropical parts of the New World as well as in South Africa, Australia, and New Zealand.

Plants and Seed Imperialism

There is still much to gain from this domain as we now have come to terms with the idea that the expansion of Europe was not made possible only by technological superiority, by economic development or by social causes, but that the fact that the Europeans were biologically speaking better endowed to relocate than were other ethnicities. As in the case of the 'plants and seeds imperialism', it would be best if and when we were able to study two different ethnic groups, who travelled to the same environment under the same conditions to the same overseas destination and who developed in different ways, once these two groups had arrived. This type of research, again, goes against the post-WW II assumption that everybody is equal, the US and Israel have been confronted by the effects of the cultural differences between their immigrants, and Europe seems to be standing on the threshold of becoming interested in this problem. In view of that, the experience of the various migrant groups within the expansion of Europe can be used to study these differences and their effects. In fact, next year our Institute hopes to submit a research proposal in order to explain the demographic and cultural differences between migrant labourers from China and Java.

The last topic, which I would like to address is that of unequal economic growth. Again a topic that seems to attract considerable attention today in view of the important differences in economic prospects between the various regions in Europe and in Asia and Africa. During the first phase of the expansion of Europe we can provide a perfect example of such contrasting results between regions by discussing the disparities between the first and the second Atlantic system. The first Iberian system had almost the same dimensions as that of northwestern Europe, it had trade settlements, plantation colonies, and settlement colonies. Domestically, on the eve of the period of the expansion of Spain, Spain and Portugal did not deviate significantly from the countries in northwestern Europe; in fact, around 1800 Spain and Portugal may have been able to claim their European neighbours in economic development.

As we all know the economic, technological, cultural, and demographic development within the two Atlantic systems differed very differently. On both sides of the Atlantic the Iberian system showed much slower growth than did the first Atlantic system. That was due to the fact that we were able to study two different ethnic groups, who travelled to the same environment under the same conditions to the same overseas destination and who developed in different ways, once these two groups had arrived. This type of research, again, goes against the post-WW II assumption that everybody is equal, the US and Israel have been confronted by the effects of the cultural differences between their immigrants, and Europe seems to be standing on the threshold of becoming interested in this problem. In view of that, the experience of the various migrant groups within the expansion of Europe can be used to study these differences and their effects. In fact, next year our Institute hopes to submit a research proposal in order to explain the demographic and cultural differences between migrant labourers from China and Java.
School of Asian Studies, Sydney

By Peter Worsley

At the present time the School consists of the departments of Chinese Studies, Japanese and Korean Studies, Indian Sub-Continental Studies and Southeast Asian Studies. Teaching and research on Asian countries also takes place at the University of Sydney in a number of other departments in the Faculty of Arts, the Faculty of Economics, the Faculty of Science and in the degree programmes of The Faculty of Engineering, the Faculty of Agricultural Science, the Graduate School of Business, and the Faculty of Education. The university established the Research School for Asia and the Pacific in the 1980s to liaise with the business community investing in and trading with Asian countries.

The University of Sydney is Australia's oldest university, established by an Act of Parliament in 1850. The teaching of Japanese began there in 1927, and is the oldest such course in Australia. In 1958 a Chair of Oriental Studies was established. Japanese was taught at Sydney until the Second World War. Following a break of ten years, the teaching of Japanese was resumed in the 1970s and the Department of Oriental Studies was established which also acts as part of its task the teaching of Chinese. At the same time a Department of Indonesian and Malay was established. This department together with the departments at the Australian National University and the University of Melbourne, were the first departments of Indonesian and Malay studies to be established in Australia, and were the result of the initiative of the Commonwealth Government which directly financed them in their early years.

In 1954 the School had some 30 permanent academic and administrative staff and provided courses for 200 undergraduate students. 34 postgraduate students enrolled in master's programmes and supervised the research of 25 postgraduates. The School's graduates currently hold approximately 35 academic positions (including five full professorships) in Australian and overseas tertiary institutions and significant numbers of graduates are currently employed in government, education, trade and business organisations.

Cultural mix
There is a considerable cultural mix amongst the School's student body which varies between the different departments in the school—from a situation of few background speakers of Indonesian and Thai in Southeast Asian Studies to a predominance of background speakers of Chinese in Chinese and Korean Studies, and a complex mix in the case of Japanese. This is an exciting if challenging learning and teaching environment. Staff, supported by the School's newly established Teaching Committee, are designing strategies to address this situation. In language courses, for example, students are streamed through different courses which assume different levels of language proficiency. In cultural studies courses, which are taught in English, teaching and learning strategies are being developed to address English language problems amongst students and provide better for the needs of students with Asian backgrounds whose perspectives on Asia are different from those of fellow students and the scholars who teach them and whose grounding is primarily in the Western intellectual tradition.

The School is able to offer postgraduate courses in the areas of China, Korea, India, and whose grounding is primarily in 'the Western intellectual tradition'. As elsewhere in Australian universities, the School is involved in the development of criteria to assess the outcomes of student performance on graduation. Criteria are required which describe the relationship between students' language proficiency and cultural knowledge and the levels proficiency and knowledge they require to function adequately in employment. This process shall also involve comparison with similar programmes in other universities in Australia and abroad.

The School's undergraduate courses provide for up to three years of study for a Pass degree and four for an Honours degree. The programme provides the opportunity for students to learn one of the seven Asian languages. These are Chinese, Hindi-Urdu, Indonesian, Japanese, Korean, Sanskrit, and Thai. Students receive instruction in practical communication skills in the language of their choice and, integrated with this, take cultural studies courses which range across a number of disciplines which include cultural and social history, linguistics, literature, philosophy, politics, the visual and performing arts, and religion. In addition to these integrated language and cultural studies courses, the School also participates in a course programme in Asian Studies designed to provide the opportunity for the comparative study of the historical, cultural, political and religious aspects of Asian societies. This programme is supported by the departments of Economic History and Government and Public Administration, whose primary location is in the Faculty of Economics, and the departments of Fine Arts, History, Music, Performance Studies and the School of Asian Studies in the Faculty of Arts. The School shares staffing appointments with the departments of Fine Arts, Performance Studies, and Religious Studies.

Provision for in-country training has for twenty years been provided for students of Indonesian and Malay studies through an agreement with Saya Wacana University in Indonesia. In 1966 a Diploma in Indonesian and Malay studies and the availability of Faculty funds for students studying abroad allowed students of Indonesian in the School to take advantage of courses offered in Indonesian universities by the new Australian Consortium for In-Country Indonesian Studies. Less formal provision for programmes of study abroad are also available for students of the School studying other languages within the provisions of agreements between the University of Sydney and universities in a number of Asian countries - Waseda, Hosei, Kwansei Gakuin, and Tokyo Metropolitan universities in Japan, National and Yonsei universities in Korea - and the School is currently pursuing arrangements for the formal provision of study abroad programmes for students of Chinese, Japanese, Korean, and Thai.

Research
The School provides a number of postgraduate master's programmes. Apart from the programmes of Chinese, Japanese, Korean, and Indonesian and Malay cultural studies special programmes in Chinese Translating and Interpreting and in Applied Japanese for Business Purposes are currently available to students. Staff of the Department of Southeast Asian Studies also participate in the programme of the Master of International Relations, the School is therefore able to offer postgraduate research supervision in the areas of China, Korea, India, and Southeast Asia in the fields of security studies, history, geopolitics, religion, and the visual and performing arts. It is in these areas that academic staff conduct their research.

The areas of research of particular strength in the School are in, Chinese and Japanese Studies, Chinese literature, history and thought, particularly literature in the Wei-Jin period (AD 220-316); literature and history of the Song dynasty (960-1279); Buddhist and Taoist studies; Chinese women writers and the social history of Chinese women; 20th century Asian women's studies; and literature.

In Japanese Studies staff research is concentrated in the areas of classical and modern literature, modern and contemporary history, and the study of ancient history, and the art and architecture of Japan and Indonesia; and whose grounding is primarily in 'the Western intellectual tradition'. As elsewhere in Australian universities, the School is involved in the development of criteria to assess the outcomes of student performance on graduation. Criteria are required which describe the relationship between students' language proficiency and cultural knowledge and the levels proficiency and knowledge they require to function adequately in employment. This process shall also involve comparison with similar programmes in other universities in Australia and abroad.

Members of staff have also been responsible for the publication of language textbooks for Chinese, Japanese, Indonesian, and Thai, some of which have been widely used in Australian schools and universities and some of which are marketed in Europe and the United States of America.
Dutch Alumni Associations in Asia

In the last forty years, more than 60,000 foreign academics, of whom 36,000 came from Asian countries, have studied in the Netherlands. Maintaining a good relationship with these former students (alumni) is of great cultural and economic importance. A fact which the Dutch government has realized only very recently. The reassessment memorandum of Minister Pronk of Development Cooperation provided money to breathe new life into the Dutch Alumni Associations abroad.

A Netherlands expert in this field is The Hague lawyer Evert Jongens, who is known in Asia as Mr. Alumni.

By Ad van Schalk

The Hakluyt Society

The Hakluyt Society was founded in 1846 and named in honour of the greatest English editor of travel writings, Richard Hakluyt the younger, 1552-1616. The Society has for its object the advancement of geographical science and discovery. The current subscription is £25, payable on January 1 of each year. Members of the Society are entitled to receive free of charge all volumes, other than those in the Extra Series, of the Hakluyt Society publications, and to purchase earlier volumes, Extra Series volumes, and additional copies of current volumes at specially reduced prices.

Further details of the Society, including a list of publications in print, are available from:

The Administrative Assistant
The Hakluyt Society
Or The Map Library
The British Library
Great Russell Street
London WC1B 3DG
England
Tel: +44-1-636-788181
Fax: +44-1-636-788181

The Hakluyt Society is very closely associated with the Hakluyt Press, a small-scale development project. These include a sewing school for unemployed girls, at houses to rehouse those demolished in a slum clearance, books for the library, the building of two community centres, support for two orphanages, and the repair of the sewage system which dates from the VOC period, all of which give that turning meaning.

Revalorization

The associations of former students are dormant at the moment. Minister Pronk of Development Cooperation wants to pump new life into them. Countries such as England, Germany, and France, not to mention Japan, have long since grasped the value of this sort of after-care. Mr. Jongens is the first to admit that it is difficult to estimate the effects of all these associations. Despite this he is unalteringly convinced that relations with former students will eventually prove productive. It is not for nothing that other countries invest large sums in this. An article in the influential weekly The Economist mentions that by the year 2000 roughly some 100,000 students will have studied in Japan. Japan sees contacts with former students as an important element of its commercial empire. Japanese interest goes so deep that former students who promote Japan once they have returned to their own countries are surprised the day after such a promotion by finding a large floral tribute on their doorstep.

In Germany where the Carl Duesberg Institute alone has a budget of 5.6 million Deutsch Marks available for 1996, it has been the system that the Netherlands has been particularly parsimonious. This reminds him of an English saying: "The Dutch are giving too little and asking too much."
International Relations and Security in Pacific Asia

The Workshop on International Relations and Security in Pacific Asia, April 2-3, 1996, was held at The Netherlands Institute for International Relations 'Clingendael' in The Hague, and organized by the Joint Research Group Pacific Asia: Developing Interfaces at The Netherlands Institute for Advanced Study (NIAS), Wassenaar.

The workshop received generous support from the Netherlands Institute for International Relations and was also privileged to receive financial support from the IDS, permitting us to invite two outstanding Japanese scholars to attend the workshop.

The main emphasis of the workshop was on providing ample opportunity for discussion, nine of the roughly thirty participants from Europe and Asia started off the discussions by presenting a succinct, five-minute statement of major issues, of which one page summaries had been circulated before the workshop. During the first day the following areas received particular attention: the relevance of European models of conflict resolution in Pacific Asia and on the Korean Peninsula; the particular importance of maritime security; and prospects for aseanization in Southeast Asia. The second day focused on the role of outside powers, particularly the United States as the leading maritime power, and Russia as a Eurasian continental power, as well as Europe's growing dependence on East Asia. During the discussion there was also repeated reference to the role of domestic politics as a factor in international relations.

Core members of the joint research group Pacific Asia: Developing Interfaces are T. Akiyama (Long-Term Credit Bank of Japan, Tokyo), Dr. J.P.M. Gervers (Erasmus University, Rotterdam), Dr. L.M. van der Mey, Prof. K.W. Radtke (both of Leiden University), and Prof. J. Stam (Erasmus University). The workshop was held on May 13 and 14, 1996 on the premises of NIAS in Wassenaar and was convened by Dr J. Groeneveld and Professor J.A. Stam.

As part of a research endeavour of the Royal Netherlands Academy of Sciences, the Netherlands Institute for Advanced Studies (NIAS) and the International Institute for Asian Studies (IIAS), the Workshop on International Relations and Security in Pacific Asia was held on May 13 and 14, 1996 in Wassenaar and was convened by Dr J. Groeneveld and Professor J.A. Stam.

Asian Business Systems and Enterprise Strategies

As part of a research endeavour of the Royal Netherlands Academy of Sciences, the Netherlands Institute for Advanced Studies (NIAS) and the International Institute for Asian Studies (IIAS), the Workshop on International Relations and Security in Pacific Asia was held on May 13 and 14, 1996 in Wassenaar and was convened by Dr J. Groeneveld and Professor J.A. Stam.

The workshop was held on May 2-3, 1996 at The Netherlands Institute for International Relations 'Clingendael' in The Hague, and organized by the Joint Research Group Pacific Asia: Developing Interfaces at The Netherlands Institute for Advanced Study (NIAS), Wassenaar.

The workshop received the impacts of structural changes in (South)East Asia on European developments for Europe. The future prosperity of Europe depends on East Asia to a mounting degree. While economic fundamentals in East Asia are robust and dynamic, in contrast to the ailing situation in Europe, the geopolitics are fragile, indeed potentially explosive. Europe must become more interested and involved in East Asian security affairs, not out of altruism, but for obvious reasons. The recent meeting of European and Asian leaders in Bangkok (the ASEM meeting) was one step in the right direction.

The activities of this workshop, as well as that of a second one held in May on 'Asian Business Systems and Enterprise Strategies', also contributed to the preparation of a book on 'Dynamics in Pacific Asia' which the NIAS research group hopes to publish by the beginning of 1997.

Twelve-eight participants, scholars, experts and practitioners from Europe and Asia attended the two-day workshop. The number of speakers was limited and they were invited to introduce their research shortly so as to allow extensive discussion with the other participants. All speakers presented current research. Starting with an analysis of facts, figures and trends in trade and investment flows in Pacific Asia (von Kirchbach, I.F.T., WTO, Geneva) we continued with a characterization of the Asian Business Systems, in particular the Japanese keiretsu and kigyo shudan (Odagiri, Tsukuba University, Japan). An international comparative perspective was introduced into the discussion by looking at business systems around the world as structures (networks) of power and bargaining (Krugtik and Van Tulder, Erasmus University, Rotterdam). The first day discussions were closed with a challenging analysis of the dynamics and future of business systems in Asia. The second day started with an insider report of APEC (and its latest developments) as a platform for regional integration and facilitation of economic development. The great diversity of interests and the different levels of development in the region affect the regional cooperation under the aegis of APEC. Dr van der Mey echoed the emphasis on the role of local players already noticed in the case of the two Koreas.

Land bridge

The next day placed [South]East Asia in the context of the global international environment. Gioia Marini and Dr J. Rood (Clingendael) argued that if Europe were to lose precedence, this would not be primarily because of the rise of Asia, but because of the changing position of the US itself in the international system. Yamazawa Ippei emphasized the unique modality of APEC, while remaining consistent to GATT/WTO principles. Returning once more to the issue of 'good governance', Mr Akiyama referred to Singapore's image as 'teacher of the region'.

The Workshop on International Relations and Security in Pacific Asia was held on May 13 and 14, 1996 in Wassenaar. The workshop was convened by Dr J. Groeneveld and Professor J.A. Stam.

The workshop was facilitated by the generous sponsorship of the International Institute for Asian Studies (IIAS), the Netherlands Institute for Advanced Studies in Humanities and Social Sciences (NIAS) and the Rotterdam Institute for Modern Asian Studies (RIMAS). The workshop was evaluated as very productive. Boundaries between disciplines and sub disciplines were challenged and research results from both the political sciences and economics domain proved to be contributive to new insights. It was generally understood that economic research on Asia in Europe is well under way. In terms of quality as well as direction. Both the format and the venue of the workshop were very much appreciated. The results of the workshop will be published in one volume together with the results of the political science and security workshop held at Clingendael (see report on this page). The provisional title of the book is: Dynamics in Pacific Asia. Conflict, Competition, and Cooperation - Opportunities for Europe.
Once again Leiden University true to its old academic tradition of Islamic Studies became the cynosure of scholars when it hosted the First International Conference on Islam and the 21st Century. The conference was organized by the Indonesian-Netherlands Cooperation in Islamic Studies (INIS) and was conceived in Indonesia during an academic meeting (1994) between Hon. Dr. H. Tarmizi Taher, Minister of Religious Affairs and Prof. W.A.L. Stokhof, the Dutch Programme Director of INIS in Leiden University.

The opening plenary session was chaired by Prof. L. Leenouwer, Vice-Chancellor (Recto Magnificus) of Leiden University in the auditorium of the main university building. In his inaugural speech he welcomed the national and international scholars and emphasized the need for scientific deliberations in which mutual trust in the sphere of tolerance would enrich not only the scientific discussions but also attempts to conceptualize the theoretical framework of Islamic Studies. The second speaker was Hon. Minister of Religious Affairs of Indonesia, Dr. H. Tarmizi Taher, who stressed the importance of cooperation in Islamic Studies on a global scale and emphasized the role of Leiden University in this. From the western part of the Muslim world the Hon. Minister of Religious Affairs of Morocco, Mr. Abdelkabir el Alousi M'Daghir, spoke in Arabic and stressed the need to have academic meetings for understanding the universal elements of Islam. An English translation was provided for those who could not understand Arabic. The next speaker was Dr. P.A.J. Tindemans, representing the Dutch Minister of Education, Culture, and Sciences, the Hon. Dr. J. Biezen. In his address he reminded the audience that Islam is the second religion in the Netherlands and the study of Islam is inevitable for any smooth integration process of the Dutch Muslims into the Dutch society. Islam is not only a religion, it is also a social system. Empirical research is necessary to correct the sensational, biased image of Islam which is often reflected in public opinion and in media. He expressed his wish that a day would come when Leiden University would develop into a centre of Islamic Studies.

Education will bring knowledge and community together. Finally the keynote address was delivered by Prof. Riffat Hassan, University of Louisville, Kentucky, USA. In her speech she raised the topic "What does it mean to be a Muslim in 21st century?" Admitting Quranic arguments she argued that being a Muslim does not mean to be a conservative and a fanatic person. She characterized the Quranic message as the Magna Charta of human freedom, constantly concerned with the fundamental rights of human beings beyond the so-called barriers of traditionalism, political or economic authoritarianism, tribalism, racism, slavery, sexism, and class boundary. To cope with the modern era specially the non-Muslim countries will need ijthad (independent interpretation of the classic Islamic literature). By quoting the philosopher and poet Iqbal, she justified the reinterpretation of legal principles of Islam in the light of experiences of the people and the ways with which their life styles are changed. Prof. Hassan's speech attracted a lively discussion and raised many issues, such as, the guiding rules and the Qaradgani interpretations, the ultimate authority in Islam, the unity and the diversity of cultures in Islam, linguistic and philosophical inconsistencies, the understanding of Quran, Hadith, tafsir, qiyas, and so forth. Prof. Leenouwer rightly reminded the audience that the lively discussions raised by the keynote speech had been a good start for the conference which would offered promise for the enrichment of the intellectual debate in the days ahead.

Regional Identity

In the afternoon the conference started in earnest. There were two types of papers, those based on empirical research on certain areas and the general philosophical-cum-theological conceptual discussions. The deliberations attempted to determine a global trend in Islamic research and compared the facts with other findings. Since the papers were many, the conference was divided into three parallel sessions on globalization, development, and education, arranged by Dr. D. Douven (INIS).

The most remarkable findings were those which were based on area studies specially from the non-Muslim countries including those in Europe and the Western hemisphere. The paper of Prof. Van Koningsveld (whose illness prevented him from attending but whose paper was distributed), by taking the Netherlands as his example explained that the position of the Dutch Muslims is beyond the traditional notions of Dar-ul-Islam and Dar-ul-Harb because they are the settled, neutralized citizens of a secular state and participate in the Dutch political apparatus, serve in the army, and accept the Dutch family law. However, the source of their unity has been the classical notion of Islam, Al Ummah Islamiyya (the community of Islam) has also been the case in Egypt, Brunei (Talib), Malaysia (Syed Hassan), and Indonesia. The practice of Islam outside the Middle East is not the same and local, regional, cultural, and religious elements are often incorporated in it. This is evident in the case studies of the Cape Muslims (Hasson and Velour), Caribbean Muslims (Gautam), Thai Muslims (Yunus), Central Asian and Chinese Muslims (Naumkin, Heberer and Gladney), Filipino Muslims (Mastura, Jundam) and many other countries where the followers of Islam had either emigrated and settled or been converted. In the due course, the setting up of a plural society has consciously incorporated local elements of the local tradition into the Normative or High or Great Tradition (Gautam, Taufiq Abdullah and Fali-Aansari). Since the local forms of regional Little Tradition in a plural society are more or less incorporated into the Great Tradition of Islam this has required that the validity of Islam in terms of Islamic norms be proven. The outcome is the creation of a different form of ijtha which has been responsible for identifying the Muslims in terms of regional identities. These regional identities of Islam are legitimized and have created a different picture in the Central Asian countries (Harris, Heberer and Gladney), Turkey, Europe, Canada, and the United States (Hassan, Fiedler). Sometimes the character of the plural society has motivated the rise of revival movements urging reformation or has reverted to the fundamental classic roots (Armi, Abdillah, Malik, Luish, and Fali-Aansari). With the disintegration of the community block a new social order is emerging in which the Islamic fire is either just being set alight or has already assumed the proportions of a forest fire. It could be claimed that on the eve of 21st century there has been a resurgence of Islamic movements which are trying to preserve the Islamic identity and developing some sort of relations, either hostile or friendly, with the non-Islamic world. These movements are labelled fundamentalist-cum-traditionalist, moderates-cum-reforers, and the democratic-cum-secularists. The influence of Westernization and industrialization has meant that the identity of Muslims...
Health in the City

The second conference of the International Network for the History of Public Health (INHPH) and the annual conference of the Society for the Social History of Medicine (SSHM) will be a joint meeting held in Liverpool from Thursday 4 to Sunday 7 September 1997.

CALL FOR PAPERS

This meeting will explore the history of urban public health from its origins to the present day by addressing a variety of key themes which are reflected in the sessions listed below. It coincides with a major new exhibition at the Merseyside Maritime Museum which looks at the history of public health on the 19th century (the anniversaries of the appointment of Dr William Henry Duncan in Liverpool as Britain’s first Medical Officer of Health).

SESSIONS

Sessions include:

- The urban/rural divide changing patterns of demography and public health. This session addresses geographic variations in an interdisciplinary perspective.
- In the beginning was the dirt and disease... - origins of urban public health. This session focuses on pre-19th century public health initiatives in a variety of locations.
- Moving people, moving disease. This session aims to discuss such issues as port health, ethnicity, the lodging-house culture.

A Bio-bibliographic Dictionary of Soviet/Russian Orientalists

A bio-bibliographic dictionary of Soviet/Russian orientalists (hereafter, BD), compiled by S.D. Miliband, is a new, revised, and considerably enlarged version of the first, one-volume edition of 1975. The BD comprises information (personalia) about more than 3,000 orientalists whose scientific career fell, either totally or partly, within the period from the foundation of Soviet Russia in 1917 and thereafter, i.e. to be called the Soviet Union.

By Leonid Malkov

Each of personalia includes the following information: date of birth; scientific degrees and titles awarded; affiliation; participation in international congresses; and a short bibliography of scientific works, more specifically, of those related to Asian or African studies.

There is no reference work comparable to the BD in terms of the sheer volume of data and completeness of the bibliography. Some criticism addressed to the first edition has been heeded, so that a number of shortcomings have been removed. One of the important and very positive achievements of the BD is that finally information about emigrant Russian scientists is included, a subject which was of course taboo before Perestroika.

This is also unique because of the information it contains about Oriental Studies outside the two main Russian centers of Humanities in Moscow and St. Petersburg. It has data on orientalists in Siberia, in the Transcaucasian (Armenia, Azerbaijan, Georgia) and Central Asian (Uzbekistan, Kazakhstan, etc.) republics, which are usually very difficult to obtain.

There are some annoying mistakes and omissions, but an index, an elucidation will notice the absence of personalia about R.Ognibene and A.Fishkin. These lacunae are easy to fill, however, and they do not diminish in any way the importance of the BD. It is remarkable to consider that this work, which would be no easy task even for a large team, is prepared by S.D.Miliband on her own, without the assistance of any supporting staff.

It is worth mentioning that the BD is a free of particularity, which is not a satisfactory characteristic of official Soviet editions of such a kind, where personalia of bureaucratic staff of the Academic Institutes often predominated, namely of persons of whom some are authors of but a few political and ideological pamphlets, rather than of scientific works proper, while the information about "interlll" scholars ranking low in the official Soviet hierarchy was quite scarce. In the BD we find personalia of both eminent academicians and professors alongside those of young researchers. Times have changed, and we now have a reference work which represents Oriental Studies in the Soviet Union and CIS in a more impartial and exhaustive way than any reference work has done before.

By S.D. Miliband

A unique Spanish guidebook with practical information about Asia

Oriéntate en Oriente

Two years of research in Asia and Europe have led to the publication in Spain this Spring of the guidebook Oriéntate en Oriente. This is the first comprehensive assessment in Europe of all kinds of sources of international and Asia-related information.

Contents

Oriéntate en Oriente is divided into 18 sections. It begins with the possibilities to study Asian languages in the world, Spain has only in the past few years stressed its external economic, cultural and political dimension. To this end, a number of academic institutions have started to offer in their curricula some courses or seminars on Asia. But it has been the decisive impulsion of Florentino Rodao which has made the Universidad Complutense de Madrid the only university in Spain to offer programmes on Asia. The guide continues with information on how to do research in Japan will also be useful to those going to Asia on their own. It presents travel guidebooks, tourist information centres and travel agencies specialized in Asia. And the reader will find information on homestay programmes in Japan and China as well as details on other firing arrangements in Japan.

Vacancies

The Department of Religious Studies at Florida International University announces a Faculty Opening

for someone whose area of specialization is in psychology and religion, anthropology of religion, or other social scientific approach to the field. The successful candidate will also have a cultural area expertise: i.e., East Asia, Southeast Asia, Africa or Afro-Caribbean or African-American, Native American or other indigenous religion.

We require scholarly achievement, promise, demonstrating teaching excellence, and the ability to offer thematic courses (such as comparative mysticisms) and one section each semester of our writing-intensive, introductory religion course.

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Send letter of application, dossier, and list of courses taught to: Professor James E. Fuchsinger, Chair, Search and Review Committee, Department of Religious Studies, Florida International University, Miami Fl 33199, USA.

Send applications and materials in Spanish to: César de Prado Yepes, University of Padua, Dottorato di ricerca in studi cinesi e asiatici, Via dei Roccettini 9, 35137 Padova, Italy.

For more information please contact:

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**INTERNATIONAL CONFERENCE PROGRAMME**

**1996**

**6-8 September**

Oslo, Norway
The ‘House’ in Southeast Asia: a changing social, economic, and political domain
Stephen Sparks (doctoral fellow), Dept. and Museum for Social Anthropology, University of Oslo, Frederiksgt. n. 16-14, Oslo, Norway, tel: +47-22-419001, fax: +47-22-419018

**10-12 September**

Beijing, P.R. China
Chinese Business Connections in Global and Comparative Perspective
Dr. Borge Bakken, Nordic Institute of Asian Studies, Lillelade 31, 2100 Copenhagen S, Denmark, fax: +47-33-258357

**12-13 September**

Leiden, The Netherlands
Pilgrimage in Tibet
Dr. Alex McKay, IIAS, tel: +31-71-5272227, fax: +31-71-5274562, e-mail: IAS@ullet.LeidenUniv.nl

**12-13 September**

Leiden, The Netherlands
New Directions in the History of Chinese Women, 2060-2000 A.D.
Dr. H. Zurndorfer, University of Leiden, Sinologisch Institute, Leiden, fax: +31-71-5275254

**15-20 September**

Tashkent, Uzbekistan
Timur and the Timurids
Dierkoms Yagmandarzadeh, Institute of Oriental Studies, PO Box 1, Khbiba Abdalullah, 81100 Tashkent, Uzbekistan, tel: +99-87-2834910

**24-28 September**

Antananarivo, Madagascar
The Abolition of Slavery to Madagascar
M. Ignace Rakoto, B.P. 564, 111-12-13-14 September

**30-1 August**

Oslo, Norway
The ‘House’ in Southeast Asia: a changing social, economic, and political domain
Stephen Sparks (doctoral fellow), Dept. and Museum for Social Anthropology, University of Oslo, Frederiksgt. n. 16-14, Oslo, Norway, tel: +47-22-419001, fax: +47-22-419018

**1-4 October**

Sankt Augustin (Bonn), Germany
Fachgespräch der Chinesistik and Fachgespräch der Chinesistik
Dr. Peter Kopfer, Fachverband Chinesistik, Pforfach 1421, D-76174 Germersheim, Germany, fax: +49-7224-90429

**3-6 October**

Madison, Wisconsin, USA
Workshop on General Asian Studies
Prof. Uli Schlimmiglo, Dept. of Slavic Languages, 141 Van Hise Hall, 1222 Linden Drive, University of Wisconsin, Madison WI 53706, USA, tel: +1-608-2625212, fax: +1-608-2652134, e-mail: uchsmil@mcw.wisc.edu

**9-12 October**

Oslo, Norway
The Sixth International Conference on Sino-Tibetan Languages and Linguistics
George von Driem, tel: +31-71-5272227, fax: +31-71-5274562, e-mail: IAS@ullet.LeidenUniv.nl

**10-13 October**

Noordwijkerhout, The Netherlands
XXI International Conference on Sino-Tibetan Languages and Linguistics
Japan Center for Japanese Studies Conference, Japan Center, the University of Wisconsin, Wannemahlerstrasse 15, 80816 Munich, Germany, tel: +49-89-2110630, fax: +49-89-21116011

**14-17 October**

Chiang Mai, Thailand
The Sixth International Conference on Thai Studies
Dr. T. Sithichai, tel: +66-53-215-1859, e-mail: Chennaiyu@ullet.LeidenUniv.nl

**18-21 October**

Tokyo, Japan
The Sixth International Conference on Thai Studies
Dr. T. Sithichai, tel: +66-53-215-1859, e-mail: Chennaiyu@ullet.LeidenUniv.nl

**22-25 October**

Berkeley, California
American Association for the Advancement of Science, 1533 H Street NW, Washington DC 20005, USA, e-mail: ekirk@aaas.org

**26-29 October**

Montreal, Canada
The Sixth International Conference on Thai Studies
Dr. T. Sithichai, tel: +66-53-215-1859, e-mail: Chennaiyu@ullet.LeidenUniv.nl
Soviet Russia’s Policy towards Mongolia 1919–1924

The history of the relations between Russia, Mongolia, and China from 1920 to 1924 appears to have been a minutely researched subject in traditional Soviet and Mongolian historiography. However, while acknowledging the considerable contribution of researchers to the study of this issue, one cannot help noticing a somewhat embroi­dered and formalized assessment of the key events of the period that recurred in papers written over the 1960s and 1980s, which was only to be expected, given the general ideologization of history at the time. It is still not clear how policies towards China evolved in the Soviet Union and Mongolia and what the true reasons were behind the deci­sions taken by the Soviet leadership at the time. It is also unclear what Mongolia was to Moscow in these troubled years: was it a small coin changing hands in Soviet-Chinese relations or a proper party in the triangle, with its own approach to various problems?

By Sergei Luzinain

Tt he earliest premeditated steps taken by the Soviet government with regard to Mongolia go back to the time of the Civil War. In July 1919, the government made public its appeal of Soviet Russia to the government of Autonomous Mongolia and the Mongolian people, which listed the general principles of Soviet policy in the East. This policy included the abrogation of treaties, agreements, and concessions of tsarist Russia in Mongolia. The appeal did not reach Urga until 1920 and there was virtually no response to it.

The actual policy Soviet Russia pursued in Mongolia focused on revolutionary work within the framework of the underground activity of the Mongolian-Tibetan branch of the Communist International (Comintern) set up in Tientsin in 1920. The Irkutsk section of the Comintern focused not only on Mongolia; its ‘Oriental Peoples Section’, that included the various branches, was the chief centre of ‘revolutionary diplomacy’ for the neighbouring countries of the Far East. The section was supposed to train and organise communist groups and parties in China, Mongolia, Japan, and Korea. Its task was to stimulate and support all that could be subsumed under the heading of ‘export of the revolution’ to the East.

December 1920 the key item on the agenda of the section’s meeting was the problem of setting up a united national front in Mongolia to fight Chinese imperialism. The patriotic activities of the White Russian Baron Von Ungern-Sternberg in Mongolia subsequently expelled the Chinese from Mongolia in February 1921. This victory made the Comintern task more urgent and more concrete. The capture of Mongolia by Ungern jeopardizes the revolutionary base of the Comintern and Soviet Russia. Japan is building up the maritime provinces, Manchuria and Mongolia, into a kind of black buffer zone. The current mission of the Comintern and Soviet Russia is to demolish this buffer, or at least its Mongolian segment. In political terms the Comintern’s task was simplified as the restraining Chinese factor had been pushed to the background and the cause of liberating Mongolia was beginning to assume the nature of an effort to destroy a ‘class enemy’, and at the same time to eliminate the dangerous bridgehead in Mongolia that was a threat to the Siberian borders.

The Mongolian Revolution

So on June 1921, a Soviet expeditionary corps joined Sukhebator’s Mongolian army and marched on Urga. In July they entered the city without meeting any resistance; Ungern-Sternberg had already fled the city. The provisional revolutionary government, established at the Siberian town of Khakhta in 1920, was installed. Immediately upon the completion of the operation, the events were assessed by one of the Mongolian ‘revolution makers’, R.Z. Sulusizuiskii. He wrote in a letter: We have made a certain number of friends among the Mongolian masses who consider the cause of their unification and even a part of their existence with Soviet Russia. We have provided ourselves with an ally who will cover the most vulnerable sections of our 1,500 kilometer long border (...). We’re already getting a chance to instigate peaceful economic relations with Mongolia. Not all comments were as favourable. One of the more prominent Soviet diplomats, A.A. Isel’tz, visiting China in 1922, wrote a letter to the Soviet leaders in Moscow. He argued that Mongolia’s sovietization was not the result of any well-considered and organized plan.

The Mongolian revolution of 1921 was in fact a combination of two opposing phenomena. On one hand, there was the traditional desire of the Mongols for sovereignty and independence based on the dual foundation of pan-Mongolist ideas and anti-Chinese feelings. This was counterbalanced by the influence from outside by Soviet Russia and the Comintern that saw Mongolia as a major target for their revolutionary policies within the general global revolutionary strategy in the East.

The official status of Outer Mongolia was still unclear. The position of Outer Mongolia in Soviet-Chinese relations fuelled a great deal of political debate among the Soviet leadership about continued support for the Mongolian government and the conclusion of an agreement with it. From the viewpoint of geopolitical and revolutionary goals, Soviet Russia had an urgent need to consolidate the results of the 1921 revolution by giving official recognition of the people’s power in Mongolia. However, diplomatic objectives pursued by the people’s Commissariat for Foreign Affairs in China made such an agreement extremely undesirable, as it would have aggravated the already tangled problem of establishing official relations with the Beijing government even more.

After many conferences and debates, a Soviet-Mongolian agreement was at last signed on November 1921. This agreement on the estab
lishing of friendly relations' was the first international act that signalled which the latter had to be content with a subordinate role. Mongolia profited from Soviet Russia's official recognition because it now had independence. The gain on the Soviet side, apart from ideological considerations as support for which was of great importance in view of the grandiose tasks facing the revolutionary movements. This kind of 'revolutionary' cynicism and the trading of the future of 'whole nations and races for a great cause' was nothing extraordinary at the time. Another argument added to this was the special political alignment in China. Sun Yat-sen and his temporary ally, Wu Peifu, both of whom were at the time counted by the Communists, wanted China to be unified and centralized; in their conception there was room for the autonomy of Outer Mongolia. At last Moscow changed its approach and gave up the idea of autonomy for Mongolia. In February 1924 a Soviet representative stated: 'the question of Mongolia is in fact trivial. We consider Mongolia a part of the Chinese Civil. China's sovereignty in Mongolia is something we do not demand'. Still this new diplomatic interpretation of Mongolia's status was not given in a weakening of the Soviet position in Mongolia itself. The proclamation of the Mongolian People's Republic on September 14 ignored all previous agreements and the special political relations in the talks; Russian mediation; and autonomy for Outer Mongolia. The programme of the Chinese and the Russians during the summer of 1924 in Moscow during the Soviet-Mongolian talks. The Soviet leadership was hoping to agree with China on a form for Mongolia that would be acceptable to all parties concerned. They had no desire to yield the ground already given at the Peking Conference. At the same time Russia did not seem to appreciate the gravity of the situation; China sat on all its domestic fields; it had no intention of accepting in principle the Soviet method of dealing with the Mongolian issue. Besides, Paise had Moscow's orders to sign the Sino-Soviet friendship agreement in silence, which was a tactical mistake. The Chinese press and officials steered furiously against the decision to produce the agreement. The government thereby wished to express its vigorous protest and to show that it had learnt from the experience of the past. The conclusion included in the Government of Workers and Peasants and Mongolia shall be recognized by the Chinese Government. In spite of the powerful pressure exerted on him Paik behaved at the bitter end to carry out Moscow's orders, but he failed to bring the mission to a successful conclusion.

In 1922 a new representative arrived in Peking: A. I. Leip. He wrote: 'Mongolia is the most sensitive spot in our China policy.' He argued for the adoption of a different approach against the Mongolian problem. He stated that 'giving up' Mongolia would benefit the revolutionary movements. It was mainly in the interests of the national liberation and the national revolution. The Chinese revolution differs from other countries in that it was bound up with the struggle against the Manchurian-Bolsheviks. The 'demonising', the provincial militants, who were associated with the idea of 'autonomy' in China, supported Sino-Russian autonomy, as in 'Khamnur' in China, may rightfully be considered an interference in their internal affairs but also, which is far worse, as an anti-

revolutionary stand directed against Sun Yat-sen. Ioffe also mentioned the right that the self-determination and separation from China for the Mongol was becoming both 'harmful and unnecessary'. He was aware that the application had to be extremely flexible, permitting changes in the design at any stage to allow for revolutionary stage in the Mongolian problem. He stated that 'giving up' Mongolia would benefit the revolutionary movements.

Very soon it became apparent that of the six candidate packages tested only one would meet all seven requirements. This is 4th Dimension's handling of data retrieval procedures that can be very effectively used in the stocktaking exercises: the total number of files in the collection (e.g. for microfilming purposes), average format (e.g. for storage purposes), maximum and minimum number of folios per volume (for boxing purposes), volume, title, script, and all at the same time, producing finely graded retrieval results. Equally impressive is 4th Dimension's tabulation of data retrieval options provided for the source application. For example, with the present file structure, it is possible to search by author, title, folio number, date, format, and script all at the same time, producing finely graded retrieval results. Equally impressive is 4th Dimension's tabulation of data retrieval options provided for the source application. For example, with the present file structure, it is possible to search by author, title, fo...
On 21 October 1994 in Minsk, the Council of Heads of States of the Commonwealth of Independent States (CIS) adopted a Declaration on the Constitution of the Commonwealth of Independent States. The CIS was established on 21 December 1991 by the leaders of all the former Soviet republics except Ukraine. The CIS is a political and economic community of states that were once part of the Soviet Union.

The CIS was founded to promote cooperation and integration among its member states. It has a number of bilateral and multilateral agreements and organizations, including the Coordination Council of Heads of the Governments of the CIS, the Secretariat of the CIS, and the CIS Council of Ministers, which is the highest body of the CIS.

The CIS has been involved in a number of initiatives, including the creation of a system of collective security, the development of a common economic area, and the establishment of a common market. The CIS has also been involved in the promotion of human rights and the respect for international law.

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The CIS is a regional organization that has become a key player in the post-Soviet space. It has played a significant role in the development of the Commonwealth of Independent States (CIS) and the former Soviet republics.

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Mythos Tibet

An international symposium on 'Mythos Tibet' was held at the Kunstexhibition Wisdom and Compassion. The success of the event was all they hoped for; demilitarized Tibet as understood by Tibetans.

'The audience were drawn by the very images of Tibet which the presentation challenged the validity of purely academic constructions, raising unexpected questions and approaches. At this conference, speakers were not preaching to the converted: academia faced the challenge of interpreting its findings to the outside world. Two papers in particular challenged the audience. Jon Lobsang Rampa, whose books describing his life in Tibet was actually a British plumber, who was never to be in Tibet; his 'facts' were fiction. Lobsang felt it in the task of scholars to question such easy assumptions. He located Rampa's work within Tibetan Buddhism. While Western scholarship rejects such inventions, there are precedents within Tibetan culture for similar charismatic authority, which many scholars deem legitimate. Lobsang's stimulating interpretation received unexpected support from a Tibetan participant, who confessed to having read and enjoyed, [although not believed] all of Rampa's works, while one of the conference organizers admitted that these books had originally stimulated his own interest in Tibet, proving that it the results which matter, not the point of entry.

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Books

The Bibliography of Tibetan Medicine is a remarkable resource for scholars, medical practitioners, and students of the subject. It contains over 1,700 entries, listed alphabetically by author.

The work on Tibetan medicine has spread rapidly in the West during the decades following the Dalai Lama's flight to India in 1959. But the high percentage of references here, their lack of authority, a neurologist at the University of Ulm with extensive experience of Tibet and its frequently asked, and a panel composed of Tibetan participants, from various backgrounds, were united in the conclusion that, while images of Tibet may have been politically useful, 'ordinary existence in the here and now' is the Tibetan's main concern, and Western scholars need to recognize that concern. What the Tibetans want is truth, not image. Much of the final day of the conference was devoted to panel discussions. The 'gap between reality and image' varied in breadth. While some specific myths were rejected, hopefully forever, others will remain fixed in Western minds. One audience member probably spoke for many when he stated that she preferred to keep her idealized images. Yet for all participants, both Tibetans and Tibetans, this was an extremely valuable opportunity to move closer to a realistic understanding of Tibet.

A Bibliography of Tibetan Medicine

Jürgen C. Aschoff

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Dr Alex C. McKay is an affiliated fellow at the IIAS.
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3-5 MAY 1996 GEORGETOWN UNIVERSITY, WASHINGTON DC

Bengal Studies Conference

By Victor A. van Bijlert

The interdisciplinary study of South Asian regions has a long history in the USA. As far as Bengal is concerned, the tradition goes back to the early sixties in Chicago, where scholars like Edward Dimock used to promote multidisciplinary studies of this region. In many ways Bengal is a fascinating region for multidisciplinary analyses. Bengal is no longer a single country or state. Its western part is the Indian state of West Bengal, its eastern part is Bangladesh. What binds both political entities together are the Bengali language and culture and a long shared history. From this perspective Bengal is studied as a historical and cultural entity, straddling two nation-states.

Since the sixties Bengal studies have been key alive by the Bengal Studies Association, a loosely knit group of students and scholars with an interest in Bengal. The association meets every year at a Bengal Studies conference. This year the conference was very ably organized by Prof. Enayetur Rahim and Dr. Henry Schwarz at Georgetown University, Washington DC. The modern, yet attractive, Inter-Cultural Center on the campus was chosen as the venue. Almost anybody who is somebody in Bengal studies in the USA or has a keen interest in Bengal, had come to Washington, with some notable exceptions like David Kopf. Some participants had come all the way from Bangladesh and West Bengal, while only three came from Europe (including myself).

As usual with large conferences, almost all panels were run simultaneously, so that it was necessary to shift between the two halls in order to follow important papers. The panels reflected major fields of interest in Bengal Studies: the Bengal diaspora; community building in Britain and the US; sustainable development in Bengal; identity through Bengal literary canons; Rahendra Nath Tagore; regional issues; innovations in development in Bangladesh; Bengali philosophy and psychology; the Islamic identity in Bengal; folklore; democracy and development; gender studies; tribal science and technology and urban space; management, export and rural banking; sovereignty and international bridge-building.

The panel on the Bengali diaspora had some interesting papers on the creation of Bengali magazines, radio programmes, and the sociology of Bengali food habits in Britain and the US. Ranajit Dasz called about the radio broadcasts in Bengali from the Voice of America. He claimed that, as the media in the South Asian countries themselves are controlled by the government, the Voice of America has a large audience, as it gives news quickly and without bias. Tanzen Murtshid (University of North London) spoke about the assertion of religious identities in Britain and the influence of British minorities’ policies which were creating alienation among minorities. Krishanindu Ray’s (Culinary Institute of America) paper dealt with Bengali immigrants in the US and their Bengali creation as a reaffirmation of Bengal identity. Identity through Bengali literary canons inspired papers by such people as Parveen Elia (Catholic University) and Khwaja Hassan (Allen University) on the state of being-in-between, liminality, and the feeling of being an outsider, respectively, two themes that reflect the problematic of modernity in some contemporary South Asian novels.

Rama Datta’s (Fayetteville State University) paper on the problems of Self dealt with the question how Tagore reconciled the Buddhist view of Self as a bundle of perceptions to the Vedantic view of a universal Self as a spiritual substance without dimensions. The argument that Tagore believed the Self transcends itself in illumination and thus becomes self-less. My own paper dealt with the alleged mystical experiences of Tagore and claimed these significantly influenced his religious poetry and humanistic-religious world-view. Sohini Bhaumik (Pennsylvania State University) discussed Tagore’s interest in Bengali folk-rhymes and their seemingly irrational, dreamlike playfulness. In Tagore’s eyes, these rhymes reflected feminine creativity and spontaneity.

At an energetic round table on how to teach about Bengal across the disciplines many new approaches to teaching in a multi-disciplinary mode were discussed. The participants had brought summaries of their courses on Bengal. The books they prescribe range from literary texts in translation to original primary sources, sociological analyses, to works on economic and political history. Rachel McDermott’s course (Barnard College) is intended to give students a comprehensive view of the Bengal Renaissance. Judith Walsh (State University of New York) teaches convergences of cultures in the nineteenth century, comparing East India with Japan. She is especially interested in the way Bengali urban women outwardly wished to emulate the British. Tim Bryson (Harvard University) teaches on how to construct the ‘Other’ from the perspective of the work of Edward Said, Roland Inden, and the Subaltern Studies. Clinton Seely (University of Chicago) teaches Bengali language and literature; he is especially known for his linguistic study on the Bengali poet Jibanananda Das. Carolyne Wright (Harvard University) - known for her translations of Taslima Nasrin’s poetry into English – teaches Bengali poetry by showing the original in transcription along with a literal translation. She encourages students to make their own poem out this material. As the discussion moved around the theme of translations, it was suggested that many important Bengali texts of the literary canon were not yet available in good translations. A case in point is Bankimchandra’s novel Anandamath.

Islamic identity
A special panel was devoted to the Islamic identity of Bengal. Richard Eaton (University of Arizona) gave the historical background to this panel by developing his moving fresco theory for the Islamization of East Bengal between the fifteenth and the seventeenth centuries. He preferred to see this phenomenon as a complex process of continuous rejection than as a monolithic “lava-flow.” Between the sixteenth and the eighteenth century, Bengal became important because of its rice cultivation. The Sultan of Bengal developed a particularly Bengali style of culture. He called Bengal geographically a cul-de-sac and compared it with the sultanes in the Deccan. The latter were in the centre of the Islamic world, unlike Bengal. In the context of contemporary Bangladeshis politics, Enayetur Rahim (George-town University) spoke on the Islamic fundamentalism of the Jamaat. Rahim argued that Bangladesh nationalism was based on secularism, but there is no clear concept of what secularism means, either in the Islamic world or in the West. Making a controversial statement, Rahim claimed that it is difficult to be Muslim and secular. In this connection he referred to Turkey. In Bangladesh the Jamaat is a violent organization, well-organized, tightly knit and with good access to the masses, unlike other parties. Alamgir Shazuddin (Chattanooga University) spoke on Islamic family law. In Bangladesh an official commission was set up to make recommendations concerning Islamic family law. The majority of the commission consisted of modernists who argued that the law can be interpreted according to the demands of the times. A conservative minority point of view believed that the law is fixed for all time. Whoever tries to interpret it, commits heresy. The recommendations of the commission were subsequently whittled down in a conservative direction. Shirazuddin condemned that Islamic family law in Bangladesh, Pakistan, and India was more conservative than in countries like Syria, Egypt, Tunisia, Kuwait, and Jordan.

The panel on Gender Studies had some notable speakers: Atita Duja (Dhaka University), Roshan Jahan (Women for Women), Jock McLane (Northwestern University), and Carolyne Wright (Harvard University). Duja asserted that although women’s education has opened up opportunities for women in Bangladesh, especially in the better-paid professions, there is still discrimination, abuse, and violence perpetrated against women, for instance at home. Duja emphasized that:

Many important Bengali texts of the literary canon are not yet available in good translations.
more study of the social attitudes toward women is needed. Also, we need more studies on what happens toward women in the market situation.

McLane spoke on male gender and in religious institutions. Jock Hind was discussed the ideas of the feminist Bengali writer, Jashan Jahan discussed the ideas of the feminist Bengali writer, and former freedom-fighter Sirajul Alam Khan began his presentation with a personal note. He had been put in jail by the Bangladesh government in 1992 for his expressed beliefs in regional cooperation between the two Bengals. The government of Bangladesh apparently thought Khan had said he wished to reunite the two Bengals politically, which he had never suggested. The Indian government had also been unhappy with him for the same reasons. What he suggested in his actual paper was that regional economic cooperation could cut across the political boundaries of nation-states. He presented the audience with a map of South Asia and the areas he thought could cooperate viably. Despite his Bangladeshi nationalism he believed modern nation-states would have to work with greater insinuity to regional cooperation. In his paper, Zillur Khan endorsed this view and believed to have seen enough signs in South Asia that politicians and high civil servants were realizing the need for meaningful dialogue and cooperation.

General observation. A regional conference such as this one is a rewarding and important event. Its passionately intellectual and yet friendly ambiance also offered ample opportunity to discuss our respective interests informally with colleagues from elsewhere. This was also possible during the remarkable banquet that was arranged on the evening of the second day of the conference. Prof. Anjum T. Emre (Columbia University) had been invited to give the keynote address in which he stressed the dynamism of modern South Asian countries. Personally I very much benefited from long conversations during and after the conference with Farida Majid, Richard Eaton, Andre Wink (not a participant), and Clinton Seely. Prof. Erya Rahim has promised that the papers will be published soon in Dhaka.
Contemporary Politics and Foreign Relations of Pakistan

About 30 Pakistani, Indian and British South Asians heard 12 specialized presentations on Pakistan at a Workshop in Oxford on Friday, May 17, 1996. The seminar was formally inaugurated by Seyed Wajid Shamsul Hasan, Pakistan's High Commissioner in London and was organized under the auspices of the Qasid-i-Azam Chair at Oxford.

By Iftikhar H. Malik

The participating heads two papers by Dr Ian Talbot (Gower) and Dr Javed Majed (London) in the first session. Dr Majed argued that it is only by reverting to regional histories and political culture notarized by the Raj that Pakistan's political inheritance can be presented in its entirety. Javed Majed, in his paper on Allama Iqbal, the poet-philosopher, contemplated the intertwined issues of nationalism, quam and millat. The discussion following these two presentations dwelt on issues of state formation, Islam and ethnic activism in their Pakistani context.

The second session of the seminar, chaired by Dr David Washbrook, heard presentations by Dr Sarah Ansari (Royal Holloway), Dr David Taylor (London), and myself. After a brief theoretical foreword to the concepts of community and communalism, Dr Ansari concentrated on the political history of Sindhi during the 1940s. In his paper, Dr Taylor deliberated upon the interlinked issues of authority, legitimacy, and consensus which seem to create a plethora of ambiguities and discourses. The role of the state in politicisation of regional identities and its diverse attitudes towards different issues generated an absorbing discussion on both the papers.

Kashmir dispute

The third session of the seminar was devoted to Pakistan foreign relations with reference to the Kashmir dispute and Southwestern Asia. Victoria Schofield (free-lance journalist) analyzed the historical injustices done to Pakistan and Kashmir in 1947 and even since in her paper. She underlined the need for a meaningful dialogue between Indians, Pakistanis, and Kashmiris to resolve the age-old deadlock. My own paper discussed Pakistan's relations with the neighbouring Muslim world. I argued that the dissolution of the Soviet Union and emergence of the Muslim Central Asian Republics caught the Pakistan Foreign Office and the political leadership unaware. There is a greater need for coordination, consensus, and positive initiative on Afghanistan. Similarly, there is a greater need to strengthen bilateral and regional relations with China and Iran without ignoring Pakistan's links with the other Muslim countries such as Saudi Arabia, Turkey, and Malaysia. These two papers generated quite a discussion in view of the situation in Indian-held Kashmir, violence in Afghanistan, and Pakistan's diminished clout in Kabul. It was felt that Islamabad needed to do more homework, and without losing any more time on rhetoric must build up positive strategic plans by cooperating various forces within and outside the country.

The final session of the seminar, chaired by Professor Francis Robinson (Royal Holloway), heard two complementary presentations on British Pakistanis. Dr. Tarig Maudood of the Policy Institute, London, illustrated less-than-satisfactory records of Pakistanis and Bangladeshis in areas like education, jobs, and housing. Dr Yunas Samad (Bradford) informed the participants of his ongoing research on British Pakistanis. Dr. Talbot observed that the debate centered on the invidious distinction between the Sikh and 'official' in the performing arts. Several speakers pointed out interactions, borrowings, and mutual influences between these supposedly separate traditions, although few were able to dispense with these labels altogether. Realizing that some distinction is useful we explored possible criteria for classification by posing a series of questions: Are there formal, intrinsic criteria for differentiating performing arts? Or, should we group them according to public perception of their social status? Similarly, are there regional patterns of performance that are distinct from patterns in other regions? Is there, need to orient research or the performers' and patrons' perspective: examples from the tins khatam folk theatre of Tamil Nadu and the Dalcit artists of the northern Descan provided evidence of the value of such an orientation in order to identify the intentions and aesthetics of the performers or makers of art.

Dr. Iftikhar H. Malik is attached to the School of History, Birk College of Higher Education, Newton Park, Bath, BA2 9BN, UK.

Performing Arts of South Asia

A Symposium on the Performing Arts of South India was held at the School of Oriental and African Studies in London on 31 May and 1 June 1996. Scholars from South India, USA, Europe, and the UK presented papers to an audience of seventy persons.

By S. Blackburn

The lectures presented were as follows: A Critical Survey on Performance Studies in South India (S. Blackburn, SOAS); The Evolution of the Kandyan Dance (P. Petterson, USA); The Citas Tradition in South India (D. Shulman, Israel, and V. Narayana Rau, USA). Storytelling in Performance (V. Nisala, Birmingham). The Evolution of Bharata Natyam (R. Nagaraja, Madras). Performing Arts in Vouci Temple in Tenkara (F. Hardy, King's College). Performing in Daff Viral Art (G. Tarrak, USA) and Precision in a Medieval Tamil temple (D. Ali, SOAS).

Papers and subsequent discussions focused on three primary questions. The most heated debate centered on the invidious distinction between the Sikh and 'official' in the performing arts. Several speakers pointed out interactions, borrowings, and mutual influences between these supposedly separate traditions, although few were able to dispense with these labels altogether. Realizing that some distinction is useful we explored possible criteria for classification by posing a series of questions: Are there formal, intrinsic criteria for differentiating performing arts? Or, should we group them according to public perception of their social status? Similarly, are there regional patterns of performance that are distinct from patterns in other regions? Is there, indeed, anything like a 'South India' pattern to performing arts? The second question concerned the value of a sociological versus a religious approach to the performance: some speakers favoured an event-centered approach, whereas others preferred to seek meaning in the ritual and religious significance of a performance. For example, is a Bharata Natyam performance an important part of a young woman's marital eligibility as well as an expression of religious devotion? Does the one cancel or supersede the other? A third issue discussed was the

Sankaran Marar and the 'Thayambaka drummers'

Dr. S. Blackburn is affiliated to the Centre of South Asian Studies at SOAS, London. He can be reached by email at: S.B@SOAS.AC.UK.
Kumbakonam, an ancient South Indian city located in the Kaveri basin, the core of Tamil civilization, probably dates from back early centuries of the Christian era, and epitomizes the traditions of urban Tamil culture through its mythology, urban configuration, its temples and tanks, its palaces and its institutions both scholarly and philanthropic. As part of the festival of India’s South, a two-day conference on Kumbakonam was organized jointly by the British Museum and the Department of Architecture, University of Cambridge.

By A. Daliprococola

In the winter of 1996 an interdisciplinary research team (Daliprococola, Mitchell and Nanda) headed by Mr. P. Carl of the Department of Architecture of the British Museum commenced work at Kumbakonam. The aim of the project is an interpretative understanding of this city. The project will never write a Kumbakonam cannot be addressed from any single point of view, but rather from the reciprocities and relationships between its civic life and its embodiments in architectural settings. While the main scope of the research is in the field of art and architectural history, scholarship from the related Humanities: epigraphy, history, religious studies, literature, and the social science has been taken into account. One of the aims of the team is to encourage as much as possible other scholars, local and foreign, to contribute to the project’s monograph series.

The prime objectives of the conference were, on the one hand, to draw in multidisciplinary input from various scholars working in related fields, and on the other, to present the research team’s findings after the first season of fieldwork. The proceedings were opened by Mr. Veer Nanda (Dept. of Architecture, Cambridge) who set the following papers into context by familiarizing the audience, by means of maps and slides, with the city of Kumbakonam. Professor D.D. Shulman (Institute of Advanced Studies, Hebrer University, Jerusalem) spoke on ‘Kumbakonam as a Cosmogonies’ thus revealing the intricate cluster of myths woven around the town. An archaeological apex of Kumbakonam, during the Chola period, was delivered by Dr. R. Nagaswamy (Madras) and Professor Champakalaksahami (Jawaharlal Nehru University, New Delhi) expanded on the intricate economic relationships between the city of Kumbakonam and its hinterland, the Kaveri Valley. Dr. Sanjay Subrahmanyan (Delhi School of Economic

The importance of the military factor in South Asian history is self-evident. Battles have been the most decisive events in the subcontinent’s saga. Empires have risen and fallen according to the efficiency of their military machines, not the artificiety of their party congresses. Every Indian schoolboy knows — or should know — how Kumbakonam opened the plains of Ganga to the Arayn invaders and Plassey redrew the political map of Bengal. The economic impact of war has been almost as great. Armies have absorbed the bulk of the revenue of every Indian state, have been the largest employers of skilled labour, have used the most sophisticated technology, have consumed vast quantities of supplies.

Now, a whole generation of historians is waking up to the fact that military factors have to be taken into account across the whole spread of South Asian history.

By Clive Dewey

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National Identity and Regional Cooperation

Jawaharlal Nehru University (JNU), the Centre de Sciences Humaines (CSH), and the Konrad Adenauer Stiftung (KAF) are jointly organizing an international seminar on National Identity and Regional Cooperation: Experiences of European Integration and South Asian Perceptions, to be held from 11-13 December 1996 at the India International Centre in New Delhi.

The main objective of this seminar is to reflect upon the notions of identity and regional cooperation, or, more specifically, the construction of a 'regional' entity.

The notion of national identity and entity led us to very quickly to reflect upon their dialectic articulation which is composed of both similarities and contradictions with the national identities and the States occupying the space of the 'region' concerned. One interesting 'regional' example, that of Europe, immediately springs to mind, leading to thoughts about the European identity and the European construction. Although this is an interesting example, it does not constitute a role model, being encumbered by the vastness of its specificity and the complexity of the process of its construction, which has known its successes but also its failures. In this sense, the comparison between the European Union and the SAARC - the South Asian Association for Regional Cooperation - is difficult, since there is a greater risk of highlighting the differences rather than the common traits. Bearing this in mind, the following questions can still be posed in both the cases, and the dialogue be engaged in around these questions between European and South Asian scholars should be particularly fruitful:

- Of what is a 'regional' identity composed? How is it connected to national identities? Would the actors in the different countries answer these questions in the same way? What are the past strengths, present stakes, and hopes or fears of the future? Is there one identity or are there many identities? What geographical demarcations are possible? In short, what is 'Europe'? 'What is 'South Asia'? In the case of the European Union, a common European culture preceded its construction. What was its strength during the process of construction? On the other hand, what part was played by external pressures: the fear of war, the need for peace and reconciliation between the people; the fear of decline, the fear of the USSR; the fear of economic competition; the American pressures or, conversely, the need to feel a European specificity in relation to the Atlantic ally? Similarly, what is South Asian identity? Did it exist before SAARC? Or are we waiting for this entity to produce an identity?

- What obstacles stand in the way of the construction process? Should it be allowed to develop its own road to construction, which implies a certain dose of supranationality, or should the process be limited to intergovernmental cooperation, which will conserve the national sovereignties? What are the choices for South Asia?

- Through which medium do the constructions in Europe and South Asia pass or hope to pass: economy? defence? institutions? culture?

In this perspective, the seminar will be divided into four sessions, respectively entitled:

1. Development and Perception of European Unity
2. Economy and Finance in the European Context
3. International Politics and Security Matters: European necessities and South Asian Perceptions and Experiences
4. European Unification and South Asian Specificity: past, present, and future

In each of the first three sessions, three to four papers will be presented by European scholars taking the following guidelines: a) the major stages of European construction in the different fields of culture, mentality, science, German relations, industry, agriculture, finance, law, defence, etc.; b) the role played by the different political, institutional, social, and economic actors in the process of European integration; c) how these raise the supranational dimension into account in their policies; d) the emergence of an awareness of a European identity, especially among the post-WWII generations. All of these papers will be discussed by South Asian scholars, and then followed by an open discussion. In the fourth session, South Asian scholars will present papers on the past and present experiences of South Asia in order to develop their own perceptions of 'regional' cooperation. The discussions which are provoked should conclude the debate and promote a meaningful dialogue between Europe and South Asia.

The inaugural function of the seminar will include the ambassado­ors of France and Germany accredited to India, the Head of the European Commission in Delhi, and the Vice-Chancellor of JNU, New Delhi. The acts of the seminar should be published in a book in early 1997.

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Indology: Past, Present, Future

A brief survey of the progress of Indology from its classical phase characterized by a romanticist approach, to the modern phase characterized by a variety of approaches - Orientalist, Nationalist, Eurocentric, to name a few - reveals that Indology today stands at a crossroads. The shift of the accent from ancient and medieval India to contemporary India is due to the fact that India is no more a 'matter of the past'.

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Bhartrhari on linguistic and logical relations

Houben, Jan F.M.
The Sambandha-Samuddeśa (Chapter on Relation) and Bhartrhari’s Philosophy of Language

Books on publication

The Centre for Advanced Research on Indigenous Knowledge Systems (CARIKS) in Myristic, has a new telephone and fax number.

The number are:
Tel: +31-821-914267,
Fax: +31-821-54259

The International Institute of India Studies (Canada) has launched a new journal, International Journal of Hindu Studies, which will serve as a forum for the presentation of research studies in Hindu societies and cultures. Editorial correspondence should be addressed to the Editorial Secretary, International Journal of Hindu Studies, Center for the Study of Hindu Thought, International Institute of India Studies, 1700 St-Jean, St-Hyacinthe, Quebec, Canada J5I 8N3, e-mail: mittals@ere.umontreal.ca.

Books on publication

The Indo-Dutch programme on Alternatives in Development (IDPAD) has launched a new journal named IDPAD NewBrief, which will function as a medium through which news about IDPAD activities can be shared with other scholars interested in exploring alternative policies and institutions for development, and alternative strategies for social, economic and political change.

For further information contact:
Mrs Dr B. Burman Chandra (India), fax: +91-11-3388037, e-mail: iccs@tenaun.ac.in or Mr H. Gipsen (the Netherlands), fax: +31-70-3462189, e-mail: ccppen@nuffica.nl. The Dutch IDPAD secretariat has its own WWW page on the internet: http://www.mafico.nl.

French art restorer Sabine Cotte has received the 1996 Laureate Rolex Award for Enterprise in the category ‘Environment’ for her project on Bhutan’s fortified monasteries, Dzongs. She is producing a bilingual manual setting out inexpensive conservation and maintenance procedures to help preserve the dzongs.

The European Institute for South and South-East Asian Studies in Brussels has changed its name to European Institute for Asian Studies. In this manner the geographical scope of the EIAS has been enlarged so it now mirrors the geographical scope of Asia in the New Asia Strategy of the EU. The chairman of the EIAS, Oscar De-burn, stated during the Annual General Meeting of the EIAS that this change of name is part of a process of transformation to enable the EIAS to become a fully-fledged EU research facility concentrating on Asia. The Institute is also concentrating on developing its role as a thinktank. The study on ‘Understanding Asian Value’, just now been completed and accepted by the European Commission. New studies are already under way on EU-India relations, on APEC’s significance for Europe and on the impact of Asia’s economic development on jobs and wages in Europe.

Source: Asia News 4 Spring 96.

George van Driem of the University of Leiden, has been awarded the 1996 Associate Laureate Role Award for Enterprise in the category ‘Exploration and Discovery’ for his project on Himalayan Languages. He and his team of researchers are systematically studying these languages and the people who speak them.

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• In preparation: Vogt Fryba, Beatrice, Skill and Fruit.
The State of the Art

South East Asian Textile Studies

The IAS newsletter is publishing a series of five articles by Rens Heringa dealing with Southeast Asian Textiles Studies. This is the first, introductory, article in the series. It highlights two textile exhibitions currently on view in Dutch museums, which have diverse ways of presenting Southeast Asian textile themes.

By Rens Heringa

Traditional textiles from Southeast Asia have been collected by travellers, missionaries and colonial officials since the early decades of the nineteenth century. Evidence of this is provided by extensive holdings in numerous private collections, as well as in ethnographic and art museums, bearing eloquent witness to the fact that these cloths have long been appreciated by the outside world as one of the region’s outstanding forms of artistic expression. Initial interest shown by collectors and museum curators alike was captured by the sumptuous pieces originally worn by the elite, their main value being in their pleasing aesthetic quality. One disadvantage of this was that most pieces were collected separately at the most as part of a costume. Ideas have changed during the past twenty-five years, and textiles and costumes have begun to be studied in their cultural context, which has led to insights into their social and symbolic meaning going far beyond the contemplation of beautiful objects. Anthropological folklore gave the main impetus to the desire to relate the museum pieces to their origin.

At this point the study of Southeast Asian textiles has developed into a specialty in its own right. Since 1979, a series of international symposia, that have often been organized in connection with innovative exhibitions, has offered an opportunity for regular contacts between textile scholars. The range of regional specialists and disciplines involved is expanding every year. An extensive literature on the subject includes exhibition catalogues, collections of symposium papers, monographs, and PhD theses (see selected bibliography). The complexity of the subject becomes abundantly clear from the contents of these, mostly well-illustrated volumes. Despite the exposure, a lack of information can still be noted among a wider academic audience, as the specialty has been operating partially outside the mainstream of academic studies. At a more general level though the interest for the subject generated among the general public in producing an ever mounting pile of visually attractive ‘coffee table’ books. Although some are written by scholars, many volumes can only be described as barely compiled commercial publications, marked by out-of-date information which is often also erroneous.

A series of informative articles may therefore be of interest. The theme of this first contribution highlights two exhibitions as presented on Dutch museums, concentrating on their relevance to the international framework of textile studies. The diverse ways of presenting Southeast Asian textile themes is a fine opportunity to touch first upon the historical importance of Dutch textile collections to the field and the revival of an early research approach at the Royal Tropical Institute in Amsterdam. The second exhibition, organized by the Museum of Ethnology in Rotterdam in cooperation with the Barbier-Mueller collection in Geneva, derives its interest from its relation to the pioneering impulses generated in the early 1940s in the United States and the huge extension of theoretical and geographical scope they set into motion.

Indian Textiles in the Netherlands

In collections belonging to ethnology museums and private persons in the Netherlands, Indonesian textiles are most prominent, the natural outcome of centuries of Dutch colonial presence in the Archipelago. Many of the cloths can be dated relatively early and the regional variety is extensive. Initially, museum curators, mostly men and generalists, had little affinity with the textiles or costumes, matters usually considered to be women’s fare. The objects were mainly – in a few cases carefully – just catalogued and described; research was limited to the technical aspects of weaving and looms. In the 1960s textiles eventually moved beyond ethnography, the motif often resembling those found on other types of artifacts, caught the attention of scholars involved in the diffusion studies of the period. Motifs on cloths from different regions – in particular those which appeared to a Western eye as look-a-likes – were compared in efforts to seek cultural parallels. Similarly were thought to relate to a communal past or cultural affinity. Though foreign cultural contacts are indeed a pervasive aspect of Indonesian cultures, the conclusions, based purely on Western concepts, often led to misunderstood guesses. A second hypothesis, possibly inspired by colonial attitudes, postulated spiritual decline as the cause for the development of naturalistic so-called stylized forms (see also Van Duuren in Bertel et al. 1990:67-72).

Selected Bibliography

- ibidem (ed.), To Speak with Cloth: Indonesian Textiles, Museum of Cultural History, University of California: 1980

Exhibitions

- Geweven Documenten - Woven Documents. Textiles from the Georg Tillmann Collection. 1 April - 1 October 1996. Tropenmuseum / Royal Tropical Institute, Amsterdam.

Exhibition Catalogues

- The English catalogue contains a series of contributions, several of which specifically dealing with the textiles, by Eir van Houw, Curator of Textiles. A full list of all textiles is included. Illustrations in colour and black and white.
- The third edition, in English, was published on the occasion of the European tour of the exhibition.

These historically interesting methodological approaches have partly determined the choice of textiles from the Georg Tillmann Collection of Indonesian Art shown at the Tropenmuseum in Amsterdam. On 16 June 1995, this collection, on loan for over fifty years and consisting of some 2000 items (including 900 textiles), was formally donated to the museum by the collector’s heirs. Tillmann himself never visited Indonesia; the bulk of his collection was bought on the Art and Curio market in Europe or by a dealer who travelled in Indonesia to fill orders for museums and collectors. Most of the cloths are exhibited in geographical sequence. Tillmann’s choice of objects was also influenced by the theories of the day, which inspired him to publish several comparative articles. One of these is included in the catalogue to the exhibition, translated from the original Dutch. The collection of textiles from various regions decorated with ship motifs discussed in the article is brought to life in the exhibition, as are those with so-called arrow points, and crocodile and lizard motifs. The organizers have taken the comparative theme further by the choice of a series of floral motifs and elephants resembling those found on textiles imported into the Archipelago from India, which also belong to the collection. Regrettably, the arguments offered in recent publications for this particular comparison have been barely touched upon. Other blanks are an effort to situate the various motifs in the Indonesian conceptual context as it is known today or make a comparison of the regional similarities which might have widened and updated the scope of the venture.

Nevertheless, the art historical perspective gives an interesting slant to the simple but quite effec-
A fascination with hand-made objects inspired many of the American working and travelling in Indonesia to use textiles as a hobby. Eventually, they started to develop a professional interest in the field, and textile art and research became an important part of the work of many of these individuals. The first steps were taken in the early 1960s, with the founding of the Textile Museum in Washington, D.C. By the late 1970s, textile studies had become a recognized field of study, with many scholars and researchers contributing to the field and developing a deep understanding of the cultural significance of textiles.

In the late 1970s and early 1980s, textile studies gained renewed interest, especially after the publication of a series of important works on the subject. These included the work of scholars such as Marijke Klokke, who published a seminal work on the history and development of textile design in Indonesia.

The conference was a major event in the field, bringing together scholars from around the world to discuss the latest research and developments in textile studies. The conference proceedings included a range of papers and presentations, covering topics such as the history and evolution of textile design in Indonesia, the role of textiles in cultural identity, and the techniques used in the production of textiles.

The conference also featured a number of exhibitions, including a display of textiles from the Textile Museum's collection, as well as a range of other works that were on display. These exhibitions provided a valuable opportunity for visitors to see the latest developments in the field, and to gain a deeper understanding of the importance of textile studies.

Overall, the conference was a major event in the development of textile studies, and it has continued to be an important event in the field, with subsequent conferences held in different countries around the world.
Gender Consequences of Economic Transformation

By Loes Schenk-Sandbergen

Today Laos is a country of paradoxes. In remote places it is still an untouched peasant society. Abject poverty, pollution, exploitation, or landlessness are extremely rare in the rural villages. The degree of self-reliance of peasant families is impressive, and resembles what might be called a pure, natural economy. In Vientiane, the capital, in contrast, there is irrefutable evidence that the country, like China and Vietnam, is immersed in a breathtaking process of transformation from a socialist country to a post-revolutionary state of economic liberalization and capitalist development. Loes Schenk-Sandbergen takes a look at how these processes affect the position of Lao women.

Since 1986, the government of the Lao People's Democratic Republic has placed a great importance on implementing the New Economic Mechanism (NEM) policy: privatization, market economy and foreign investments are encouraged to foster the economic development of the country. Nightclubs and discos are no longer taboo, and Vientiane is humming with walkmans, Japanese motorcyclists, and cars, Shell, Castex and other Western petrol stations. The illusory French villas are now renovated and occupied by foreign investors. Most Western consumer articles can be bought in the supermarkets. In the villages the rapid expansion of the use of small television sets with a bamboo antenna, often run on batteries, heralds the new era of economic reforms. Theravada Buddhism has been accepted by itself as the state religion by the Lao government. Three years ago the hammer and sickle in the national emblem was replaced by the depiction of the 'That Luang Pagoda'. The interaction between the traditional values of Theravada Buddhism and Marxism in contemporary Laos is unique in the worldwide context of Marxist adaptations.

Matrifocal Culture
In view of the lack of data on Laos, in particular on rural women of the various ethnic communities, it might be useful for interested readers to know that a small book has been published on four gender specific case studies. The data have been collected in the framework of an institutional irrigation project financed by the Asian Development Bank. The book gives an insight into the unique history and cultural heritage of women's roles and gender relations in Laos, which form the foundations of the very strong and emancipated position of the majority of Lao women. Laos is one of the very few countries left in the world in which matrilocality, kinship and residence patterns, and matrilocal inheritance patterns still exist for a large group of women. In other countries these potentially favourable gender systems, which imply high status and a goodly measure of power for women have been destroyed by the penetration of capitalist modernization processes. Certainly, the present condition of all Lao women should not be generalized, or even romanticized, as there are also patrilocal and patrilineal communities where sex discrimination is dreadful, and the life of women is very hard. But, the book reveals that the influence of the dominant matrilineal Lao Lao culture exerts a positive effect on the social environment of women living in such a subordinated position. The social structure may offer men the position of authority, but women's socio-economic power often counterbalances socially sanctioned male domination. The socio-economic power base springs from a collective spirit among women, and from the options for economic autonomy available to them, both based on women's identity. Being a woman in Laos, even in a patriarchal context, implies a potential for economic autonomy and self-reliance, as crucial economic sectors and activities by women, sanctioned by the division of labour, are monopolized by women. Therefore women are prominent and have more scope for earning cash in Lao society, a scope which cuts across cultural patterns of matrilineal/patrilineal communities. For example, in Vientiane the bulk of the investment in irrigation comes from the income earned by the mothers and daughters from weaving. The small amounts of cash in the Hmong and Khamu households come from the sale of vegetables, forest products, and grass roof sections by the women. There is even a case cited of a Xieng Khouang village in which women saved money to invest in an irrigation reservoir and canals.

One of the crucial questions raised in the book is, 'How long can the real Laotian culture be protected against condemning forces generated by the current new economic transformation process?' Lao women have managed to maintain their sources of power while passing through numerous series of historical events. Through war, socialist revolution, and recent economic liberalization women have been able to continue to retain their access to economic resources on which their high status is based. However, the data in the book reveal alarming indications that the favourable gender position is seriously endangered by threatening changes such as mechanization and modernization of agriculture, land legislation and land titling, and the increase of state revenues by collecting more land tax, logging of forests, and the import of factory-made cloth compet-
Women in Water Users' Organizations

The book shows that in the local traditional schemes men and women participate on an equal footing in the planning, construction and maintenance of irrigation schemes. However, as soon as the irrigation schemes become formalized with more complex technology and institutionalized according to Western development models, such as Water Users Groups and Committees, women become invisible and are left out, in particular in the management and decision-making roles. These models contain gender ideologies and notions regarding urban class and gender-biased views on gender roles and the sexual division of labour. Consequently male irrigation officials and NGO representatives approach 'the farmer' as the male head of the household. He is consulted and addressed as it is assumed that he controls the household resources and labour, and takes the decisions on behalf of his 'dependent family'. Even in attempts to address slash-and-burn farming systems, are encouraged to leave the forest and to resetting in the lowlands. The resettlement of Hmong groups and Lao Thung peoples evokes a very difficult position as the workload for resettled women increases. The case studies of Ban Don Da and Nong Ja Mui in the book illustrate this point very well. Yet another alarming gender effect of the resettlement policy for women is a raising child mortality rate. Contact with the villagers in the plains, a lower immunity combined with a new life are factors resulting in a high death toll. The women, as mothers, have to bear the main burden of the resettlement.

Import of ready-made cloth

Weaving, in particular in the dry season, is a main source of cash income for rural households of all three ethnic groups studied. The import of factory-made cloth and the new Vietnamese joint textile ventures (T-shirts) compete with women's home-produced goods, and are another threat that will have a future negative effect on the income position of rural women. The more so as is accompanied by the introduction of notions that it looks more fashionable to wear jeans instead of home-woven cloth. The crucial meaning of the selling of hand-woven Lao skirts for irrigation development receives ample attention in the village case-study of Vang Xai. No substantial evidence could be found that weaving has decreased as an activity in those schemes in which irrigation has raised the workload for women in the dry season. Nevertheless, replacement of the mother by the elder daughters who take over the weaving work of their mothers was noticed, as the mothers have no time for weaving and have to spend their time cultivating a second rice crop. This is a disadvantage for the younger female generation as it hampers their opportunities to attend secondary education.

Deforestation and Resettlement Policy

The opening up of the 'free market', accelerates the commercial logging of forests on a wide scale. This endangers the livelihood of, in particular, the Lao Sung and Lao Thung women. For them foraging of forest products is a question of survival. In Lao forest and agriculture cannot be separated. People live from the products of both. Furthermore, Lao Lum women living in the valleys supplemented their diet with mushrooms, wild berries, fruits, nuts, honey, and all types of earthworms and insects. In current government circles about the need to protect the forest has reinforced the policy in which tribal groups, practicing
An evaluation through contact situations between the 13th and the 19th century
Convergence and Divergence
Between Southeast Asian Societies and States

A series of annual international conferences held alternately in Paris and Tokyo between 1986 and 1989 on the theme 'Religions and Asian Societies' - their proceedings have been published in four separate volumes, Catholicisme et sociétés asiatiques (Paris, L'Harmattan, 1988), Bouddhismes et sociétés asiatiques: Clercs, sociétés et pouvoirs (Paris, L'Harmattan, 1990), Confucianisme et sociétés asiatiques (Paris, L'Harmattan, 1991), Cultes populaires et sociétés asiatiques: Appareils culturels et appareils de pouvoir (Paris, L'Harmattan, 1991) - have brought European and Japanese scholars together to discuss the complex interconnectedness between religion and society in various Asian countries. These meetings have provided the opportunity for researchers to specialize in their expertise and research experiences. Deeming it worthwhile to pursue such fruitful cooperation, the Laboratoire 'Péninsule Indochinoise' (research unit sponsored by both the CNRS and the IVe Section of the Ecole Pratique des Hautes Etudes), the Institute of Asian Cultures (Sophia University, Tokyo), and the International Institute for Asian Studies have decided to forge on with the organization of joint workshops focusing on what has set Southeast Asia apart as a distinctive region in its own right. Specifically, a common reflection stressing the conditions allowing Southeast Asian societies to converge or to diverge seems to be of particular interest.

In order to keep the project down to a mere inventory of resemblances and differences, in which various phenomena would be placed on the same plane, without the essential being distinguished from secondary considerations, the emphasis will be on: 1) the historical approach, 2) the study of contact situations, 3) the period from the thirteenth to the end of the nineteenth century. The study of dynamic historical factors - both convergent and divergent - that have drawn them together or set them against each other during their historical evolution, that are at the origin of contemporary splits and have, nevertheless, led to the emergence of an original area, in which the different societies are growing steadily more conscious that they are bound by a common destiny. It is assumed that a society reveals itself best in what it embodies as most fundamental (i.e., economic and demographic concerns, cultural, religious systems, socio-political structuring...) in such situations. Contact situations' is interpreted to mean: the phenomena of diffusion, the situations of conflict (or of peace), the various movements of exchange between diverse societies; the reactions to outside events, either from other Asian areas or from the West (trade, Christianity, etc.) between the sixteenth and the beginning of the nineteenth century; and the first 'contacts' with the colonial powers.

If the truth be told, the history of the 18th-19th centuries has been so far neglected, particularly when it comes to Mainland Southeast Asia. This remark is equally pertinent of the history of pre-thirteenth century 'great builder kingdoms' or of modern history since the beginning of the 20th century, or of inventions into political science or ethnology in the societies of today. An understanding of this period is crucial to the comprehension of the present, particularly regarding the formation of the modern states; the determination of vast cultural zones (Thracilda Buddhism countries, Confucian and Mahayana Buddhist countries, Islamized or Christianized societies); and the representation of the position of Southeast Asia in the Western world vision (including Europe's interests and ambitions), then the partition of this region into areas of colonization or of influence.

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**AGENDA**

**28-31 OCTOBER 1996**
**PARIS, FRANCE**
**WORKSHOP I**

**The Conduct of Relations between States: War and Peace in Southeast Asia**

**The themes offered for discussion in this workshop include:**

a. What does peace mean in each of the societies considered? Visions of a country's space, its internal order, its relations with neighbouring societies; Diplomatic relations.

b. 'Internal' conflicts: causes, forms, and developments. Conflicts between majorities and minorities; causes, forms, and developments; conflicts between states; the basic factors (in particular economic and demographic) of the conflicts; the 'foci' of these conflicts (short historical account); the 'pretexts' that were put forward; the stakes: territories, frontiers (what are the 'borders' in a Southeast Asian context?); the conduct of the conflicts (the army as a revealing element of the links between the governing power and the subjects; the art of warfare); how the conflicts were concluded (slavery, territorial conquests, what symbolized that peace was considered achieved with the victorious or defeated country?)

c. The conflict as conducive to a 'common history' (under this somewhat provocative heading particular attention will be paid to analyzing the Vietnamese case - especially the situation of Tonkin in which concerns were essentially turned towards China: does Tonkin belong to Southeast Asia?)

**For more information**

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**Trade and navigation in Southeast Asia**

The objective to be pursued, which consists fundamentally in eliciting convergence and divergence between Southeast Asian societies, will, it is hoped, contribute towards correcting the abusive generalization of trendy theorizations that tend, for instance, to present Southeast Asia as a region entirely intertwined or alternately vitiated by international trade, or as comparable to a 'Mediterranean' world. This workshop will therefore emphasize:

a. The exchanges (products, circuits, and markets) and their evolution Long-distance flows: products, junctions and ports of call (or markets) of the inter-Asian trade and of the intercontinental trade; axial routes; secondary (maritime and mainland) routes and stages; short-distance flows (for instance, lowlands-highlands, hinterland-delta); connections and deviations.

b. The practices and their evolution Practices of the governing power and commercial practices; the countryside and the markets (peasantry and trade); examples of traders.

c. Economic changes, social changes, cultural changes Trade flows and religious diffusions (or mutations?); trade and the socio-economic crises prior to Western colonization; trade as a factor of integration and regional identification?

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Albert Winsemius: ‘founding father’ of Singapore

by Kees Tamboer

Thirty-five years ago, in the Spring of 1960, Dr Albert Winsemius arrived in Singapore — soon to become his second fatherland — for the first time in his life. He headed an international team of experts in the field of development economics. A year earlier the former British colony had asked the United Nations to invite Dr Winsemius, the founding father of the Dutch post-war industrialization programme, to help them to find out which chances the future would offer to Singapore.

Dr Albert Winsemius

“This was very inspiring, people could see what was being achieved. On Sundays fathers and mothers showed their children in what kind of new dwellings they would live presently. In that same period we succeeded in interesting, just as had happened in Holland fifteen years earlier, big oil companies like Shell and Esso in establishing refineries in Singapore.

The third phase was that we started with the upgrading. Singapore became very active in promoting education for technical jobs, especially for the electronics industry. In the beginning it was quite a difficult job for me to convince people at the top of the big Dutch electronics company Philips to set up production plants in Singapore. I went to Eindhoven, where the headquarters of Philips are situated, to warn them: you have to hurry, I told them, otherwise there is a very real danger you will be too late and then you will be sure to miss the boat in the growing market of Southeast Asia. The result is that Philips is now one of the big investors in Singapore and is doing a very fine job there.

The fourth phase was to make Singapore an international financial centre. Formally the young state was bound to the English pound sterling. I knew a Dutchman who had lived in other countries. I have given advice to the government of Greece and, for five years, to the government of Portugal. It is senseless to launch an economic development programme in a country which lacks political stability and does not have a government that sticks to that programme in the knowledge that, one day, it will be recognized and rewarded by the workers.

Nowadays Singapore has the second largest container harbour in the world. That surely is something of which to be proud!
Netherlands-Indonesian relations between 1945-1950

The Lion and the Banteng

By Olaf Oudehuisen

A variety of scholars from Indonesia, England, Australia, the Netherlands, and the USA contributed giving papers on subjects concerning the decolonization of Indonesia between 1945-1950. The seminar, which was divided into four sessions, highlighted all the parties that were involved in the struggle for Independence of Indonesia. The guiding theme for this seminar was introduced by Prof. Fesser H.W. von der Dunk. In his keynote speech "Intention and effect", von der Dunk concluded that the intentions behind the official policy in the Netherlands between 1945 and 1950 can be judged only by historians. Their ability to take an impartial distance from the facts of the period of decolonization is necessary to estimate intentions and effects. On the last day the participants discussed the writing of historiography and the perspective of the public opinion. This produced a vivid debate between scholars, journalists, and those who were interested in this period of Dutch colonial history. At the end of the conference the twentieth volume of the Officiele bescheiden was presented to the Dutch Ministers of Education, Culture and Science, Prof. J.J.M. Ritzen and the ambassador of the Republic Indonesia in the Netherlands, Mr. J.B.S. Kadarisman.

The intentions behind the official policy in the Netherlands between 1945 and 1950 can be judged only by historians.

By Olaf Oudehuisen

The reversal of stance, from the Dutch Intervention bore Dead Sea effects of Dutch politics during 1945-1950. The first military action in the Dutch-Indonesian conflict was the only opportunity to retain the Dutch colonial policy that was anchored in their preconceived and outmanoeuvred the Europeans, such as Achezon, in the State Department. Homan's contribution about the military action against the Republic was presented exclusively by forerunners of Dutch politicians during the conflict. It was not until the summer of 1948 that the USA relinquished its pre-Dutch position in the dispute. The reversal of stance, from the Dutch to the Indonesian camp, was not based simply on the feel of communism in Indonesia. The major factor that led to the reversal of USA standpoints was the appointment of Indonesia's republic. The realized reach of Sjahrir's politics would have little effect on future developments. In response they changed their policies, after the Liberation agreement of March 1947.

The importance of the military forces as a foundation for the newly emerged Republic is a matter of dispute between military and political historians. The fact is that De Moor declared in his paper, that after the Liberation agreement the Dutch general Spoor worked, on the co-ordination between Indonesia and the Netherlands. Spoor's intentions behind this cooperation could be constituted as neocolonial because a combined Indonesian-Dutch army would have retained a major influence in the republic. The military strategy and preliminary research carried out by Spoor came to nought useless after 1949. Because after the official transfer of sovereignty, the Republi can army (TNI) was transformed into the Angkatan Perang Republik Indonesia Serikat (APRI), and the Dutch intervention bore Dead Sea fruit. For the time poor had died. He would have been disappointed with this outcome. He believed his resolution to strengthen the forces was the only opportunity to retain some influence in the Republic. After two stimulating days, the seminar was closed with a sketch. Four historians represent the view of the participation of Dutch politicians during the negotiations at Lijndagadi in November 1946. Prof. Mussert shone, proving his historical talents above all other Indonesian revolutionaries popular in social democratic circles in the Netherlands. During the negotiations between the Netherlands and the Republic in 1946-47, most Dutch politicians supported Sjahri in favour of Soekarno. It is surprising that a man, on whom all Dutch intentions were focused, has fallen into oblivion with Dutch historians and the general public. Mezork stated that the left-wing politics, which Sjahri represented, were given scant recognition in the Republic of 1949. Although Sjahri had formal power, he stood squeezed in between the radical demands of Soekarno (freedom), his prestige, and the reality of the Dutch. The tragedy of socialism in Indonesia during the revolu tion period was the lack of support for him among the Indonesian people. Both the Netherlands and Soekarno's republic realized that the limited reach of Sjahri's politics would have little effect on future developments. In response they changed their policies, after the Liberation agreement of March 1947.

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The 16th Annual ASEASUK Conference

The 16th Annual Conference of the Association of Southeast Asian Studies in the United Kingdom was held on 25-27 April 1996 at the School of Oriental and Asian Studies in London. Thirty-two papers were delivered in four panels.

By Rachel Harrison, Pauline Kng and Jean Michaud

The 1996 conference opened with a panel of five papers examining the topic of Gender and Identity in the region, with particular reference to Malaysia and Indonesia. Eunis Naidoss discussed the role of women in the region and the changing status of women in Malaysian society, emphasizing the different cultural attitudes towards women in Malaysia and Indonesia. Siti Faiziah Mohd. Noor spoke on the topic of the Christian Kelabit of Sarawak and the gendered perceptions of God. Roani Hasbullah addressed the conference on the nature of women characters in the novels of A Samad Said. Remaining with the theme of the representation of women, this was followed by two substantial papers on Indonesian women. Antje Wright spoke on the subject of contemporary female artists and their preocupation with discovering and representing the marginalized female self, and Sukki Wittington analyzed the way in which the Indonesian state manipulated public opinion to misrepresent Gerwana (Gerawan Wanto's Indonesia or Indonesian Women's Organization) women as whores who mutilated the sexual organs of army generals in 1991.

A lively and candid account of the Hinduism in Malaysia was given by K. Ramaswamy. The paper described the historical and social context of Hinduism in Malaysia, which abjures literature as of little importance in the region. The evening, Mary Somers-Headnuss, the keynote speaker, addressed a well-attended gathering on the subject of Identity and ethnicity in Southeast Asia, paying particular reference to the Chinese 'minority' of the region and using the Chinese of Kuching as a case study. Her paper was both authoritative and provocative, eliciting numerous questions from the floor.

Islam, Christianity and Hinduism

The nine papers in panel 2 covered Islam, Christianity, and Hinduism. Latina Efmon discussed the Islamic vision of a traditional kiai and a modern intellectual - Abdurrahman Wahid - regarded as the leading ideologue of Nahdlatul Ulama. Peter Riddell spoke on Malaysian and Indonesian Islamic issues as they are identified in sermons in mosques and in the mass media including regular newspaper columns, television programs and published tracts. Ungku Mahmudah described the evolution of Islamic literature in Malaysia, which abjures literature as of little importance in the region. The evening, Mary Somers-Headnuss, the keynote speaker, addressed a well-attended gathering on the subject of Identity and ethnicity in Southeast Asia, paying particular reference to the Chinese 'minority' of the region and using the Chinese of Kuching as a case study. Her paper was both authoritative and provocative, eliciting numerous questions from the floor.

Regional Development and National Identity

This panel was very well received. In a recent paper on the Philippines, Canadian scholar, Robert Roland, examined the role of the Chinese in the development of the country, focusing on the contributions of the Chinese to the economic development of the country. The panelists highlighted the significant role of Chinese in the development of the country, focusing on the contributions of the Chinese to the economic development of the country. The panelists highlighted the significant role of Chinese in the development of the country, focusing on the contributions of the Chinese to the economic development of the country.

The afternoon session grouped three papers on the theme of the politics of social identity in the region, with particular reference to the Philippines. An interesting account of a dispute that split the Indonesian Toha Barto, who was a student of the THS, and which originally arose from disagreements over state-sponsored economic programs that not only caused pollution but also led to land disputes was delivered by Indra Simbolon, Jean-Marc de Grave studied an Indonesian Roman Catholic school for the marginal. His paper was both authoritative and provocative, eliciting numerous questions from the floor.

The next three papers dealt with historical material. Jean Michaud presented a transnational portrait of the predicaments of outer islanders in Indonesia during the period 1988-96, focusing on the role of NGOs in the region. He considered that this ideology has set the political agenda since there are even some dissenters who agree with it, thereby lending credence to a discourse for regime legitimation. ASEAN has not only encouraged proliferation of NGOs such as Burma to ignore criticisms of human rights violations but has actually opposed the development of NGOs, according to Klaude Clark. He spoke on the massive proliferation of NGOs in the region. His analysis for both the Tocqueville and Gramsci was that NGOs strengthened civil society by improving interests articulation but also institutionalizing political disputes within and between civil society and the state. He shied Carl Land's opinion that NGO proliferation has helped to Western-style democracy since most Southeast Asian countries eschew liberal democracy. Staying within the framework of the expanding paradigm that was to define the new paradigm since the 1990s, Carl Land's opinion that NGO proliferation has helped to Western-style democracy since most Southeast Asian countries eschew liberal democracy was challenged. It was pointed out that there is either democracy or no democracy, but not variations such as semi-democracy, Fascism democracy etc.

The conclusion of the session was given by Gert Jan Bestebreurtje, who also chaired the session. He summarized the key points of the session, highlighting the main themes that emerged, such as the challenges facing the region and the need for continued research.

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Indigenous Participation at the Hani-Akha Conference

No longer the ‘Other’

The Hani and Akha are closely related ethnic groups living in the border areas of Yunnan, China, Northern Thailand, Northeast Burma, Northern Laos, and Vietnamese. They are largely in mountainous areas and it is believed that they have emerged from a high mountain wet rice terracing complex which the Hani of the Red River area still practice. The more southern Akha groups are presently shifting from wet rice to watermelons. Hani and Akha are the two dominant languages and both cultures have elaborate (and quite similar) oral traditions and long interrelated genealogical and ritual practices. This conference continued the Chinese initiative of Prof. Li Zi Xian (Yunnan University, Kunming, China) who was the lead organizer of the (First) International Conference on Hani Culture held in China in 1993. The latter served as a catalyst for bringing together the dispersed researchers in the field of Hani-Akha Studies. This field was further moulded and in a sense created by the second conference.

By Deborah E. Tooker

What was unique in the first conference and was further enhanced in the second conference was the degree to which the field is constituted mainly by Asian researchers. The areas in which the Hani and Akha peoples live have, with the exception of Thailand, been closed for some time to Western researchers. Thus, the number of Western researchers in this field is small. With recent, more open policies in these countries, Western researchers have now been put in contact not only with Hani-Akha communities in these countries, but also with significant indigenous research traditions, especially in China where minority institutes exist.

Additionally, a main goal of the conference was to include as many knowledgeable Hani and Akha as possible, even in areas where (or mainly) non-formal educational practices prevail. The conference was not required to give a written paper but each was required to give an oral presentation, all of which were taped. This also means that the conference continued the unusual context of bringing together Hani and Akha peoples from China, Thailand and Myanmar: people who are normally living at some distance from each other and are not in regular contact. This convergence produced lively discussions of Hani-Akha culture and genealogical systems. Mr. Raw Loo Tia Joe Male Po (Akha, Pham village headman, Thailand) described this convergence as the strength derived when rivers come to meet.

In all, there were 47 presentations from people based in 11 countries, of which were by Hani-Akha indigenous researchers based in China, Thailand and Burma. Other countries represented were Netherlands, United States, Sweden, Germany, Australia, New Zealand, Japan, and Russia. Additionally, eight other people based in France, China, Vietnam, and Thailand submitted papers but were not able to attend the conference.

One purpose of the conference was to overcome linguistic isolation in order to allow for more creative interaction of traditions. Thus, three main languages were used: English, Chinese, and Akha with all presentations being simultaneously translated into the other two languages.

Hani-English Dictionary

In his opening speech, Mr. Chandra Kishore, Director of the Tribal Research Institute, Chiang Mai, Thailand, provided an historical overview of the Akha in Thailand, including their migration into Thailand from Burma (Myanmar). A representative from each of the organizing groups also gave some brief remarks, including a brief speech by a representative from the Netherlands Embassy to Thailand, Mrs. Drs. Anneloes Bou Erdoğan. This was followed by two speeches to introduce participants to the main conference theme of culture and development in the Hani-Akha areas. One speech by Dr. Chayan Vachchopatra, Director of the Social Science Research Institute, Chiang Mai University, and a second by Dr. Loo Anvon Geusau. These were followed by Dr. Paul Lewis who introduced the first Hani-English dictionary which was being published by the IAS and Kegan Paul International in conjunction with this conference.

Participants were introduced to the six main conference themes through keynote speeches on each. The six themes were: (1) Ecology, introduced by Mr. Li Qi Bo (Hani, Institute of International Nationalities Studies of Hubei Province, China); (2) Traditional Medical Systems, introduced by Mr. Ali Ho Gen (Akha), Yushan County, China; (3) Autonomous Prefecture Nationalities Committee, China; (4) Position of Women in Hani-Akha Society, introduced by Mrs. Chong Guifen (Akha), of the Nationality Committee of Jinghong City, China; Mrs. Chong discussed the image and reality of the position of Akha women with a ‘carrying basket on their backs, a baby in a sack around their shoulders and spinning cotton with their hands’, a ‘laborer’ in their ‘feminist perspective’; (4) Traditional non-formal educational systems, introduced by Mr. Iian Feng (Hani name Ali, Yunnan

The Federation of Literacy Arts Circle, Vice-Chairman of the Hani Nationality Studies Commission of Yunnan, (5) Genealogies, Ancestor Service and Modernization, introduced by Mr. Mao Youjuan (Hani, Institute of Nationalities Studies of Hubei Province, China); and (6) Hani-Akha and Inter-ethnic Relationships, joint panel with Mr. Buseu Dzoebaw (Akha of Thailand), AFECT, Mr. Li Qi Bo (Hani of China), and Mr. A. Hai (Akha of Thailand).

A Strand of Hair

After these introductions, participants broke down into parallel working panels on each of the conference themes and prepared a report back at a general meeting. The common themes were striking. It was generally recognized that the complex socio-cultural and historical formations of Hani-Akha culture contained within them a tremendous amount of knowledge accumulated over many generations. The importance of preceding generations is recognized in the Akha ancestor complex (‘with a strand of hair from each ancestor, one would have in hold nine handfuls of hair’). In some native perspectives, the power of ancestors was very much present. The varieties of knowledge discussed were historical knowledge (for example, in the selling of girls into prostitution to obtain cash in the new monetary economy).

With the recognition of the value of Hani-Akha knowledge as an important cultural resource, and the need to provide a legacy for future generations of Hani-Akha and improve the position of women, several suggestions were made concerning avenues of help and protection as a positive resource was also asserted by some villagers. Genealogical knowledge was also seen as a way for Akha and Hani to create themselves in a large transnational network despite the fact that they are a matrilineal society.

Creating botanical gardens (to preserve medicinal plants with the disappearance of the forest) was articulated by some non-formal educational transfer, such as having school students return to villages to learn. Several ideas of dealing with different governmental systems in different countries. These are all ways of creating new Hani-Akha identities based on new socio-historical circumstances.

Brothers and Sisters

The closing ceremonies were presided over by the Governor of Chiang Rai Province, Mr. Ramoon Boubonch, who inaugurated a new university in Chiang Rai to be named Mae Fa Luang University (after the good works of the King’s Medicine Foundation and opening next year 1997). Recognizing the relatedness of peoples in this region as ‘elder and younger brothers/sisters’, the university will accept students from all of the Mae Khong Quadrangle countries (Thailand, Burma, Laos and China) and provide scholarships for minority students.

The conference also concluded with a determination to carry out the third conference (in Meda Akha, Kengtung, Burma) said: ‘If you come often, we are like relatives; if you come rarely, we are like strangers’. A Committee was set up headed by Mr. Ah Hai (Akha) of Oshunhangna, China. Plans are to hold the next conference in 1999 in Jinghong City, Xishuangbanna, Vietnam, China. The 3 co-organizers are also currently putting together the conference volume which will be a selection of the best papers offered at the conference.

The second International Conference on Hani-Akha Culture took place in Chiang Mai and Chiang Rai, Thailand from 12 May to 18 May, 1996. The conference was organized by the International Institute for Asian Studies (IIAS), Leiden, the Netherlands (Dr. Deborah Tooker) and the Southeast Asian Mountain People’s Organization (SEAMP), an NGO located in Chiang Mai, Thailand (Dr. Loo Anvon Geusau, Netherlands), with Dr. Inga-Lill Hansson of the Department of Asian Languages, Lund University, Sweden serving as a third co-organizer. The Association for Hani and Akha Culture in Thailand (AFECT), under the leadership of Mr. A. Jui Jupoh (Aka), provided the on-site conference administration as well as artistic leadership for the evening convening of the Akha music and dance. The Tribal Research Institute, Chiang Mai, Thailand served as the government host institution. The main governmental sponsors were: the IIAS, the Asia Committee of the European Science Foundation, SEAMP-Nederland, SEAMP-Thailand, the Development Agriculture and Culture Education Project for Akha (DAVAP), and AFECT.
The 48th Annual Meeting of the Association for Asian Studies, which was held 11-15 April 1996 in Honolulu, consisted of more than 200 sessions, among which 31 were devoted to Southeast Asia. The most interesting ones were those on Pramoedya Ananta Tore [Antje Brakel-Papenhuyzen], 'Materializations of Modernity in Indonesia', 'Local Readings of Global Culture', and 'Directions and Priorities of Research on Southeast Asia'.

By Huub de Jonge

The presentations on Pramoedya focused primarily on the writer as a public figure, an intellectual leader, a critic of the Indonesian regime, and a source of inspiration to younger generations. Ben Abel dealt extensively with the way Pramoedya used and developed his language to make sure that his frustrations and aspirations were made plain to all levels of society. Julie Shackford-Bradley illustrated the way Pramoedya changed the one-sided emphasis on male characters in Indonesian novels ('point primarily') by paying ample attention to the role of women in the struggle against Dutch supremacy and the formation of a modern Indonesian nation. Summit Mandal's presentation discussed Pramoedya's resistance to the anti-Chinese measures introduced by the government in 1966. The letters Pramoedya wrote about the Indonesian regime, and a sourc...
A Chinese Perspective for

By Jan Krikke

For users of Computer Aided Design programs it is a well-known phenomena: isometrical perspective.

Isometry (like linear perspective) is a graphical method to project three-dimensional space on a two-dimensional picture plane. Isometry is a standard feature in CAD systems and multimedia authoring systems. Isometry is a mixture, as it is well-known is that perspective and European perspective) is a graphical method to project three-dimensional space on a two-dimensional picture plane. Isometry is a mixture, as it is generally known is that isometry has Chinese roots. Isometry is a mixture, as it were, of classic Chinese perspective and European geometry.

With an isometrical perspective, the length and width of a cube are placed on the horizontal line of projection with an angle of 30 degrees (see Fig. 1). Because of its standardized geometry, isometry is ideal for CAD applications. The three dimensions of a cube are projected onto the picture plane without optical distortion. Height, width, and length are true to scale. Isometry is especially valuable in architecture and technical working drawings.

The projection of three-dimensional space onto the two-dimensional picture plane is an age-old problem. In Europe, the problem was tackled by the Renaissance artists Brunelleschi and Alberti. The most important development in that period was the discovery of the so-called vanishing point, whereby the lines of projection meet at an imaginary point at the horizon. This resulted in linear perspective, which came to be the basis of the pictorial language of European art. In the 17th and 18th century, linear perspective underwent greater development. The mixture of geometry and optics gave linear perspective a mathematical foundation which could be easily followed by artists and architects. The correctness of the system was confirmed in the 19th century with the advent of photography. The French artist Delacroix, for instance, stated that painters could use photography as an aid to structure perspective in their paintings.

Axonometry in Chinese scrolls

Europe was not alone in developing a method to project space on the two-dimensional picture plane. The Chinese developed axonometry, denoting truth in Chinese, which translates as 'equal-angle see-through'. Unlike linear perspective, axonometry is not based on optical principles. Axonometry has no vanishing point, and hence no optical distortion (see Fig. 2). In a painting showing a building interior, structural members like pillars and beams will remain strictly parallel if they are parallel in reality. Moreover, as can be seen in the Japanese print (see Fig. 1), beams and pillars do not taper off; their size and geometry remain constant.

Axonometry was used not only in wood block prints but also in the classic Chinese scrolls, the vertical hanging scrolls and the horizontal hand scrolls. Classic Chinese hand scroll were up to ten metres in length, and are viewed by unrolling them from right to left. Hand scrolls are based on a (pictorial) synthesis of space and time. Rather than having a 'subject', the scroll is based on a 'scenario'. For instance, a scroll may depict 'life along a river.' Upon unrolling the opening sequence of the scroll, we may see people boarding a boat on a river. As we unroll the scroll further, we see the boat cross a lake, navigate rapids in the river, stop at a small harbour, and lastly arrive at its destination at the sea shore. In other words, the scroll has taken the viewer through an experience in space and time. (Importantly, scrolls were not a collection of separate pictures, but rather a continuous and seamless visual image.)

The scroll as a textual format was, of course, also known in the Occidental world. But the Chinese also developed the scroll as a pictorial medium. This partly explains the conceptual basis of axonometry. Unlike linear perspective, axonometry has no vanishing point, and hence does not assume a fixed position by the viewer. This makes axonometry 'scrolvable'. Art historian Farish published a paper entitled 'On Iso- metrical Perspective', Farish recognized the need for accurate technical working drawings free of optical distortion. This would lead him to formulate isometry. Isometry means 'equal measures' because the same scale is used for height, width, and depth. From the middle of the 19th century, isometry became an invaluable tool for engineers, and soon thereafter axonometry and isometry were incorporated in the curriculum of architectural training courses in Europe and the U.S. (Please note that definitions of axonometry and isometry differ in the USA, Britain, and the continent of Europe.) The popular acceptance of axonometry came in the 1980s, when modern architects from the Bauhaus
Cyberspace?

Illustration of the first mathematical interpretation of axonometry by the German mathematician Schuessler (1906).

and De Stijl embraced it. De Stijl architects Theo van Doesburg and Cornelis van Eesteren used axonometry for their architectural designs, which caused a sensation when exhibited in Paris in 1923.

Despite its importance to modern architects, engineers, and graphic designers, the history of axonometry has been somewhat obscured. The reason may well be the mathematical treatment axonometry has received in Europe. Axonometry is often confused with orthographic projection, which is a two-dimensional projection of a three-dimensional system (see Fig. 4). Orthographic projection is of Greek origin. It was originally a two-dimensional projection, which, in the late Renaissance, developed into a three-dimensional system (see Fig. 4). However, it is important to distinguish between three-dimensional geometry and axonometry. The former is a mathematical, theoretical space, while the latter is a pictorial space. Axonometry as it was used by classic Chinese artists had its own (non-optical) pictorial grammar.

The Chinese artist ignored the optical law of diminution, whereby figures and objects in the background are smaller than those in the foreground, and the effects of light and shadow, (clair-obscure). Figures in the Chinese painting are not modelled in light-obscure; they are rendered as flat, two-dimensional figures which are placed in isometric space (see Fig. 5). This explains why computer graphics manuals often refer to axonometry as 2.5D.

Visual computing

With the advent of the digital media, and especially the latest techniques in visual computing, the age-old problem of projecting space on the two-dimensional surface has gained a new topicality. Admittedly, both European and Chinese perspective are based on a compromise between the two-dimensional pictorial plane and real three-dimensional space. But axonometry illustrates that optical perspective is not the only, and not always the best, method to create pictorial space. Moreover, axonometry may have a bright future in the artificial world of visual computing.

After all, the digital media (computer graphics, Virtual Reality, and digital cinematography) no longer rely on the input of a camera. Instead of optical input, digital artists can use either linear perspective or axonometry, and even a combination of both systems. As William Mitchell wrote in his book 'The Reconfigured Eye: Visual Truth in the Post-Photographic Era': "The digital image blurs the customary distinction between painting and photography and between mechanical and handmade pictures".

Axonometry is already used in computer games, and computer simulations of industrial processes. It may also find applications in Virtual Reality. Among those who anticipated the usefulness of the isometrical variation of axonometry was American author and architect Claude Bragdon. In his book 'The Frozen Fountain', published in the 1930s, Bragdon illustrated the spatial quality of isometry with an ingenious drawing (see Fig. 6). Bragdon gave isometry a glowing description. He wrote: "Isometric perspective, less faithful to appearance, is more faithful to fact; it shows things nearly as they are known to the mind. Parallel lines are really parallel; there is no far and no near, the size of everything remains constant because all things are represented as being the same distance away and the eye of the spectator everywhere at once. When we imagine a thing, or arrive to visualize it in the mind or memory, we do it in this way, without the distortion of ordinary perspective. Isometric perspective is therefore more intellectual, more archetypal, it more truly renders the mental image - the thing seen by the mind's eye."

Illustration of axonometry in Japanese wood block print (section).

Illustration of the origin of orthogonal and stereographic projection. Isometry is a mixture of Chinese axonometry and European projective geometry.

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**Population Ageing and the Old-Age Security System in China**

By Sun Changmin

As a result of China's family planning policy and the improvement of medical care, population development in that country has entered a transformation process of 'low fertility - low mortality - negative growth'. Shanghai took a lead in this process and became the first area with an old population structure. By the end of 1992, there were 2.466 million people aged 60 and over in Shanghai, which was 16% of the total city population. 1.39 million people, or 11% of the total, were aged 65 and over; and 1.980,000 people were over 80 years of age, which accounted for 6.62% of the 60-plus group. According to projections, the number of people over 65 will reach a peak of four million in the year 2002, and then occupy 19% of the total population. This exceptional character of the age structure of the population of Shanghai leads the trend of ageing of a degree of seriousness which exceeds anything found in other countries or regions.

Historically, the phenomenon of population ageing in such European countries as Holland emerged after or simultaneously with the attainment of high socio-economic development levels. The transformation of a mature into an old population age structure in the European countries usually took 50-60 years, and they generally have a greater capacity to deal with the resulting economic and social problems. In stark contrast, in mainland China it is estimated that this ageing process will take 18 years, and in Shanghai only six. In China, population ageing has emerged too early and too rapidly, under circumstances of relative socio-economic under-development. This transformation of society has placed the traditional old-age support of the family in jeopardy.

**Socio-economic problems**

Just as the rapid growth of the Chinese population in the 1950-60s attracted world-wide attention, the current dramatic increase in the aged population has captured the interest of international scholarly circles, because this ageing is the price China is paying for its population control policy.

Family care has been China's traditional mode of old-age support for several thousand years. At present, in the countryside, the family is still the most reliable support for the elderly, and three-fifths of the aged live with their children or other family members. The majority of the elderly continue to work because they have no retirement pensions. By comparison, urban workers can usually enjoy state retirement pensions provided by the enterprises for which they worked. Of course, this is an extremely complicated system, founded on the principle of covering current expenses from current dues, which has come under reform only very recently. In practical matters and psychologically speaking, the family is still the mainstay of daily life for the aged, both in the cities and in the countryside. However, the transformation of society has placed this traditional family old-age support model under attack from all sides, and the old-age support function of the family is weakening. The main problems are the following:

(a) Changes in family structure and residential modes. Just as families are becoming smaller and more nuclear, the aged are losing the positions of respect and care they had within the family in petty production society. Urbanization and industrialization have weakened family members' dependence on the family, and as young peasants migrate to cities, the care for the aged that the family provided in the past is pushed on to the shoulders of society.

(b) The assault of the growing 'generation gap' on family-old-age support. The development of the market economy changes people's ways of living and their values, and traditional ethics and morals also come under attack because of this. All kinds of differences between the young and the elderly in ideas, customs, interests, and preferences lead to a tendency towards separate residence of the two generations, and has brought about an increase in the number of elderly living on their own.

(c) The contradiction between the high efficiency and rapid pace of life on the one hand, and the gravely deficient, low-efficiency, social services on the other. For a long time, the service sector in China was severely under-developed. Investigations show that at present the burden of care for the elderly falls mainly on middle-aged people, in particular middle-aged women. Not only do they need to participate in social productive activities, but they also shoulder the double burden of bringing up the younger generation while taking care of the older generation. Rushing between work and family, it is hard for them to provide good care to the elderly.

(d) The present situation of one-child families has drastically changed the structure of care provision in the family. As the rights within the family shift to the young, and the focus of the family shifts towards the child, the attitudes of younger family members towards respect and care for the aged become weaker, and the difficulty of family care is increasing.

**Reform of the social old-age security system**

In investigating the social benefits and old-age security enjoyed by the elderly in such European countries as Holland, we found that, in order to improve the standard of living and the quality of care of the elderly, it is necessary to develop the economy, and simultaneously create a complete social old-age security system.

In China, between the 1950s and 1959, although retirement dues were nominally deducted from the wages of workers in state-owned enterprises, this was actually becoming a 'fake profit' for the enterprises, and has been spent a long time ago. The people working during those years are now on the threshold of old age and have become a heavy millstone around the neck of the new generation. If you walk into a collectively-run roadside barber shop which was set up in the 1950s, the young hairdresser will tell you, 'I am cutting your hair for Mr Zhang who was 70 years old. The elderly of today still have many children on whom to rely, but 20 years from now, will the present single children be able to provide the retirement life of two generations of the elderly?'

Faced with an existing system of retirement pensions that was on the verge of collapse, in 1991 Shanghai put a new system of old-age security into practice. As this is in fact a combination of an accumulative system and one that covers current expenses from current dues, it has created a series of new dilemmas. In establishing a new system the question of what kind of policy should be adopted in order to mitigate the increasing social differences between city and countryside, between different cities, and between different regions, is perhaps the most crucial problem for a China where a consistent view on what kind of old-age security policy ought to be established has not yet emerged.

Sun Changmin was a Visiting Exchange Scholar at the AIFS summer school in the AIFS summer school in the Shanghai Academy of Social Sciences from 20 April to 20 July 1996.
A Critique of Western Studies of CCP Elite Politics

By Frederick C. Teiwes

Frederick Teiwes identifies five significant shortcomings in the study of CCP elite politics: inadequate dealing with limited source material; reliance on suspect sources; a lack of cultural sensitivity; following Chinese interpretations; and following American academic fashions. These shortcomings have seriously limited the value of many Western studies of CCP elite politics.

Limited Source Material

A major problem for all students of CCP elite politics both inside and outside of China is the availability of material. The availability of material varies significantly for different periods in CCP history, but whatever the period the research must be very detailed to have any validity. If the material is too thin, then the research should be put on hold until more evidence is available. Unfortunately, many Western scholars have proceeded on the basis of inadequate sources, often filling the gaps with unreliable sources, the logic of official (or quasi-official) communiqués, or simply intuitive speculation. A particularly insidious aspect of this shortcoming is the belief that certain ‘facts’ are beyond dispute, when it is often the case that such ‘facts’ are official distortions which have been recycled from one scholarly study to another.

Suspect Sources

Western studies of elite politics have frequently used sources that have not been verified and in some cases are demonstrably false. This is the case with certain alleged CCP newhu documents that have been published in Hong Kong or Taiwan. The problem is complicated in that some documents published by the same agencies are clearly genuine. Yet serious scholarship requires an attempt to verify such documents before using them rather than simply citing them and building analyses around them because they have come to hand. A particularly vexing variant of this tendency is the extensive use of Hong Kong press reports concerning alleged power struggles within top CCP circles in analyses of the reform period. Such reports are notoriously unreliable, even if specific reports may be true, yet they are used indiscriminately in many studies.

Cultural Sensitivity

Many Western studies assume that politics in the Politburo and other peak CCP organs must bear great similarities to politics in their own cultures. A clear example is the inability of many Western scholars to conceive of the totally dominant position of Mao in the post-1949 period. If even Roosevelt, Churchill, and De Gaulle had significant limits to their powers, then it is hard to accept a Mao who could dismiss anyone with a word or have any policy adopted merely by insisting on it. Similarly, since political leaders in the West deal in the coin of policy positions and given the coincidence in timing with his fall, analysts have insisted that Lin Biao must have opposed the opening up to the US despite the virtual absence of evidence to this effect, or indeed that Lin advocated any foreign policy position, in order to fill the gap in explaining Lin’s differences with Mao. A final example concerns the argument made in David Bachman’s book, Bureaucracy, Economy, and Leadership in China (Cambridge University Press, 1991), that the Great Leap Forward had its origins in the party of a ‘planning and heavy industrial coalition’ in a bureaucratic conflict, with Mao only playing a secondary role. This is based on Western assumptions concerning the importance of bureaucratic institutions, but it ignores both extensive evidence pointing to Mao’s decisive role and the strong leader oriented nature of CCP elite political culture in that period.

Chinese Interpretations

Western studies have repeatedly adopted official Chinese views in analysing CCP politics. The clearest example, one which resulted in repeated erroneous interpretations, was the studies in the 1970s, that the critical use of the ‘two line struggle’ model of elite politics which dominated official and Red Guard sources during the Cultural Revolution. This was recast into social science language, they basically accepted the notion of a bitter long-term struggle between Mao and his alleged opponents in the Party apparatus and attempted to fit inadequately understood ‘facts’ into this perspective. Although criticism of this model has meant that few Western scholars now use ‘two line struggle’ analysis in its crude form, the idea of significant political opposition to Mao at various points during the post-1949 period is still influential. Indeed, even the memoirs of Mao’s doctor (Li Zhisui), The Private Life of Chairman Mao, Chartis & Winds, 1984) adopts this perspective in many respects despite overwhelming evidence to the contrary from his own personal experience, undoubtedly to a large extent due to the influence of his American collaborator and other US scholars.

American Academic Fashions

The shift in the balance of power towards disciplinary departments and away from area studies centres in leading American universities over the past two decades has meant an increasing emphasis on ‘theoretically relevant’ analyses, often to the extent of forcing Chinese realities into inappropriate Western models reflecting the latest academic fashions. A clear case in point is Bachman’s study of the origins of the Great Leap Forward which clearly reflected the influence of the ‘new institutionalism’s literature in Western political science in the 1980s, but had the effect of ignoring the overwhelming evidence of Mao’s central role. Another aspect of this tendency, reflected most clearly in Avery Goldstein’s highly regarded book, From Bureaucracy to Balance-of-Power Politics (Stanford University Press, 1991), is that the emphasis on theory undermines the importance attached to empirical research. Goldstein, who aims to explain the differences between the ‘hierarchic’ elite politics of the pre-Cultural Revolution period and the ‘anarchic’ structure of 1966–76 politics, does no primary research but instead relies on existing Western secondary sources to illustrate his theories. While the result is interesting and in some respects closer to the mark than many previous Western studies, nothing new is uncovered concerning events or the underlying dynamics of elite politics. The gaps in knowledge are filled by Western theories of questionable relevance rather than by intensive empirical research.

The above shortcomings have seriously limited the value of many Western studies of CCP elite politics. Only when a relentless pursuit of all available information is linked to a refusal to use questionable sources except as guides to possible questions, an end to imposing Western preconceptions on Chinese developments, a questioning approach to all official and unofficial Chinese interpretations of events, and an insistence on a sound empirical basis for any theoretical speculations, will Western scholarship dealing with Party history reach its full potential.

EAST ASIA
Early Reception of Western Legal Thought in Japan, 1841-1868

By F.B. Verwaijen

The fact that in 1841 Mizuno Tadakuni, first councillor of the shogun, had already ordered translations to be made of the Dutch law codes is either ignored or played down by those who write about the reception of Western law in Japan, and who, for the most part, tend to limit themselves to the actual codification in the years after the Meiji Restoration in 1868. These translations can, however, be taken as the starting point of the reception of Western law in Japan, and as such merit more attention than they have received until now.

Which can be attributed clearly to the differences between Japanese and Western ideas about law. Even in places where we find indications that Genpo has understood a legal notion unknown in Japan to a certain extent (as, for instance, the case with his translation for the Dutch word 'right'), his translation suffers from the fact that the Japanese language lacked the words to express such concepts adequately. A comparison with the actual text of the translation of the Dutch Code of Criminal Procedure by Udagawa Yōen, shows that he, too, has struggled—and largely in vain as well—with similar difficulties.

Legal notions may safely be assumed that the results of the translators—dubiously-predigious efforts would not have met the expectations of Mizuno Tadakuni (no longer in office anyway by the time of their completion), who had wished to obtain some useful information about the Dutch legal system. This may also have been the reason why the translations were never referred to when, after 1868, more extensive knowledge about Western legal systems was sought. Although this seems unpromising, there is reason to assume that the translators have not relied totally on vain and that, through their work at least some fragmentary knowledge about Western law was acquired, which was passed on to a next generation. When we compare the translations of Dutch legal terms that can be found in the Ogando-ji, a Dutch-Japanese dictionary that appeared in the years 1855–58, with those devised by Genpo, we see that in the meantime the understanding of certain legal notions had developed. It is also significant that those who were to take an interest in Western law after the opening of Japan in 1854, like Nichi Amao, Tsuda Mamatichi, Kanda Takahira, and Kato Himyu, were either pupils of Genpo or of Sugita Seiko, translator of the Constitution, which offers a striking illustration of the impact this knowledge had on those who first acquired it. In the short biography of Seiko by Otani Shuji, we came across the following passage:

"Because he devoted his attention to the political systems and customs of the Western countries since, at one time, he had to translate books on political matters, he discovered for the first time the meaning of what was called 'freedom.' This is the same word as freedom in English: it is to say: to uphold spiritual autonomy and freedom of thought as personal rights. The people of the present world talk about human rights, and advocate and applaud the plead for freedom under new circumstances. To the master however, in the early days several decades ago, such advocacy was unknown. On the contrary, because at that time people like Takahashi, Watanabe, Takano, and Takashimas, having started to explain things foreign, had been convicted of crimes against the government, the master fearing to bring disaster down upon himself, took care to restrain himself, lest such things should recklessly escape his mouth. Only when he was drunk, having drowned the pain that gnawed his heart in sofre, he would not restrain himself, and start crying: 'Unishin."

This article contains the summary of a thesis on which the author gained his doctorate at the University of Leiden on 2 May 1996.

Mitsukuri Genpo (1799–1865)

The reception of Western law in Japan can rightly be taken as the starting point of the first substantial introduction of ideas that were unknown in Japan to a certain extent (as, for instance, the case with his translation for the Dutch word 'right')—his translation suffers from the fact that the Japanese language lacked the words to express such concepts adequately. A comparison with the actual text of the translation of the Dutch Code of Criminal Procedure by Udagawa Yōen, shows that he, too, has struggled—and largely in vain as well—with similar difficulties.

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The Centre for Japan Studies (CJS), established in 1991 by a decree of the Vietnamese Government, is a sub-section of the National Centre for Social Sciences and Humanities of Vietnam. The Centre's fundamental function is to study Japan in all aspects in order to provide scientific bases for the government to formulate domestic and foreign policies and at a more general level to popularize knowledge on Japan for the Vietnamese people.

By Duong Phu Hierr

In concrete terms, the CJS has the following duties:

1. Constructing and undertaking both long-term and short-term research programmes on the country, the people, the history, the economy, the politics, the society, the culture, and the linguistics of Japan;
2. Coordinating and cooperating with domestic and international programs for studying and exchanging materials and information related to Japan;
3. Taking part in training and explaining the knowledge of researchers doing research on Japan;
4. Popularizing knowledge and providing information about Japan so as to broaden the knowledge about Japan for the Vietnamese people; and
5. Gradually building the information-documentation library system and material-technical bases needed for Japanese Studies in Vietnam.

Organizational Structure

The director of the Centre is Prof. Dr. Duong Phu Hierr; the vice-director is Dr. Nguyen Duc-Dung. As present, the CJS has 30 full-time staff members structured into 4 research departments and a functional department as follows:

(a) Department of Japanese Economy; (b) Department of Japanese Politics and Society; (c) Department of Japanese History; (d) Department of Japanese Culture and Linguistics; (e) Department of Vietnam-Japan Relations.

Research

CJS publishes a quarterly Japanese Studies Review of which 7 issues have appeared. The Centre also publishes books and translated books introducing the fruits of research about Japan by both domestic and foreign scholars.

In the years to come, the Centre concentrates on studying the following research projects:

1. Economics: (a) Japan's economic structural changes from the Second World War to the present; (b) Japan's achievements in the modern scientific and technological revolution and their significance for Japan's economic development; (c) The role of State in stimulating the process of industrialization and modernization in Japan; (d) Japan's experiences in promoting private investments, as well as reforms of state-owned enterprises; (e) Japan's experiences in developing the medium and small-scale enterprises; (f) Studying the Japanese-style management experience; (g) Studying the Japan's business organizations and investment law.

2. Politics, Society, and Law: (a) Japanese state's bodies; the Diet, cabinet, and judiciary; (b) The role of the prime minister; (c) Japanese Constitutional system of laws; (d) Japanese political parties and the role of the Liberal Democratic Party; (e) Japanese non-governmental social organizations; (f) Economic development and social equality in Japan; (g) Social structure in Japan; (h) Population and family in Japan; (i) Japan's socio-cultural welfare system; (j) Japan's experiences in organizing the state apparatus and recruiting, arranging, and using the officials; (k) Japan's experiences in solving social problems.

3. Culture and Education: (a) Japanese culture in comparison with other regional cultures; (b) Japan's experiences in selectively accepting human cultural achievements in bringing Japanese culture from the traditional to the modern, but still maintaining its national characteristics; (c) Religions in Japan, especially Confucianism, Buddhism, Shinto, and Shinto; (d) Impacts of culture on industrialization and the modernization process; (e) New trends in relaxation in Japan.

4. History: (a) Japanese methodology in evaluating historical events and persons; (b) Studying the periodical division in Japanese history; (c) Comparative study of Japanese and Vietnamese ideological history; (d) Comparative study about the methods of thinking between Vietnamese people and the Vietnamese people.

5. Japan's foreign policies and Vietnam-Japan relations: (a) The role and impact of Japan on economic development in the ASEAN region, particularly Vietnam; (b) Japan’s ODA for Southeast Asian countries and Vietnam; (c) History of the Vietnam-Japan relations; (d) Japan’s FDI in Southeast Asian countries and Vietnam; (e) Japan’s foreign trade with Southeast Asian countries and Vietnam; (f) Japan’s experiences in transferring its technologies to Southeast Asian countries and Vietnam; (g) Japan-US economic relations and their impact on the Asia-Pacific region; (h) Japan-US relations in the post-Cold War era; (i) Relations between the USA-China-Japan triangle in the post-Cold War era; (j) Japan’s security policy in the Asia-Pacific region in the post-Cold War era.

The Centre for Japanese Studies expects to develop close relations with institutions all over the world for coordinating and cooperating in the field of Japanese Studies.

BOOK REVIEW

The Origins of Japanese Trade Supremacy

Japan has emerged since the Second World War as the world’s most powerful trading economy. In his book ‘The Origins of Japanese Trade Supremacy’, Christopher Howe makes a striking analysis of Japan’s economic progress. He takes us back into Japanese history and throws both long-term and short-term developments, and ignoring, or underplaying, the historical origins of what the World Bank has recently termed ‘the East Asian Miracle’.

Christopher Howe

Professor Anne Booth

The last part of the book looks at the economic impact of Japanese imperial expansion in Taiwan, Manchuria, and China in the early part of this century. Professor Howe has much to say on the fascinating, and as yet grossly under-researched, topic of Japanese commercial penetration of the Chinese and Southeast Asian economies in the inter-war era. He rightly concludes by pointing out that as Japanese economic power has paid more attention to this phase of Japanese economic development, there might have been less surprise at the post-war success of Japanese exporters in other parts of the world. This is a book which every scholar with serious interest in the economic development of East Asia will want to own; it will repay repeated study. The publishers have done their author proud, with impeccable presentation of text, figures, and photographs, including one plate showing the author and a young representative of the Eastman Kodak Company, attending a business dinner in Japan before the First World War.

Professor Anne Booth is attached to SOAS, University of London.

Christopher Howe

Christopher Howe

EAST ASIA

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EAST ASIA
The Internet is a network of computer networks in cyberspace. There are many points of entry, each offering specific benefits. One is the e-mail discussion list. The minimum for getting started is a personal computer, modem, and telephone line, or access to personal or shared e-mail accounts at your university.

Discussion lists
What is a list? A list is a special kind of electronic seminar. Like signing up for a seminar, one must subscribe to a list. This requirement differentiates lists from the numerous newsgroups with which some Internet users may be familiar. One sends a subscription command to the listserv; thereafter, one is enabled to participate in discussions by posting e-mail to the list - or simply by 'talking' in the background reading (or deleting) communications posted by other subscribers. Every subscriber in the group - whether there are fifty or five hundred - receives every message anyone else posts to the list.

The listserv's electronic address is different from that of its corresponding list. It may be helpful to think of the listserv (often shortened to listserv) as an impersonal 'computer guard' who permits personal computerized exchanges between human beings on the list. For example, the listserv address for PhilippineStudies-L, an interdisciplinary and international list is listserv@coombs.anu.edu.au, while the list address is philippines@coombs.anu.edu.au. In sending the typical subscription command, one leaves the subject line blank; and omits any extra spaces or punctuation. The subscription command is your message, and the computer will not understand if you embellish it with extra spaces or punctuation. Thus, if you have a 'signature file,' you must turn it off. Usually, a subscriber receives (1) confirmation of the subscription, (2) an electronic memo outlining the expectations of the list manager and members, and (3) a friendly invitation to introduce oneself and one's interests to the rest of the list membership.

May anyone join any list? A list 'owner' may 'screen' prospective subscribers, asking them to answer a brief questionnaire. Membership fees for academic list memberships are not common. Typically, list owners and managers just decide how much discussion there will be and on what kinds of topics. Increasingly, list managers (and, occasionally, subscribers) may set and enforce standards encouraging civility and discouraging 'flaming' cybernetic insults and criticisms.

What kinds of lists are available?
There are at least 3,000 political science-focused lists. PSRT-L, the Political Science Research and Teaching List, periodically makes available to its subscribers a compilation of these lists, their focus and their electronic addresses. To subscribe to the Political Science Research and Teaching List, send the command subscribe PSRT-L to the following Internet address: listserv@mizzou.missouri.edu. Or, if you are familiar with gopher, one may dig up 'The Political Science List of Lists' at gopher://rs6000.comp.liru.edu:7000/depts/polisci/list.of.

If your interests are more historically oriented, H-NET (Humanities On-Line) already offers fifty-seven lists. Each has an editor and a board of moderators. Their focus ranges from women's history and Asian history to quantitative history. For more information on the rest of the H-NET lists, send a request to Richard.Jensen@uicvm.uic.edu. In reply, you will receive an informative electronic memo. To subscribe to the H-Asia, the Asian history list, send your subscription command subscribe H-Asia to listserv@uicvm.uic.edu.

On the other hand, if you prefer regular discussion about statistical packages, lists focused on SAS and SPSS may offer the kind of intellectual stimulation you desire. Still others centre on Asian Studies, technology and privacy, environmentalism, distance education, security studies, or political philosophy. Somewhere, there is a list matching your interests. Send the command (message) list global to listserv@listserv.net. There is no period at the end of that address; again leave the subject line blank. Again, no punctuation. In reply, you will receive a short message with further instructions outlining your options.

Why should you subscribe to a list?
Some Internet enthusiasts have浪漫ized the bumpy 'information highway.' So, why should Asian studies professionals subscribe to lists? I will limit my supporting arguments to actual examples showing how I have benefited from active participation since late 1993. Participating in Internet lists can (a) speed completion of individual and group projects, term papers, dissertation chapters, conference presentations and (b) otherwise improve their quality. Specifically, the Internet puts scholars in touch with professionals who can help a person accomplish what he or she has already set out to do. Internet resources may suggest additional questions to ask about research you have already undertaken. Lists make possible a dimension of collaborative research beyond the reach of many researchers, especially if one's financial resources are limited. Therefore, seek and find congenial virtual sites in comparative politics and international relations where you can read, discuss, contribute, and learn.

What is the 'recipe' that I have followed in all my dealings with scholars and other people out there on the Internet. If you know what kinds of discussions and information you are looking for and why, 'Pollard's Formula' calls for a judicious mix of (1) subscribing to lists and (2) supplementing this with private e-mail.
What kinds of results are possible? And how can you achieve the same results that I will enumerate below?

1. Free subscriptions to newspapers and journals. You can get the same results that I will enumerate below?

2. Publication opportunities. By 'snail mail' in early March, but what kinds of results are possible? And how can you achieve them?

3. Employment opportunities. By 'snail mail' in early March, but what kinds of results are possible? And how can you achieve them?

4. Scholarship and grant information. How can you use Internet lists to find out about the 'best' lists to join? I have given some addresses above. But you can also ask your friends, teachers, and colleagues. If you begin by joining just one list, then ask the question again of the subscribers on that list. Members of one list on the Internet are often members of multiple lists and may have suggestions for you. This is how I got started.

- Summary of results. Joining and actively participating in cybernetic lists gives you a "jump start" into a dynamic information technology. To repeat, "Pollard's Formula" calls for a judicious mix of two elements: (1) selective subscription to electronic lists, and (2) private e-mail.

- Personal dynamic. Thus far, I have focused mainly on results. But what personal dynamic facilitate this wealth of information coming to me? The new technologies may be necessary, but they are not sufficient.

- Social skills for cyberspace. (1) To derive the kinds of benefits that I continue to receive on the Internet, one must be willing to introduce oneself to strangers. It is worth the effort. You will discover that some of them may be scholars or other experts previously known to you only by reputation or through their publications. (2) Of course, politeness is essential. (3) You will be more productive if you can ask very precise questions. But every one of those skills and qualifications should already be familiar to you since they also facilitate everyday face-to-face conversations. (4) Finally, extend yourself to help others, as well. In most cases, they will appreciate your contributions.

Cyberspace magnifies one's personal strengths and weaknesses in face-to-face conversations a hundredfold. Thus, an internal 'editor' may help you avoid igniting the next 'Flame war.' You may need to retrain yourself from responding to every last question or statement you happen to read on the Internet. Remember: Brilliant contributions and small-minded, pompous indiscretions may be crossposted and forwarded around the planet in nanoseconds. If you are going to disagree with someone, it does not hurt, first, charitably to reconstruct the other person's argument in several different ways—just to avoid setting up a 'straw man' that is easy to attack.

The principles outlined above are generally applicable. Many professionals would be delighted to settle for just half the results I have summarized above. If you are such a person, then I encourage you to continue learning how to use the Internet. Other associates of mine who made similar efforts have derived similar personal, professional and financial advantages from subscribing to and participating in cybernetic e-mail discussion lists.

If your priorities include enhancing your professional life, you owe it to yourself to join the appropriate Internet community. To put all of this in a broader perspective, my summary of list-related benefits reflects a very small part of what you can derive from a growing wealth of resources available today on the Internet and elsewhere in cyberspace.

Vincent Kelly Pollard's essay expands his presentation during "The Dean's Award" in 1995 for the "Best Monday Noon Seminar" at the East-West Center. Pollard was recently a Fulbright Scholar at the University of the Philippines. He is completing his doctoral dissertation in comparative politics and international relations at the University of Hawai'i at Manoa.
The IIAS is a post-doctoral institute jointly established by the Royal Netherlands Academy of Arts and Sciences (KNAW), the Vrije Universiteit Amsterdam (VU), the University of Amsterdam (UvA), and Leiden University (UvL). The main objective of the IIAS is to encourage the pursuit of Asian Studies in the Humanities and Social Sciences, nationally as well as internationally.

To achieve this end, the constituent institutes have agreed upon the following activities, which were defined in the Agreement on National Cooperation in Asian Studies signed by all parties in 1993:

1. to set up and execute a post-doctoral programme for Dutch and foreign researchers;
2. to organize international scientific gatherings;
3. to act as a national centre for Asian Studies in order to improve international cooperation in the European context;
4. to develop other activities in the field of Asian Studies, such as the publication of a newsletter and the establishment of a data base, which should contain up-to-date information on current research in the field of Asian Studies.

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Cultural Traditions in Endangered Minorities of South and Southeast Asia.
Dr. I.M. Deew (Vrije Universiteit Amsterdam) and Dr. F.M. Fieke (Institute for Chinese Studies, University of Oxford)
‘International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century’
Dr. C.J.M.A. Smeer (KNAW)
‘Endangered Languages’

[vacancy] ‘Changing Lifestyles in Asia’

Please Note
All those who received the mailing with an overview of personal data to be published in the ‘Guide to Asian Studies in Europe’ are kindly required to send in the revised version before September 15, 1996.

New IIAS Publications

IIAS Lecture Series #6
- Wang Gungwu
Dfl. 10,-

IIAS Working Papers Series #4
- Brakel, C. (ed.)
The Performer as (Inter)cultural Transmitter (Leiden, June, 1996).
Dil. 30,-

IIAS Annual Report 1995
(Leiden, 1996).
Free of charge.
Available electronically.
The IIA S is most willing invited to lecture, participate in very important objective.

seven categories of fellows:

1. research fellows
2. senior visiting fellows
3. professorial fellows
4. visiting exchange fellows
5. affiliated fellows
6. Dutch seniors
7. national seminar once per year.

The IIAS is to share 'Cultural Traditions in Endangered Minorities of South and Southeast Asia: Qiaoxiang Ties in the Twentieth Century' ).

Dr Cynthia G.H. Chou (the Netherlands) and Dr Deepak Kumar (India) are attached to the H A S.

They are attached to the IIAS for 1 to 3 years, carrying out independent research and fieldwork, and organizing an international seminar once per year.

Dr Gwyn R. Campbell (South Africa) will work in the Netherlands. The IIAS has assisted in mediating between the University of Ramkhamhaeng, Thailand, and the Leiden University. Dr Andrea Fenchel (associate professor at the University of Ramkhamhaeng) arrived in the Netherlands in January 1995. She is offering courses in Thai language and culture for two years at the universities of both Amsterdam and Leiden.

Prof. Abdul Wahab bin Ali of the University of Malaya will be resident in the Netherlands from 1 May 1995 to 31 May 1997 as guest professor in Malay Studies.

The IIA S is saying farewell to:

Dr Shoma Munshi

Dr Paulos Huang

Dr Jeffrey Salter

The IIA S is offering universities and other research institutes the opportunity to benefit from the knowledge of resident fellows. IIA S fellows can be invited to lecture, participate in seminars, cooperate on research projects etc. The IIA S is most willing invited to lecture, participate in very important objective.

Research Fellows at the IIAS

Dr Jeorge C.M. Peeters (the Netherlands): Dr Peeters cooperates with other fellows in the programme Changing Lifestyles, investigating 'Islamic Youth Groups in Indonesia: globalization and universalism' within the framework of the programme Changing Lifestyles.

Dr Angela Schottenhammer (Germany): Started mid-1996 with 'History of the Overseas Trade of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th centuries' as an individual fellow.

Dr Michael P. Vischer (Switzerland): Dr Vischer, working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia, is undertaking a research project on the topic 'Taxation Laws in East Asia'.

Dr Jong Zhang (People's Republic of China): Dr Zhang's research topic is 'Taxation Laws in East Asia'.

Expected: One vacancy for three years, within the third research programme 'International Social Organisation in East and Southeast Asia: Qiaoxiang Ties in the 20th Century' is expected to be filled by the end of August 1996.

Dr Tej R. Kansakar (Nepal): Field of research: Linguistics


Dr Deepak Kumar (India): Field of research: Indian colonial history

Proposed research: 'Science and Civilization: a comparative study of the Netherlands Indies and British India, 1900-1947'.

Dr Dharma Kumar (India): Field of research: Indian merchant in the Indian Ocean Trade'

Proposed research: 'Trade as a Variable in Determining Lifestyles: Indian merchants in the Indian Ocean Trade'.

Dr Dilip Chandra (India): Field of research: socio-political

Proposed research: 'The Role of Islam in Determining Lifestyles: Indian merchants in the Indian Ocean Trade'.

Dr Alison Murray (ANU, RISPA): Field of research: anthropological

Proposed research: 'Field work in the book with the tentative title: Gender, Bonded Labour and Rural Industry in South India'.

Proposed research: 'The Making of a Coolie: recovering the possibility to engage in research work in the Netherlands. The period can vary from 6 to 9 months.'

Dr Jan Houben

Dr Deborah Tooker

Dr Deepak Kumar

One vacancy (for three years, within the third research programme 'International Social Organisation in East and Southeast Asia: Qiaoxiang Ties in the 20th Century' is expected to be filled by the end of August 1996.

The IIA S offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from six to nine months.

Research Fellows at the IIAS

Dr Tej R. Kansakar (Nepal): Field of research: Linguistics


3. Professorial Fellows

The IIA S is assisting in mediating between universities in the Netherlands and Research Institutes in Asia, inviting established scholars (minimum requirement: assistant professor level) to share their expertise with Dutch scholars, by being affiliated to Dutch universities for a period of one to two years.

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Dr Hans Hägerdal (University of Lund, grant from the Swedish fund 'Knut och Alice Wallenberg stiftelse'), collecting materials and ideas for a deeper study of colonial discourses and ideologies in modern European history. Period: 1 Sep. 1996 - 1 Sep. 1997

Dr Ian Kerr (University of Manitoba, Canada) 'Historical Research on Colonial India'. Period: 22 Sept. - 27 Oct. 1996

Dr Carine Guerassimoff (Laboratoire Fondation, French Ministry of Foreign relations) 'Chinese Migrations and Security in Asia Pacific Region'. Period: 1 October 1996 - 1 October 1997

6. ESF fellows
Selected by the Asia Committee of the European Science Foundation (ESF-AC) and attached to the IAS

Dr Françoise Delvoe (France) 'The Case of Nayak Bakhshu, Court-Musician to Sultan Bahadur Shah Gajuriz (r. 1728-1737) within the framework of 'Social and Literary History of Court Musicians in Western India, 16th-18th century'. She is employed by the ESF-AC. Period: for one year until 6 November 1996

Dr Joachim Mittag (Germany) 'Sources of Chinese Historiography and Historical Thinking from the beginnings to the Present'. He will be employed via the ESF-AC and IAS, and will be stationed at the Sinological Institute in Leiden. Period: per 01-10-1996 until 01-10-1998

7. Dutch seniors
Max. two Dutch seniors per year can apply for this position of max. 6 months each at the IAS. A Dutch senior should have obtained a PhD degree more than five years ago, and be academically very productive. The stay at IAS (not abroad) can be used for further research. Funds are made available to finance the temporary replacement for teaching activities of a senior at his/her home university.

Dr Lloyd L Haft (Sinological Institute, Leiden University) 'Aspects of the Twentieth-Century Sonnet'. Period: 1 August 1996 - 1 February 1997

Dr Wim van Zanten (CA/SNWS, Leiden University) rewriting a proposal 'Performing Arts in Asia: Traditions and Institutions'. Period: 1 July - 1 October 1996 (2½ months)

The IIAS welcomes Dutch scholars for holders of a permanent residence permit in the Netherlands who are affiliated to and employed by a Dutch research institute at post-PhD level to apply for a visiting exchange fellowship under the following conditions:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen
2. East-West Center in Hawaii (EWC), and the Research School of Pacific and Asian Studies of the Australian National University in Canberra (RS PAS-ANU)
3. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta
4. Institut für Kultur und Geistesgeschichte Anscs der Österreichischen Akademie der Wissenschaften, Vienna
5. The Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow
6. Vietnam National University Hanoi (VNU), Hanoi
7. The University Grants Commission (UGC), Ministry of Education, Islamabad
8. The Shanghai Academy of Social Sciences, Shanghai

In all cases the applicants are required to send in a curriculum vitae, an outline of the proposed research (i.e. work plan), a letter of recommendation, and reasons for seeking placement at the other institute.

Both parties commit themselves to support these visiting exchange fellowships, by offering office facilities, and in some cases temporary housing and reimbursement of travel costs.

The IAS maintains good relations with the following institutes and can mediate in establishing contacts with them:

- École Française d'Extrême-Orient (EFEO), Paris and Asia, Istituto Nazionale dei Languages et Civilisation Oriental (INACCO), Paris, The Institut de Recherche sur le Sud-Est Asiatique (IRSEA), Aix-en-Provence, The Maison des Sciences de l'Homme, Paris, The School of Oriental and African Studies (SOAS), London, The Institute for Chinese Studies, University of Oxford, The Centre for South-East Asian Studies, University of Hull, The Istituto Italiano per il Medio ed Estremo Oriente (ISMEO), Rome, The Instituto di Diritto e Politica Internazionale, Milan, The Asia Departments of the University of Hamburg, Hamburg, The Städelscher Institut, and the Sinologische und Japnologische Seminar, Heidelberg, The Institute of Oriental Studies, St. Petersburg; The Institut für Ethnologie, Berlin; The Centro de Estudios de Historia e Cartografia Antiga, Lisbon; The Centre de Historia de Alem Mar, Lisbon; The Institute of South East Asian Studies (RIAS), Singapore; The Illustr purchase of Eastern Library, Tokyo; The Institute of Developing Economies, Tokyo; The Centre for Southeast Asian Studies, Kyōto; The Institute for Research in Humanities, Kyōto; The Chulalongkorn University, Bangkok; The Thammasat University, Bangkok; The Ramkhamhaeng University, Bangkok; The National Institute of Historical and Cultural Research (NIHCR), Islamabad; The Pakistan Institute of Development Economics, Islamabad, The Asia Departments of the University of the Punjab, Lahore; The Centre for South Asian Studies, Lahore; The Asia Departments of the University of Sindh, Jamshoro; The Centre for South and Southeast Asian Studies, University of Madras, Madras; Institute Français de Pondichéry, Pondichéry; The Indian Council of Historical Research, New Delhi; The Indian National Research Council, New Delhi; The School of International Studies, Nishtar University, New Delhi; The Indian Council for Cultural Relations, The Indian Council of Social Science Research (ICSSR), The Delhi University, New Delhi; The University Grants Commission, New Delhi; The Association for Asian Studies, Ann Arbor and others.

Researchers contacting the IAS for mediation are requested to send in a curriculum vitae, an outline of the proposed research (i.e. work plan), a letter of recommendation, or any other relevant information.

The IAS can provide you with more information. Please contact Ms. S. Kuyper at the IAS, tel. +31-71-527 2215

Participants in Professor Elisonas' Masterclass (28-29 May 1996)

Professor Jurgis Elisonas (IAS Masterclass, 28-29 May 1996)
Introduction to Quanzhou Trade

The Overseas Trade of Quanzhou in the Song Dynasty

By Angela Schottenhammer

Since April 1996 the IIAS has been sponsoring a new individual research project entitled 'The Overseas Trade of Quanzhou in the Song Dynasty'.

The Overseas Trade of Quanzhou

In the Context tradition neither trade nor the social status of merchants was looked upon as worthy of appreciation. This was in sharp contrast to Rome, which, gained from the Roman Empire that the 'maritime trade' already suggested, was the supreme Chinese export commodity, the epitome of what all foreign merchants longed for. It is possible to find documented evidence for the dispatch of envoys from the Roman Empire to China; that is to say, the local development of Quanzhou cannot be satisfactorily explained by leaving aside or neglecting the development of the central state, of which it was part. The Song government did indeed exert a significant influence on the progressive development of this local trade, although in the beginning, officially it took only a cursory interest. There can be no doubt that it is essential to explain the specific relationship between the state and this locally-based trade.

Some current, overwhelming Chinese explanations tend to trace the economic boom in the overseas trade back to deficiencies in local agricultural conditions which prompted the people of Quanzhou to look for destinations overseas from which they could procure their food supplies, as well as other products not native to the region. Close examination shows this is unfounded. Firstly, to develop international trade relations all parties involved must have adequate economic means at their disposal and a surplus of products which they can exchange. If the people of Quanzhou were so destitute, what would they have used as an exchange commodity in order to procure what they lacked? Deficiency in a local economy can therefore never be the reason for the development of a flourishing trade. The idea that it was only after Quanzhou had been forced to import grain from other regions (because of increasing population) that the local farmers were compelled to redirect their land use towards the production of commercial articles or otherwise allow their land to lie fallow in order to engage in some profit-yielding activities, also seems unlikely. The second consideration hinges on the fact that it was not agricultural produce which formed the mainstay of this trade. This honour fell to items like porcelain and silk, aromatics, jewels and the like, namely products which can be categorized as luxury goods. Following this logic yet another question arises: who would have wanted and could buy all the articles foreign and Chinese merchants brought to Quanzhou if everybody was poor? Even if all the articles were transported directly to the Imperial Court, some Chinese merchants had first to advance the money.

We know from the written sources that it was not the Song government which 'initiated' this overseas trade. In fact it did not even show any particular ambition to promote it at the inception of the dynasty, only engaging in it at a time when it was already flourishing. A contrary picture emerges from more serious studies of sources. These tell us that the description of Quanzhou as 'the starting port' is not true even at the beginning of Northern Song Dynasty. Perpetually archaeological evidence has proved that a considerable area, which later became waste land, was densely populated and built up in Song times. We can also learn more about the specific relationship of the flourishing port and the direction of its hinterland to commercial purposes, a fact which turns out to be very interesting in connection with the development of local industries.

Starting Port

In modern Chinese articles dealing with the history of this overseas trade, Quanzhou is, generally speaking, referred to as 'the starting port of the overseas silk and porcelain road'. This is intriguing as not only in Song times silk was not produced on a large scale in Quanzhou. Does this mean, that this main export commodity was produced at other places and had to be transported to Quanzhou first? Also very famous kilns for the production of porcelain were with the exception of Dehua - situated at other, different places. Interestingly, the written sources tell us that it was usually not high quality porcelain that was exported but products of a medium or lower quality, items which would be more likely to meet the criterion of being suitable to 'survive' transportation by ship. So, was it really porcelain that was exported from Quanzhou or various kinds of stoneware? And, if at least some of the products were also produced in Quanzhou, we have to ask, where were they produced, how did they rank in the quality stakes, and who provided the financial means for the production? To give more satisfactory answers to these questions recent archaeological excavations in Quanzhou and its hinterland as well as an investigation of the local natural and technical conditions should be instigated and the results compared with the written sources. A more detailed analysis of archaeological reliefs and written sources could thus provide further information about the structure of local trade and manufacturing during the Song Dynasty. (The fact that by Song times Quanzhou was integrated into a supraregional transport and market system has already been sufficiently proved by several Chinese, Japanese, and Western scholars.) A comparison with remains of porcelain found overseas shows which products were specifically produced for export and to which countries they were shipped. The structure of trade with silk is a bit more difficult, because it is highly unusual for any of it to have survived. Whether silk production had to rely on contemporary written sources and subject them to a critical investigation. Yet another interesting study in serious examination is the local metal manufacturing. Only by examining this local development within its specific historical context will it be possible not only to state facts, but also to explain an early example of a local industry which was nationalized in the process. This is why the specific reference of the Song government to the flourishing overseas trade in Quanzhou may not be overlooked. The government did not decide to organize and promote this overseas trade itself but rather to instigate a considerable area, which later became waste land, was densely populated and built up in Song times. We can also learn more about the specific relationship of the flourishing port and the direction of its hinterland to commercial purposes, a fact which turns out to be very interesting in connection with the development of local industries.

Maritime Office

Indubitably, the history of the official institution which monopolized the overseas trade of Quanzhou from late 11th century onward, the Maritime Office or 'shibo si', and the numerous discussions in the pur- lous of the Song officialdom on the advisability of central or local financial organizational structures can teach us a lot about changes in the government's political and economic deliberations. It was a political discourse which gained in importance especially as the background to the reform and anti-reform movement in 11th-century China. These changes in the government's attitude towards overseas trade can also be observed by studying the history of a rapidly expanding porcelain industrial sector, which can be regarded as a sine qua non of overseas trade, - the shipbuilding industry. The results of the research work will be published with the organizational and financial support of the IIAS in various articles and one monograph.
Overseas Trade of Quanzhou

Within the framework of the research project on the overseas trade of Quanzhou in the Song and Yuan Dynasties, an international conference will be held on the topic "The Overseas Trade of Quanzhou in the Song and Yuan Dynasties." It will take place at the International Institute for Asian Studies in Leiden on April 3 and 4, 1997 (date provisional). The conference will provide scholars working on the various aspects of this topic with a possibility to present the actual results of their research, introduce research projects, and discuss several problems to which no real satisfactory solution can be found. It will also be a chance for anybody who is interested in the history of the Chinese Song and Yuan Dynasties and in overseas trade to learn more about this topic and discuss their ideas with experienced scholars. Papers will be presented by some 8 historians and archaeologists from all over the world, who have been working in this field for many years. Their papers will cover such topics as the characteristics of export ceramics, the local textile industry, the social impact of the trade, problems of interpreting archaeological evidence and written sources and the like.

For more information please contact:
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IIAS NEWSLETTER
3-4 APRIL 1997 (TENTATIVELY)
LEIDEN, THE NETHERLANDS
INTERNATIONAL CONFERENCE

Changing Perspectives on the Bird's Head of Irian Jaya

The International Institute for Asian Studies (IIAS) in cooperation with the Indonesian Science Foundation (LIFI) and the Irian Jaya Studies Programme (ISIR/NWO, the Netherlands Organization for Scientific Research) is organizing a first International Interdisciplinary Conference on Changing Perspectives on the Bird's Head of Irian Jaya, Indonesia.

The Bird's Head area of Irian Jaya, which has always fascinated scientists, is being studied more intensively than ever at the moment by researchers from various disciplines and backgrounds. For example, the Dutch Irian Jaya Studies programme (ISIR), working in cooperation with the Indonesian LIFI, focuses exclusively on this area. There is still so much that we do not know about this area that some scholars will deem it premature to discuss the issue of interdisciplinary perspectives. Archaeological research, for example, is clearly at a stage in which sorting out the basic data of the first diggings is the job to be tackled. It seems useless to try to integrate facts into a wider perspective if there are hardly any facts to integrate. However, other disciplines have collected more significant amounts of data and discussion of perspectives helps to formulate research questions and broadens the view of researchers beyond the borders of their own field.

Inevitably, the various disciplines have different perspectives on the Bird's Head. For example, for the earth sciences the area is the pramontory of the Australian continental plate, and the area with the first and longest contact with terrain of Eurasian affinity. From a linguistic point of view, the area is, coughly speaking, a middle ground between predominantly Papuan areas towards the East and Australians areas towards the West. For historians, the Bird's Head is a part of New Guinea with many old links to other parts of Eastern Indonesia (e.g. the North Moluccan sultanes) and old trade links reaching into China. For anthropologists, the Bird's Head is in some respects an area in between two traditional fields of study: Eastern Indonesia and Melanesia. The presence of specific culture areas within the Bird's Head (e.g. the Biak-Numfor area in the north and north-east coastal zones), each to be placed in its own regional and historical contexts, indicate the impossibility of developing a unified anthropological perspective on the Bird's Head. From the point of view of development administration scholars, the central theme is the local administration as the interface of national and local identities. Of course, these aspects of the various disciplines are the subject of constant internal debate, they are changing perspectives. For example, in the past the languages of the Bird's Head tended to be viewed from the perspective of central New Guinea languages, and thus appeared as a kind of peripheral Papuan languages, but now the perspective seems to shift towards the middle-ground perspective mentioned above.

Conference Aims
The aim of the IIAS conference Changing Perspectives on the Bird's Head of Irian Jaya is twofold. First, to inform Bird's Head researchers about the current perspectives in other disciplines in order to facilitate integration of the findings of the various disciplines in wider frameworks. Secondly, to stimulate internal debate within the various perspectives on the changing perspectives on the area.

To reach these goals, the IIAS conference is set up in such a way as to facilitate both discipline-internal discussion of perspectives (oral sessions and poster sessions) and interdisciplinary discussion (in plenary sessions).

Deadline abstracts: 4 January 1997. All articles submitted in the correct version according to the conference style sheet will be published in the Proceedings.

OCTOBER 1997
LEIDEN, THE NETHERLANDS

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21-24 August
ESF seminar: The 14th European Conference on Modern South Asian Studies (in Copenhagen)

24 August
Dutch Diplomats' Day
A day for Dutch Ambassadors in other (Asian) countries
Organized by IAS and Asia House
Lectures by: Prof. François Godement (senior research fellow of Asian and Prof. Thommy Svensson (director of the Nordic Institute)
Joint NIAS/ESF seminar: Chinese Business Connections in Global
6th International Conference of the European Association
Mr. Shintaro Ishihara (co-author of the 1955 bestseller
Organized by Paul van der Velde and Use Lasschuijt (IIAS)
Meeting of the Editors of European Associations on Asia

The Voice
Minority Cultures in Transition: diversity, identities and encounters
on Modern South Asian Studies (in Copenhagen)

IIAS seminar: Pilgrimage in Tibet
Organized by Dr M. Klokke (IIAS)
-
- 1 September
ESF seminar: [Tel]Communications Policy in Western Europe and
Southeast Asian Cultural and Historical Perspectives (in Bruges)

6 September
6th International Conference of the European Association of
Southeast Asian Archaeologists (EAASEA), organized by Dr M. Klokke (IIAS)
combined with:
-- Masterclass by Dr Jan Fontein (29-30 August)
-- Parallel session on Champa Sculpture by Tran Ky Phuong, Vietnam

10-12 September
Joint NAES/ESF seminar: Chinese Business Connections in Global
and Comparative Perspective (in Beijing)

11-13 September
IAS seminar: Pilgrimage in Tibet
Organized by Dr Alex McKay, affiliated fellow

11-13 September
RUL/IAS seminar:
New Directions in the History of Chinese Women
for the Period 1800 - 1860 A.D
Organized by Dr H. Zuurmond

23-27 September
Meeting of the Editors of European Associations on Asia
Organized by Prof van der Velde and J. Lasschuijt (IIAS)

10-11-12 October
Labour Relations in Asia, preparatory meeting
for a long-term research programme
IIAS/NIAS-DK/NIAS-Wasserstein/ANU/DIG

28-31 October
The Conflict of Relations between States: war and peace in southeast Asia (in Paris)
Prof. Nguyen Thi Anh, Ecole Pratique
des Hautes Etudes, Paris, convener
Sponsored by URA 1975, 'Peninsule indochinoise'
(CNRS/EPHE-NE section), Institute of Asian Cultures
(University Sophia, Tokyo) and the IAS

12-15 December
Asian Minority Cultures in Transition: diversity, identities and encounters
Organized by Prof. J. Flaszenkamp in Munster, financed by the ESF

EARLY 1997
Islam, Ethnicity and Secularism in Central Asia and the Caucausal:
part II (in Amsterdam)
Organized by Dr Dick Douwerse and
the Institute for Oriental Studies, Moscow

EARLY 1997
ESF seminar: The Khazan Valley. Conservation and Modernisation
in Tihkan Architecture (in Meudon)

11-13 January
Sousce and Time: The Destiny of Youth (in Pondicherry, India)
Co-organized by the Centre of Indoology of Ecole Francaise d'Extrême Orient; the Department of Indoology of Thotin Francois de Pondicherry, and supported by the Centre d'Etudes de Pondicherry
(Dr. F. Assayag) and the IAS

15-16 January
Renaissance of History: Traditions: Transmission or invention?
(in Pondicherry, India)
Organized by the Department of Social Sciences of Ecole Francaise d'Extrême Orient, and supported by Thotin Francois de Pondicherry, the Centre d'Etudes de Pondicherry and the IAS

LATE FEBRUARY
ESF seminar: Transformation of States and Settlements in Western
Indonesia: Changing Values and Meanings of Built Fomns in History
and in the Process of Modernisation

MARCH
Workshop 'Library affairs' (acquisition, coordination and
and in the Process of Modernisation

MARCH
Modernisation process in Asia: Economic, Social and Cultural Perspectives
(1800-2000). A joint Beijing University - IAS seminar on the
historical East West relations, to be held in China

10-12 March
Crime and Punishment: Criminality in Southeast Asia
[at CASA, Amsterdam]
Workshop jointly organized by IAS / joint Committee for Southeast
Asia / Social Science Research Council (SSRC) /
American Council of Learned Societies

14-17 March
Tribal Communities in the Malay World: Historical, cultural
and social perspectives (in Singapore)
IIAS/NIAS/IAS/SSRC/AsiaFAC/AMC/SEAC/CIUS

14-27 March
The Cultures of the Northern Malawas and the Bird's Head
in the context of Pacific Cultures
Co-organized by LIPI, Patirmura University (Ambon),
University of Nijmegen and IAS

DECEMBER
History of Hinduism: Music: 17th-18th Centurier
organized by Dr Francois Delvoye (ESF-fellow),
Dr Jeppe Bart (Kalam Conservatory) and
Emilie in Niessen
The European Science Foundation is an association of its 56 members research councils, academies and institutions devoted to basic scientific research in 10 countries.

The ESF assists its Member Organizations in two main ways: by bringing scientists together in its Scientific Programmes, Networks and European Research Conferences, to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

The scientific work sponsored by ESF includes basic research in the natural and technical sciences, the medical and biosciences, the humanities and social sciences.

The ESF maintains close relations with other scientific institutions within and outside Europe. By its activities, ESF adds value by cooperation and co-operation across national frontiers and endeavours, offers expert institutions within and outside Europe. By its activities, ESF assists its Member Organizations in two main ways: by bringing scientists together in its Scientific Programmes, Networks and European Research Conferences, to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

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Asian Studies and European Social Science

Since 1960, eight high-performing East and Southeast Asian economies have grown at more than twice the rate of the rest of the countries in the region, roughly three times faster as far as Europe and countries in Asia. The first round of applications for workshops and post-doctoral fellowships presented by the Committee revealed that several more meritorious scholars came forward from the Humanities than from the Social Sciences. This trend was undoubtedly a reflection of the priorities prevailing among the different groups of researchers in Europe, but this clearly reveals a weakness where the Committee may be of assistance in providing an incentive structure that can promote more area studies in the Social Sciences and more collaboration between social scientists and scholars from the Humanities. It is not likely that the Committee can achieve any impact upon mainstream Social Science research and theory formation, nor is this called for. But it may add some additional marginal value to Social Science contributions by supporting the researchers and organizations that are value-added to both an historical and cultural setting. At the same time, the Committee may help expose more scholars from the Humanities to Social Science perspectives.

This kind of research relies much on area-specific competence, and theoretical orientation, and is expected to have its sources in Asian studies. This is partly due to the fact that the Han Chinese and Japanese are belonging to an ancient cultural setting, where the former learn about the long history of the latter, and by performing them well the perceptions among policy makers and citizens in general. My point is that the Committee should balance its various roles very carefully and should never be seen as a body representing narrow European interests in opposition to Asian or particular regional interests.

Therefore, the European focus should always be intended with the aim of promoting cooperation with scholars and research institutions in Asia. The final point I want to make is that the Committee can fulfill the roles referred to above only if it is acknowledged by most scholars in the field and this, in turn, is highly dependent upon the resource flows managed by the Committee and the extent to which the Committee can be seen as a body representing substantive and good-quality exchanges and advice on researchers and scholars. The Committee should balance this very carefully and should never be seen as a body representing narrow European interests in opposition to Asian or particular regional interests.

O

By John Martinussen

On the one hand, scholars have tried to identify specific conditions, sets of acts, or sets of conditions, obtaining in the high-performing Asian Societies and Sub-Saharan Africa. The eight countries are Japan, South Korea, Taiwan, Thailand, Malaysia, Hong Kong, Singapore, and Indonesia. In recent years, China has turned out to be the most rapidly growing economy. Similarly, the better-off half of the Indian population has experienced considerable growth over the last five years. These are some of reasons why economists and other social scientists have been paying increasing attention to developments in various parts of Asia. This has generated a great deal of research on some of which is still in the process of being carried out, in an attempt to reveal the basic preconditions for the growth rates achieved in these preconditions which have taken European social science research into two different directions.

On the other hand, scholars have attempted to reveal critical aspects of the internal dynamics in the Asian societies and cultures, which has prompted them to also look for clues in the idiosyncratically oriented traditions of the Humanities. As a corollary, they have also added a much longer-term perspective than that which is prevalent among mainstream economists.

This kind of research is not only more on area-specific competence and may be seen as an extension of Asian Studies into the Social Sciences.

Now, the point I want to make is that this latter type of research is on the increase in Europe - and rightly so, because there is little doubt that our understanding of societal development and transformation in Asia can be enhanced by combining Social Science perspectives and discussions of how to articulate within a comparative framework with Humanities perspectives and efforts to ground the observations in unique historical preconditions in individual societies and regions. This has been widely recognized among political scientists and sociologists, and by performing them well the European social science research is expected to have its sources in Asian studies. This is partly due to the fact that the Han Chinese and Japanese are belonging to an ancient cultural setting, where the former learn about the long history of the latter.

I want to emphasize the facilitatory role, but at the same time warn against transforming the Committee into an apex body for directing Asian Studies in Europe. What is needed is not a top-down approach, but a forum for aggregating in a bottom-up manner the priorities of European scholars in which they are assisted in achieving a critical mass of researchers and resources for carrying out research on a larger scale. European Asian societies and cultures. The Committee may apply their pro-active role by adding particular emphasis on Social Science perspectives.

The Committee should never be seen as a body representing narrow European interests in opposition to Asian or particular regional interests.
Research School CNWS, Leiden University

School of Asian, African, and Amerindian Studies

In 1980, the Faculty of Arts and the Faculty of Social Sciences, Leiden University, joined forces in the establishment of the Centre of Non-Western Studies (CNWS). The inception of the Centre marked a turning point in the development of Non-Western Studies in Leiden. It ended a long period in which Asian, African, and Amerindian studies suffered a sharp decrease in their share of available funds, and consequently a drastic reduction in the number of researchers. On 17 June 1980, the CNWS amalgamated with two Leiden-based research institutes, the Centre for the History of European Expansion (IGEF), and the Research Institute for Descriptive and Comparative Linguistics (BVTW). This merger coincided with the official recognition of the CNWS as a research institute. Soon after, the Faculties of Arts of the Vrije Universiteit Amsterdam and Nijmegen University joined the Institute. On 16 June 1994, the Research School CNWS, as it was called heretofore, was officially recognized as a Research School by the Royal Netherlands Academy of Sciences. In the autumn of 1994 the CNWS moved into the Nonnensteeg building, in which the IGGF also has its premises.

Aims

The aim of the Research School is to encourage Asian, African, and Amerindian studies in the Humanities, the Social Sciences, and Law; to strengthen cooperation between the disciplines involved, to intensify the collaboration with national research institutes and museums in Leiden, and to stimulate internationalization of research and teaching in the various relevant areas and disciplines. Geographically, the focus of attention is on Africa, the Middle East, South Asia, Southeast Asia and Oceania, the Far East, South and West America, the Caribbean islands, and Indian North America. Each of these areas is studied from various disciplinary angles, notably archaeology, anthropology, art history, development sociology, law, linguistics, literature, and religion.

Composition and organization

The Research School CNWS facilitates the research of the senior scholars who are appointed members to the School by the Faculty of Arts, Leiden University, on the recommendation of the Board of the CNWS and after consultation with the relevant faculty and department. The members spend at least fifteen percent of their research time on projects included in the Research Programme of the CNWS.

The School is governed by a Board consisting of five members. The meetings of the board are attended by a representative of the CNWS PhD students. The Board members are appointed for a period of three years by the Faculty of Arts, Leiden University. Chairman of the Board is Prof. P. W. Klein.

The daily activities of the CNWS are supervised by a Director and Joint Director, who are assisted by a staff of four people. The Board is supported by four advisory committees that advise on general matters and on activities related to the academic functioning of the CNWS, its training programmes for PhD students, and the CNWS publication projects.

All of the research projects which are being carried out by the Research School are grouped into sixteen separate research clusters. These clusters are made up of the members of the Institute, who are teaching in one or more non-Western departments of Leiden University (Faculties of Arts, Law, or Social Sciences), Amsterdam Free University (Faculty of Arts), and the Catholic University of Nijmegen (Faculty of Arts).

All clusters are set up on the basis of one or more academic disciplines. There are two multidisciplinary clusters, working in the field of linguistics. The interdisciplinary clusters are organized either regionally or thematically. Their emphasis on a particular region or theme cuts across the profiles of the undergraduate non-Western departments. In this way the clusters hope to provide new stimuli for research.

At present, the CNWS is responsible for the research of some 130 tenured researchers, and for the work of some 80 junior researchers (PhD students). The junior researchers include the so-called ‘Aios’ (who are appointed by the University) and the ‘Oios’ (who are appointed by the Netherlands Organization for Scientific Research, NWO, The Hague).

Publications

The School also publishes the CNWS Publications. This series was started in 1991, and since then, 46 books have appeared. The series was established as part of a deliberate policy to publish research which having little commercial visibility would otherwise never reach a wider audience. The books are moderately priced and published within a short time after being submitted. All the manuscripts are adjudicated by outside experts in the field before the editorial board passes the manuscript for publication.

PhD training

The main day-to-day activities of the CNWS are related to the supervision and training of PhD students, of whom all attend courses and seminars. These are organized at various levels. Firstly, at the beginning of their training, the students attend a number of short introductory courses on various thematic and practical subjects, including the study of history of the non-Western world; narrative structures; gender aspects; the use of audio-visual means in research; the writing of academic reports in English, and the like. Secondly, the students, throughout the whole period of their appointment, attend meetings organized by their supervisor. During these meetings, the students present and discuss the results of their work so far. Thirdly, there are courses and seminars organized by the research cluster to which the students belong. These activities are often attended by nationally and internationally renowned scholars. These, and other staff, present papers which are discussed with the students. Advanced PhD students are also often encouraged to contribute. Finally, all PhD students have a personal supervisor, in some cases more, who, in consultation with the Director of the CNWS, is responsible for the progress of the student's work. The students receive tutorials from their supervisors, and present parts of their written work to their supervisor for correction.

Fellowships

In order to be admitted as a graduate or PhD student at the Research School, the student's proposal should be supported by a member of staff of the School who is prepared to be his/her supervisor. Admission allows the student to use all the university facilities, including tutorials and libraries.

Each year the Research School grants a limited number of PhD scholarships for a maximum period of four years with the specific task of writing a PhD thesis. In order to apply for such a fellowship, the student should present a research proposal plus further information (C.V., etc.). As in the case of other admissions, such a proposal should be supported by a professor attached to the CNWS who will act as 'promotor'. The advertisement for these appointments is normally published at the beginning of the year, and enrolment takes place on 1 September.

Information

More detailed information about the CNWS can be obtained via the CNWS Homepage, Internet, that is linked up to the IAS Homepage. Brochures, leaflets, and catalogues of books published by the CNWS can also be obtained via the CNWS secretariat.

Twice yearly the School publishes the CNWS Newsletter. This Newsletter is sent free of charge to interested universities and institutes in the Netherlands and abroad. It includes information on the CNWS, research projects, seminars, and congresses held in Leiden, etc. Those who would like to receive the Newsletter are asked to contact the CNWS secretariat. The Newsletter is not sent to individuals. The Newsletter can also shortly be consulted via Internet.

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Women in Minangkabau

Jake van Reenen

In 1984 an anthropologist and a sociologist specialized in non-Western societies were invited to Padang to help developing a Department of Anthropology at Andalas University in this West Sumatran city. This request for funding was submitted to the Dutch Minister for Development Cooperation and to the then called - Government funding was thus available: the Dutch Foundation for International Co-operation (Nuffic). So I went to Padang. I spent 5 years in West Sumatra setting up the Anthropology Department and training university staff. While I was there of course I had the opportunity to look around and conduct some research of my own. After my appointment had ended I had the opportunity to do yet another not months of research, so I had a fairly good idea of what I wanted to do and Minangkabau presented itself as the ideal and natural choice.

The question: Why Women?

Gender relations and women's voices were always already my special interest. I had conducted earlier research on female perspectives in Tunisia, and it seemed to me that in a number of ways, the women were revealed in their key roles of mothers, wives, and sisters in relation to their male and female siblings. The female views are being set in the framework of observable, socio-economic developments over the past one or two centuries both in the local community and the wider regional context.

In fact, on the bottom line what I meant by saying that what we have now is that people are required to write a traditional book in a modern setting. Two cases are incommensurable and I was using the expression that both AIOs and their supervisors are still uncomfortable with that time lapse. Sometimes the scope of the research is too ambitious in relation to the time available, thus causing a lot of time to be lost by using it for problems which would have been avoided.

At present the matrilineal organization is being evaluated by the Minangkabau people themselves and the views they express are far from unanimous. Many Minangkabau are critical of certain aspects of their own culture, yet few would actually advocate the abolition of the matrilineal kinship system.

What are your plans for the future? Going back to Minangkabau and doing more research?

Graham, R.H. Banri, Brigitte Re-
nard-Carnagrand, Danielle C.
Geirnaert, Janet Hawkins, H.J. Senan,
Roy Ellen, Valeria Valenti, Beno
Grzymek, Jef Flamentkamp, Susan
McKinnon, and Cecile Barrard and
Claudine Froibel.

Central Pillar

Sisters, wives,
and mothers in a rural
community in Minangkabau, West
Sumatra

ISBN 90-73782-66X

Volume 45:

Volume 42: Signe Howell (ed.)

The second question: Why Minangkabau?

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One of the most striking phenomena in minangkabau is matriline, going out of Minangkabau and seek experience elsewhere. Has this affected the lives of the women who stay behind?

It very much depends on the individual. Many women would have no problem at all seeing their husband leave for abroad. Some even encourage their men to leave and find a way to earn money. The problem is that agriculture is not sufficiently suited to make a living. There is very little cash around to pay for school fees, uniforms, transportation, and what have you, so the men are forced to leave for longer or shorter periods to earn money. It is really as simple as that.

Some women are really very low after their husbands have left, and some also spoke of the sexual problems this causes, but on average, they can cope fairly well. I have not come across any instances where the women have actually forced their husbands to leave to get rid of them, but this may occur. Nowadays many women follow their husband out of Minangkabau, joining them for instance in Jakarta or other places in Java to be with them.

Women themselves go out to earn money, for instance for study or in order to find a job. It is not only an exclusively male prerogative. Another new phenomena is the permanent migrant situation where a single man or a couple decide to stay away from the Minangkabau area, permanently settling elsewhere.

I have the feeling that the matrilinear system like that of the Minangkabau are very rare in the world, is this indeed so?

Actually not really. There are quite a lot of societies which might be labelled matrilinear. However, societies which combine matriline with matrilocal residence are rare. Intriguingly, there are certain features of Minangkabau matriline which may be called unique. In Sumatra we have evidence that other societies used to be matrilocal as well. So I would like to present my book to the people there. They have every right to know what I have made of their information.

The other hand, I would also like to go back to the Ministry of Development Cooperation. If so I would be a good thing to work on defining new projects and making contacts with new counterparts. It may not necessarily be to the field of Indonesia, or Southeast Asia.

Other places in the world are equally interesting and I am open to what ever job presents itself.

New Publications
by the Research School CNWS

By Dick van der Meij

11 June 1996 Joke van Reenen defended her PhD Thesis entitled Central Pillars of the House: sisters, wives, and mothers in a rural community in Minangkabau, West Sumatra. Her position as AIO, Doctoral Assistant (PhD student) at the Research School CNWS: School of Asian, African and Amerindian Studies at Leiden University, has come to an end as of December 1995. Discussing the position of assistant and the subject of her passion: Minangkabau, we present a portrait of Joke van Reenen.

The first question on our spring to mind is rather peculiar: Why Minangkabau?

Women in Minangkabau

On 11 June 1996 Joke van Reenen defended her PhD Thesis entitled Central Pillars of the House: sisters, wives, and mothers in a rural community in Minangkabau, West Sumatra. Her position as AIO, Doctoral Assistant (PhD student) at the Research School CNWS: School of Asian, African and Amerindian Studies at Leiden University, has come to an end as of December 1995. Discussing the position of assistant and the subject of her passion: Minangkabau, we present a portrait of Joke van Reenen.

People

By Dick van der Meij

Joke van Reenen

In 1984 an anthropologist and a sociologist specialized in non-Western societies were invited to Padang to help developing a Department of Anthropology at Andalas University in this West Sumatran city. This request for funding was submitted to the Dutch Minister for Development Cooperation and to the then called Government funding was thus available: the Dutch Foundation for International Co-operation (Nuffic). So I went to Padang.

I spent 5 years in West Sumatra setting up the Anthropology Department and training university staff. While I was there of course I had the opportunity to look around and conduct some research of my own. After my appointment had ended I had the opportunity to do yet another not months of research, so I had a fairly good idea of what I wanted to do and Minangkabau presented itself as the ideal and natural choice.

The question: Why Women?

Gender relations and women's voices were always already my special interest. I had conducted earlier research on female perspectives in Tunisia, and it seemed to me that in a number of ways, the women were revealed in their key roles of mothers, wives, and sisters in relation to their male and female siblings. The female views are being set in the framework of observable, socio-economic developments over the past one or two centuries both in the local community and the wider regional context.

One of the most striking phenomena in minangkabau is matriline, going out of Minangkabau and seek experience elsewhere. Has this affected the lives of the women who stay behind?

It very much depends on the individual. Many women would have no problem at all seeing their husband leave for abroad. Some even encourage their men to leave and find a way to earn money. The problem is that agriculture is not sufficiently suited to make a living. There is very little cash around to pay for school fees, uniforms, transportation, and what have you, so the men are forced to leave for longer or shorter periods to earn money. It is really as simple as that.

Some women are really very low after their husbands have left, and some also spoke of the sexual problems this causes, but on average, they can cope fairly well. I have not come across any instances where the women have actually forced their husbands to leave to get rid of them, but this may occur. Nowadays many women follow their husband out of Minangkabau, joining them for instance in Jakarta or other places in Java to be with them.

Women themselves go out to earn money, for instance for study or in order to find a job. It is not only an exclusively male prerogative. Another new phenomena is the permanent migrant situation where a single man or a couple decide to stay away from the Minangkabau area, permanently settling elsewhere.

I have the feeling that the matrilinear system like that of the Minangkabau are very rare in the world, is this indeed so?

Actually not really. There are quite a lot of societies which might be labelled matrilinear. However, societies which combine matriline with matrilocal residence are rare. Intriguingly, there are certain features of Minangkabau matriline which may be called unique. In Sumatra we have evidence that other societies used to be matrilocal as well. So I would like to present my book to the people there. They have every right to know what I have made of their information.

The other hand, I would also like to go back to the Ministry of Development Cooperation. If so I would be a good thing to work on defining new projects and making contacts with new counterparts. It may not necessarily be to the field of Indonesia, or Southeast Asia.

Other places in the world are equally interesting and I am open to what ever job presents itself.

At present the matrilinear organization is being evaluated by the Minangkabau people themselves and the views they express are far from unanimous. Many Minangkabau are critical of certain aspects of their own culture, yet few would actually advocate the abolition of the matrilineal kinship system.

What are your plans for the future? Going back to Minangkabau and doing more research?

Graham, R.H. Banri, Brigitte Re-
De vereniging, onder de naam Nederlandse Vereniging voor Azië en Pacific Studies, heeft ten doel de alfa en gamma studie van Azië en de Pacific te bevorderen en de belangen te behartigen van haar beoefenaars in Nederland.

Dit doel wil zij verwezenlijken door:

1) Coördinatie van de Azië en Pacific studies binnen Nederland

2) Grote zichtbaarheid; creëren en verbreiden van een maatschappelijk draagvlak

3) Beleidsadvies geven

4) Forum bieden voor niet-institutionele wetenschappers

**Nederlandse Vereniging**

De vereniging beoogt de onderlinge communicatie en samenwerkende bevoorderen tussen iedereen die actief is op het gebied van alfa en gamma disciplines met betrekking tot Azië en de Pacific in Nederland.

De in Nederland beschikbare kennis van Azië en de Pacific wordt nu niet optimaal benut. Men weet vaak niet goed welke expertise aanwezig is in een andere discipline, of in dezelfde discipline maar met betrekking tot een andere regio. Contact en samenwerkingen zullen naar opzicht van individuele onderzoekers een mogelijkheid zijn om zich te blijven profileren op hun vakgebied.

**Coördinatie van de Azië en Pacific studies binnen Nederland**

De vereniging kan zich op werpen aan een informatie en het geven van voorlichting op het gebied van Azië en Pacific studies op Europees niveau.

**Grote zichtbaarheid; creëren en verbreiden van een maatschappelijk draagvlak**

De vereniging kan zich opwerpen als een agentschap voor leden die bereid zijn tot het versterken van informatie en het geven van voorlichting op hun vakgebied, voor zowel binnen- als buiten-universitaire doelgroepen alsmede bij de media. Het bestuur van de vereniging kan zich om te bemoeien met andere instellingen voor meer vakgroepsoverdrachting en een van andere instituties bezit zij de basis voor het aanbod. Dit kan met name voor niet-institutionele ondernemers een mogelijkheid zijn om zich te profileren op hun vakgebied.

**Beleidsadvies geven**

De vereniging kan zich opwerpen aan een inventarisatie van cursussen op HBO en WO niveau en suggesties doen om eventuele lacunes daarin op te vullen. De vereniging kan zich keren tot de besluitvorming in de onderzoekscholen, de centralisatie van zorg voor personele netwerken en samenwerking berusten vaak op hetzelfde discipline maar met betrekking tot een andere regio. Contacte- en samenwerkingen zullen naar opzicht van individuele onderzoekers een mogelijkheid zijn om zich te blijven profileren op hun vakgebied.

**Forum bieden voor niet-institutionele wetenschappers**

De vereniging kan op een projectovertuigend en van de richtlijnen onderwijs op alle niveaus. Daarnaast zal zij meewerken aan een inventarisatie van cursussen op HBO en WO niveau en suggesties doen om eventuele lacunes daarin op te vullen. De vereniging kan zich keren tot de besluitvorming in de onderzoekscholen, de centralisatie van zorg voor personale netwerken en samenwerking berusten vaak op hetzelfde discipline maar met betrekking tot een andere regio. Contacte- en samenwerkingen zullen naar opzicht van individuele onderzoekers een mogelijkheid zijn om zich te blijven profileren op hun vakgebied.

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De vereniging bestaat uit een beperkt aantal thematisch en/of regionaal georganiseerde werkgroepen, die de kern vormen van haar activiteiten. Deze worden vertegenwoordigd in een bestuur. Het bestuur heeft een algemeen beleidsbepalende en coördinerende functie.

Het gekozen bestuur bestaat uit tenminste een voorzitter, secretaris en penningmeester. Er wordt naar gestreefd een bureau op te richten met secretariale ondersteuning. Van de leden zal een contributie gevraagd worden. Additionele financiering vindt plaats door bijdragen van onder andere het IAS en van WOTRO (NWO). Er wordt naar gestreefd om een bestuurslid of vertegenwoordiger van het bestuur als adviseur zitting te laten nemen in commissies van wetenschappelijke organisaties en instituten.

Steunt u het initiatief, wordt dan lid en vul nevenstaand aanmeldingsformulier in en retourneer het aan:

SECRETARIAAT NVAPS
P/A NONNENSTEEG 1-3
2311 VJ LEIDEN

U krijgt in de loop van september een bevestiging. Het lidmaatschap zal plus/minus 25 gulden kosten. Donateurs en institutionele leden betalen minimaal 75 gulden.
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.

UNTIL 1 SEPTEMBER, 1996
KIMBELL ART MUSEUM, TEXAS, USA
24 SEPTEMBER - 15 DECEMBER, 1996
IDEMITSU MUSEUM OF ARTS, TOKYO

Masterpieces of Asian Sculpture from the Musée Guimet

The Path of Enlightenment

While their Paris home is being renovated, 71 of the greatest masterpieces of Asian sculpture from the world-renowned Musée Guimet, France's National Museum of Asian Arts, will be seen at the Kimbell Art Museum in Texas, USA and later this year in the Idemitsu Museum of Arts in Tokyo, Japan.

Founded in 1889, the Musée Guimet is a virtual treasure trove of Asian art. A loan of this scale, focusing specifically on Buddhist sculpture, has never before been allowed to travel abroad, and many of the sculptures have never been seen outside of France. This historic exhibition has been organized by the Musée Guimet and the Kimbell Art Museum in conjunction with the Idemitsu Museum of Arts, Tokyo.

For more than 2,000 years, Buddhist art has provided inspiration for many of the greatest icons of Asian art; this ancient, enduring philosophy has also played a pivotal role in serving to link the various cultures of Asia. The Path of Enlightenment: Masterpieces of Asian Sculpture from the Musée Guimet, Paris traces the development of Buddhist sculpture from its origins in India along the Silk Road and across maritime trade routes throughout all of Asia—some 12 countries. The stylistic interconnections that exist between these varied Asian cultures are explored through masterpieces in stone, wood, bronze, and precious metals, ranging in date from the 1st through the 19th century.

The genius of Buddhist sculpture took form during the Kushan period (1st-3rd century) in north central India where two schools of Buddhist art flourished: one in Gandhara (parts of present-day Pakistan and Afghanistan) and the other in the city of Mathura (now in the Indian state of Uttar Pradesh). The second century Kushan Fragment of a Balustrade with a Woman carrying an Offering deeply carved from red sandstone, displays the soft, rounded forms and archaic smile descending from an earlier tradition of Indian sculpture. Gandharan works, such as the schist Standing Bodhisattva (1st-3rd century), reveal a strong Graeco-Roman influence in the precisely rendered musculature and the naturalistic treatment of the drapery. The large red sandstone Standing Buddha epitomizes the classical Gupta-period style of Mathura in the 5th century and represents the prototype from which all Buddhist art in Asia derives.

The subsequent spread of Buddhist art is documented in a broad range of sculptures from Central Asia, China, Korea, and Japan. A menacing 13th century wood and polychrome figure of Bhishamantakar (parts of present-day Pakistan and Afghanistan) is given form in the fierce, yet elegantly crafted gilt and inlaid Hevuja and Nalantaja, a master-piece of 16th century Tibetan metalwork.

Exquisite sculptures are illustrated with works from Burma, Thailand, Cambodia, and Java. Among its corpus of Asian sculpture, the Guimet's pre-Khmer and Khmer stone objects from Cambodia are unsurpassed and rank among the world's great sculptures. The exhibition includes two outstanding examples, including what is one of the most exquisite pieces of Cambodian stone sculpture, the late 12th century Knurling Tara from Preah Khan, Angkor. The island of Java in the Indonesian Archipelago also emerged as a great power in Southeast Asia in the late 8th and 9th centuries. Javanese artists excelled in the production of 'miniature' representations of various Buddhist deities in bronze. Despite its diminutive scale, the charmingly corpulent figure of Jambhala (8th-9th century), the god of wealth, is noteworthy for its emphasis on elaborate jewellery and complex surface decoration. Contrast to the richly ornamented Javanese bronzes is the elegant abstraction of physiognomy of the late Thai bronze Head of a Crowned Buddha (9th-10th century).

In 1879 Emile Guimet (1836-1918) built a museum in Lyon, which he subsequently donated to that city, to house his vast collection of objects and works of art gathered from his trips around the world, particularly India, China, and Japan. Ten years later he opened a replica of the Lyons building in Paris. From 1910 to 1945 the riches of his collection were added to the museum, greatly expanding the breadth of the collection. The works brought back from Central Asia, China, Afghanistan, and Cambodia form the core of the collections today. The Musée Guimet is now home to an encyclopaedic collection that represents the various arts of every Asian culture.

Kimbell Art Museum
333 Camp Bowie Boulevard
Fort Worth, Texas 76107-2792
Tel: +1-817-333-3454
Fax: +1-817-333-3450

Idemitsu Museum of Arts
1-3-1, Harumi-cho, Oji-ku
Tokyo, Tel: +81-3-3233-1111
Japanese-born painter Masami Teraoka uses traditional imagery to examine such contemporary themes as AIDS, sexuality, and cultural identity. Teraoka employs the imagery and conventions of the 19th-century woodblock print in many of his large water-colour paintings, which incorporate social satire and witty eroticism. This exhibition features 33 of his recent paintings and four prints and is organized by James Ulak, an associate curator of Japanese art for the Sackler and the neighbouring Freer Gallery of Art.

Also on view are 16 examples from Teraoka’s personal collection of 19th-century Japanese prints and drawings, most of them by Kunitsada Utagawa (1786-1866), whose work Teraoka (1936-) cites as the influence for much of his art. This exhibition is the first presentation of his work specifically planned to explore its visual sources and to seek an understanding of his paintings in the context of Japanese sensibility and tradition.

Teraoka first received international acclaim with his solo exhibition at the Whitney Museum of Art in New York in 1979, and he has exhibited widely since. His distinctive style employs the graphic power and palette of traditional Japanese prints to explore aspects of life in the 20th century. Teraoka’s personal iconography, drawn from Japanese and Western sources, includes catfish, ghosts, samurai, and geisha, as well as Adam and Eve, punk rockers, television, and London buses.

Many of his images—like the traditional ones from which he draws inspiration—are embellished by messages in Japanese, often reinforcing the paintings’ ironic humour.

Water
Water and devastating illness, two themes that Teraoka calls ‘waves’ and ‘plagues’, have dominated his art for the past 15 years, including the works on view in the Sackler Gallery. Hawai‘i, the artist’s home since the early 1980s, is the backdrop for his portrayal of water, its visual rendering and multilayered symbolism. The exhibition includes paintings from the ‘Hanauma Bay Series’, a satire on vacationing Japanese as video-camera-wielding samurai in the surf. In many of these paintings, the artist portrays himself as a catfish, an image with roots in Japanese mythology and painting as far back as the late 14th and early 15th century. Also on view are examples from his ‘Waves Series’, illustrating an imagined sexual encounter between a female diver and an octopus. This painting is based on apowerfully erotic image created by the Japanese master Katshushika Hokusai in 1814.

AIDS
Six images from Teraoka’s ‘AIDS Series’ continue the artist’s examination of this late 20th-century pandemic, which curator Ulak describes as Teraoka’s metaphor for human desire restrained and confounded by death. Teraoka’s AIDS paintings have evolved from depiction of actors in Japan’s traditional and highly stylized Kabuki plays to the image of a blond female active in the new world of circumscribed passion. His latest works, which show Adam & Eve and other aspects of the Biblical creation narrative, are notable for the artist’s shift from Japanese print conventions to a Western religious icon style.

Arthur M. Sackler Gallery
Smithsonian Institution
1050 Independence Avenue SW
Washington DC 20560, USA
Tel: +1-202-357-4880
Fax: +1-202-786-2317
Opened daily: 10am - 5.30pm
Parallel to the 1995 Kwangju Biennale in Korea, the exhibition 'Territory of Mind: Korean Art of the 1990s' was presented in the Contemporary Art Gallery, Art Tower Mito in Japan. It was the first exhibition in Japan to focus exclusively on the 'new artistic sensibility' of Korean Art since 1990. The exhibition was curated by Toshiro Shimizu, Artistic Director of the Contemporary Art Centre.

This article has also appeared in Art Asia Pacific, Vol. 3, nr. 2 1996

His stated intention was 'to show the state of the mind of Korea's new era through the works of these five Korean artists, who refuse to be content with simply accepting external ideologies and look instead at their own thoughts with their internal mind.' In this respect the installations of these five artists share an interest in an objectified 'space between' the industrial products or screened images presented. The uncertain, fluid 'space between' - both physical and metaphysical - is actively alternately rise and fall when air is blown into them. Made of industrial products in bright synthetic colours, they represent an unnatural nature, emphasizing the emptiness of their interiors and the futility of their passive movement.

The fifth artist, Moon Joo, spread hundreds of garlic cloves on the floor, in the middle of which was placed a small statue of the symbol of modern America, the Statue of Liberty. Several monitors showing video images were positioned around the room, creating a confrontational tension within the space.

The Spaces Between
My overall impression of this exhibition was the strong personal vision of the curator Toshiro Shimizu. For Shimizu, the collapse of modernism, particularly since 1990, has revealed that 'the ideas and products of the West do not always bring about happiness.' For Shimizu, art is something that can 'nurse the mind' amidst the confusing conditions of contemporary life. With the demise of the ideal of Western modernism, there is a need to explore the imperatives of non-Western societies and to develop awareness through the points of contact that occur between different cultures, societies and communications.

New Artistic Sensibility of Korean Artists

One of the features of the 'new generation' of Korean artists is that, although they are critical of the establishment order, they do not aim to create an anti-establishment movement. This new generation of artists share a cultural, rather than a political values; they seek pleasure rather than repressing desire; and they appeal to all the senses, rather than just adhering to words.

Perhaps the most prominent characteristic of the work of this new generation is that, by using materials which eliminate distinctions between the original and the copy, such as industrial products or electronic media, they explore the nature of human existence in a highly industrialized consumer society. Yet also evident is their desire to establish an international currency through a Korean aesthetic sensibility rather than by copying Western cultural models. These characteristics distinguish these artists from previous generations. A similar trend can also be observed among 'new generations' Japanese artists.


'Time Travel' (1995) by Hong Sung-do.
Art Tower Mito.

organized as the centre of the work, and so constitutes the 'mind'. Thus Hong Sung-Do draws the viewer's attention to 'mid-air', the space created by the parts of car, rather than the parts themselves. Bae Bien-U focuses on the space between pine trees. Yook Kwon-Byung turns his eye to the space between historical events, while bringing to consciousness the space between the viewer and the viewed. In Moon Joo's Garlic Manhattan, spaces are created among the jostling garlic knobs, the Statue of Liberty, and the confronting video images; similarly, Choi Jeong-Hwa shows the space between piles of mass-produced objects and discarded objects. If what Shimizu calls the 'direction of the new era' can be found in this exhibition, it exists in the possibilities of these 'spaces between' - a non-Western concept.

'Untitled, Youngju from Departure' (1985-95) by Bae Bien-U. Art Tower Mito.

The exhibition consisted of large-scale installations by five artists. Ample, even extravagant, space was given to each exhibit. On entering the exhibition the visitor was overwhelmed by Hong Sung-Do's Installation Time Travel, 1995, a dazzling display of dispersed pieces of car parts which imparted an uncanny sense of weightlessness. In the next room was the work of Bae Bien-U. The viewer is surrounded by photographs of pine trees found at an ancient grave site, taken from the central vantage point at which the viewer stands. The impact of the work relies on the rich repetition of sharply curved pine trees and the mist and shimmering light drifting among them. Perhaps the choice of sharply curved pine trees is expressive of the Korean sensibility, which seems a little different to Japanese sensibility.


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BOOK REVIEW

Japanese Prints from the Baur Collection

One of the finest collections of Oriental art in the world is housed in a converted residence in a stately neighborhood in Geneva. Here is gathered the result of the East. Within a short period of time he became extremely successful est in Oriental art was vast and over the years he put together top quality collections in the fields of Chinese and Japanese ceramics, sword furniture, lacquerware, rugs, Chinese jades, and Japanese prints. All these areas of interest are approached with the same high degree of scholarship. Baur's collecting strategy was dictated by the conviction that it was better to assemble a small quantity of high-quality pieces rather than amassing enormous quantities, an opinion which could have been so easy at the time at which he was collecting. During his lifetime he donated the collections to a foundation which bore the name of himself and his wife. Over the years, all objects in the collection have been published in book form. They are considered to be some of the most important publications in their respective fields. The final project consisted of the publication in two volumes of the collection of all 682 objects. The curator of the National Museum of Ethnology in Leiden, the Netherlands, Dr. Martha Forrer, took upon him the task of meticulously describing this fascinating collection.

The curator of the Baur Collection, Dr. Martha Forrer, has contributed an absorbing introduction on the formation of the print-collection based on the extensive correspondence between Baur and his suppliers. T. Blow and K. Tomita. This introduction on the formation of the collection (in French and English) is followed by a (again bilingual) general introduction by Forrer on the nature of the woodblock print medium and the art historical developments over time.

The catalogue is organized chronologically, by artist. All prints are illustrated with excellent colour plates and are accompanied by a descriptive text in English of the subject depicted, translations of the Japanese titles and sub-headings, signature forms, inscrip­

BOOK REVIEW

Southeast Asian Art Today

Southeast Asian Art Today is an informative book dealing with the contemporary art of this region. It is edited by Joyce Fenema, a designer. She also wrote the introduction, in which she raises a number of issues that recur regularly in analyses of contemporary art from Asia. The lack of good art education facilities in Southeast Asia partly to be blamed on a lack of funding is a constant theme in discussions between the two cultures, while others aim to give visual form to the national identity of their country of origin.

By Chris Uhlenbeck

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By Chris Uhlenbeck
AUSTRIA

Museum of the History of Art
Maria-Theresia Platz
1010 Vienna
Tel: +43-1-5217301
Daily 10 am - 6 pm, closed on Mon.

Permanent collection
Egyptian and Oriental collection, paintings, coins, and antiquities.

AUSTRALIA

National Gallery of Victoria
180 St Kilda Road
Melbourne, Victoria 3004
Tel: +61-3-92090222
Fax: +61-3-92090245

September 20, 1996
Opening of Ancient Water.
The Gallery will focus on Chinese ceramics and archaic bronzes, plus Hindu and Buddhist art from India, the Himalayan region, China and Japan.

September 20 – October 9, 1996
Chinese Rosary.
Masterpieces of the Ming (1368-1644) and Qing (1644-1911) dynasties.

Queenland Art Gallery
Queensland Cultural Centre
South Bank, South Brisbane
P.O. Box 3446
Brisbane, Queensland 4001
Tel: +61-7-38467333
Fax: +61-7-38468865
Daily 10 am - 5 pm

February 24 – November 3, 1996
Queensland Art Gallery.
Recent work by nine artists from Thailand, Indonesia, and the Philippines.

September 27, 1996 – January 18, 1997
Second Asia Pacific Triennial of Contemporary Art

Royal Museums for Art
and History
Jubelpark 10
1000 Brussels
Fax: +32-2-7417214
Tel: +32-2-7337124
Fax: +32-2-3377173
Daily 10 am-5 pm, closed on Mon.

Permanent exhibition
Important collections of Chinese export porcelain.

October 11, 1996 – February 16, 1997
Ruthless of Stars. Sendao from the Kingdom of Thailand.
An exhibition of sculptures and jewelry from Thailand's temples and museums dating from the second millennium BC to the 21st century. This exhibition was presented in the Museum Kerk in Amsterdam at the beginning of this year.

July – September 1, 1996
From Silk to Sculptures. Textiles from Bangkok.
Japanese prints and textiles from the collection of the Royal Museums of Art and History.

Royal Museum of Mariemont
Chaussee de Mariemont
100-7140 Mariemont
Tel: +32-44-212921
Fax: +32-44-262924
Daily 10 am - 6 pm, closed on Mon.
ASIAN CULTURE

INANDIA

Galleria Chemould
111, Naoroji Art Gallery
Bomdel-700 023
Tel: +91-22-2833460 | 3844556
Fax: +91-22-2833460
Permanent collection
Exchange between Indian and
Australian artists, titled ‘Fire and Life’.

Cemara & Galeri Kafe
Jalan Cemara 6, Jakarta Pusat 10350
Tel: +62-21-324050
Fax: +62-21-3215880
Permanent collection
Paintings by more than 40 Indonesian
artists and a special room featuring
the work of the painter Salim, who lives in Paris.

Cemarri Art Gallery
Jalan Nagarakerta 74
Yogyakarta 55333
Tel/fax: +62-274-371015
August 4 – 31, 1996
Preserv. Statues.

September 4 – 29, 1996
S. Tddy Oz. Installation

October 4 – 21, 1996
Ugo Lopetegui

November 5 – 30, 1996
Nandaya Adipurnomo. Paintings and objects

December 4 – 29, 1996
Severn School of Etchings and mixed techniques.

Galeri Foto Jurnalistik Antara
Jalan Antara No. 19
Jakarta 10170
Tel: +62-21-3482771
Fax: +62-21-3840942
September 23 – October 13, 1996
In the miracle years: photographs
from the struggle for independence
1945 – 1950

November 26 – December 29, 1996
Intranoris, in a flash back
Photographs from the Antara
Newsgallery

Indemitsu Museum of Arts
3-1 Marunouchi, Chiyoda-ku
Tokyo 100-0082
Tel: +81-3-3233111

September 24 – December 15, 1996
Japanese Ceramics of the 17th Century

November 11, 1996 –
Galeri Wan (main gallery)

No. 4 Jalan Tuckes
Bogor Baru
390100 Kuala Lumpur
Tel: +62-30-2886728
Fax: +62-30-2886729
Galeri Wan exhibits various works by
contemporary as well as traditional
Malaysian artists.

Galeri Wan (branch)
No. 16 Jalan Tuckes
Bogor Baru
390100 Kuala Lumpur
Tel: +62-30-2886728
Fax: +62-30-2886729

National Art Gallery
1 Jalan Sultan Husainuddin
Kuala Lumpur 55050
Tel: +60-3-2300158
Fax: +60-3-2300164
Daily 10am – 6pm

August 8 – September 30, 1996
Art & Cosmics: Islamic works.

The NETHERLANDS

Rijksmuseum
Hobbemakade 19, PO Box 74888
1070 AH Amsterdam
Tel: +31-20-6795812
Fax: +31-20-6798146
September 24 – December 15, 1996
‘Fire and Life’

September 24 – December 15, 1996
Empire of Treasures Nusantara
(Museumland I)
2611 HR Delft
Fax: +31-15-2602358
Tel: +31-15-2602358
Permanent exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

Groninger Museum
Snelstraat 1
P.O. Box 90
9700 Groningen
Tel: +31-50-3666550
Fax: +31-50-20815
Permanent exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

Malaysia

Galeri Wan
4-1, Siti Nuriatun
Kuala Lumpur 55550
Tel: +60-3-2835163
Fax: +60-3-2835164
Permanent exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

Museum of Ethnology
Staatstheater
2112 St. Leiden
Tel: +31-71-516800
Fax: +31-71-5128437
Temporary exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

World Summer
Kunsthall
2000 Aarhus
Tel: +45-5844222
Fax: +45-5844222
Temporary exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

Museum of Ethnology
Rotterdam
Willemskade 25,
3014 DM Rotterdam
Tel: +31-10-4411055
Fax: +31-10-4411331
Temporary exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

Museum of Ethnology
Rotterdam
Willemskade 25,
3014 DM Rotterdam
Tel: +31-10-4411055
Fax: +31-10-4411331
Temporary exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

House of Asia
Witte de Withstraat 5
3012 BL Rotterdam
Tel: +31-10-236716
Fax: +31-10-236716
Temporary exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

NORWAY

Ethnographic Museum
Petersbrukveien 2
0164 Oslo
Tel: +47-22-859300
Fax: +47-22-859300
Temporary exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

Maluku Historisk Museum
Kruisstraat 317
3507 LG Utrecht
Tel: +31-30-236716
Fax: +31-30-236716
Temporary exhibition on
Indonesian cultures
Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

Permanent exhibition
The lives of people of the Moluccas
who came to the Netherlands in
the 1950s.

Ethnographic Museum
Petersbrukveien 2
0164 Oslo
Tel: +47-22-859300
Fax: +47-22-859300
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Maluku Historisk Museum
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Empire of Treasures Nusantara
(Museumland I), a presentation of
ceremonial objects, dance masks
eccetras.

Permanent exhibition
The lives of people of the Moluccas
who came to the Netherlands in
the 1950s.
September 29 – October 6, 1996
The Calligraphy Exhibition of Lu Ren Ching

November 5 – November 19, 1996
Joint exhibition of Chinese ink paintings by mainland artists, Chiang Hung Wei, Yang Chong and Ou Yu Tao.

Akko Collectors’ House
Akko Trading Co. Ltd.
1481 Sukhumvit Road
Bangkok 10100
Tel: +66-22591436
Fax: +66-24422429

September 21 – October 2, 1996
Watercolour by Susji Kanguru

October 5 – 22, 1996
Watercolour and oil painting by Sawai Woppajapan

Chinese Calligraphy
By Sawai Woppajapan

Japan

May 9 – October 1, 1996
Solo exhibition of Pan Din Din

Solo exhibition by Chang Chun

Fax:+886-2-3377167

Tel:+886-2-3377155

38 Chunking South Road, section 3
Taipei

Museum of Ethnology
Taipei An Fair International 1996

Tel:+886-2-7527822

Taipei

and the Pacific, Eskimo and Northwest
Indian and Tibetan art, art from Africa
African, Oceanic, Melanesian and
American art.

American art.

African, Oceanic, Melanesian and
American art.

Daily 10 am - 5 pm, closed on Mon.

Daily 10 am - 5 pm

Fax:+41-22-3120190

Tel:+41-22-3120270

8F, No. 33,
7th Floor, No. 33,
Indian and Tibetan art, art from Africa
African, Oceanic, Melanesian and
American art.

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American art.
The works of art at the National Palace Museum in Taipei are national treasures. Passed down from dynasty to dynasty since the Northern Sung period (960-1127), they represent one thousand years of the collection and production of works of art for the imperial courts of China. The bulk of the collection entered the palace during the reign of Ch’ien-lung (1736-95). Many of the objects, especially those in jade and bronze, were instantly connected with state rituals, while others are symbols of sovereign power—examples, the jade seal of the emperor is the equivalent of the crown of the European king. The possession of ancient writing and pictures, libraries and historical documents conferred legitimacy on the ruling dynasty and reflected a deep faith in cultural tradition—a belief that only those with a clear understanding of the past can have a vision of the future. The history of Chinese art instructs this belief. Despite the changing tastes and trends of successive periods, the creative imagination of every generation is firmly rooted in a study of the past.

In 1951, following the Japanese occupation of Manchuria, nearly 10,000 masterpieces of ancient painting and calligraphy and more than 60,000 art objects and rare books and documents were moved to Nanking for safekeeping in preparation for the inevitable war of resistance. In 1957 these national treasures were evacuated again to caves near the wartime capital, Chungking, in Szechwan province. It was not until the outbreak of World War II that the treasures, which form a major legacy of China’s cultural heritage, were moved to Taiwan.

The masterpieces on display represent the entire spectrum of the Chinese imperial collection—from Neolithic jade and ancient bronze vessels to Ch’ing dynasty paintings and porcelains. The breadth of the exhibition as an exhibition of art; and possessing the past.

Curators of the exhibitions are: Wen C. Fong (chairman), James C.Y. Watt, and Maxwell K. Hearn, all of the Metropolitan Museum of Art.

The exhibition has been organized by the National Palace Museum (Taipei) and the Metropolitan Museum of Art (New York). The exhibition will be presented at four US museums.

March 14 - May 19, 1996: The Metropolitan Museum of Art
June 29 - August 25: The Art Institute of Chicago
October 14 - December 8: Asian Art Museum of San Francisco
January 26 - April 6, 1997: National Gallery of Art, Washington, DC

From the exhibition: Splendours of Imperial China: Treasures from the National Palace Museum, Taipei.

The Art Agenda is produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information with regard to activities and events relating to Asian art to:

THE GATE FOUNDATION
HERENGRACHT 344
1016 CG AMSTERDAM
THE NETHERLANDS
TEL: +31-20-620 80 57
FAX: +31-20-639 07 62

Asia Foundation

The Durbar of Thakur Nawal Singh of Patiala, c.1825. Oil on paper. The Arthur and Margaret Glasgow Fund. From the exhibition: 'A Sampler from India: Masterpieces of Painting from The Virginia Museum'.


A Dipika at Mathila Mandir, West Bengal or Bangladesh, 18th century. Bronze. Gift of David B. Nalin.

A View of the City of Rangoon, late 19th century. Oil on canvas. Gift of Mr. and Mrs. Robert S. Kogod in honor of the Kogod Family Exhibition Series.

NEWSLETTERS

Newsletters on Asia in Europe

Unfortunately, the text is not clearly legible due to the image quality. The text appears to be a list of newsletters focusing on various aspects of Asian studies, including organizations, editors, contact information, and subscription details. Some of the newsletters mentioned include:

- ASEAN News
- BAKS Newsletter
- Bulletin of the EAJS
- China Nieuws
- Chinese Newsletters
- European Newsletter of Southeast Asian Studies
- Friends of Bhutan Newsletter
- Friends of the Turkish Institute
- Himalayan Research Newsletter
- Japan Nieuwsbrief
- Newsletters on Inner Asia
- Newsletter on Asia
- Newsletter on Aspects of Inner Asian Art
- Newsletter of the Center for Pacific Asia Studies
- Newsletter on the European Association for Southeast Asian Studies
- Newsletter on China
- Newsletter on Inner Asia Art
- Newsletter of the Center for Pacific Asia Studies

The newsletters cover a wide range of topics related to Asian studies, including politics, culture, economics, and more, and are published in various formats and languages. The subscription details vary, with some newsletters offering free subscriptions and others charging a fee. The contact information provided includes addresses, telephone numbers, and e-mail addresses for further inquiries.