The present economic crisis in Asia could lead to an increase in the legal problems encountered. (p.3)

Internet developments are starting to affect the way international relations are conducted, including those between Europe and Asia. While the private sector has taken the lead in advancing Internet initiatives from official organizations often complement the efforts of the former. César de PradoYepes reports. (p.4)

Labelled as 'Scheduled Tribes' or 'Backward Classes', tribal communities have been given several safeguards by the Indian Constitution. Their cultural heritage, however, has often been neglected in their own country. Fortunately, unique collections of some of these tribal communities, like the Santal, have been preserved in West European museums. (p.14)

Studies on Southeast Asian textiles have been gathering momentum for some time now. A wide range of scholars coming from diverse disciplines are becoming attracted to this fairly new field of research. Like other countries in Southeast Asia, Burma possesses a large variety of indigenous textiles that are not only generally unknown to the outside world, but are also ignored within the country itself. (p.20)

While Western colonialism has received a great deal of scholarly and political attention, China's colonialism has not. A study of China's internal and external expansion must depend mainly on a perusal of official Chinese sources. There are few if any first-hand accounts of native societies by missionaries, traders, or adventurers which colonial historians could use to their advantage. (p.22)

During the last decade, democracy in the Republic of China in Taiwan (ROC) has become a dangerous political adventure because, while the government in Beijing opposes every gesture of Taiwanese identity and threatens military intervention should Taiwan declare independence, leading ROC officers warn officials that they will not defend an independent Taiwan. Alexander Wanck reports. (p.51)

The Ko's Video Project is concerned with an extensive documentation of the ceremonial cycle of Ko'a, one of fourteen territorial, ceremonial, and political domains on the small volcanic island of Pah'e, located off the north coast of central Flores in eastern Indonesia. (p.24)
Editorial

BY PAUL VAN DER VELDE

Before the end of Asia featured so prominently on the front pages of European newspapers and magazines as in the past couple of months, due to the economic crisis which has hit Asia. In the beginning the Asian media commentators and politicians considered the crisis as a purely Asian phenomenon. Blaming the weak financial structures, they thought, the crisis could be solved by drastic measures of the International Monetary Fund. There is something in this analysis but it became increasingly clear that the Asian crisis could not be isolated from the global economic context. At first the crisis was met with disbelief in Asia. The Asian leaders ordered the reduction of its current account deficit, speculators, but these initial reactions were muted when it became clear that the crisis also affected other parts of the world. What had been known for a long time, became increasingly clear: one can no longer speak in terms of ‘we’ and ‘them’. Since the end of last year, a global effort has been underway to bring the crisis under control. Also, the USA, in its own interest, faced the crisis head-on because of the strategic intertwining of the Asian and American economies (the Pacific Rim), which has progressed rapidly in the past decade. Thirty percent of all products made in the USA are exported to Asia and millions of US citizens depend on the flourishing trade with Asia. The European reaction showed far less involvement. On many occasions in this editorial page, it has been noted that the cultural and academic ties between Europe and Asia were reawakened when the Asian crisis began to develop. In spring 1998 and, in 1998, an economic upswing is anticipated in Asia and is insignificant in comparison with those between the USA and Asia. These ties between Europe and Asia are mistrusted in the economic sphere. Only 5% of European exports go to Asia. It is not surprising that one would claim that the American involvement in solving the crisis is much more engaged than that of Europe. Nevertheless, in light of the growing rapprochement between the Asian and European continent, one could have expected a more pronounced reaction from the European Union (EU). The speech recently delivered by the President of the European Commission, Jacques Delors, in Singapore, did not impress his Asian (or for that matter European) audience. The EU was accused by commentators of being incapable of formulating a proper response to this serious crisis. This was explained on the one hand by its inward-looking attitude in view of the problems relating to the European Monetary Union and by its inability to formulate one clear foreign policy, on the other. The latter is necessary if one wishes to become a participant in the ‘triangular world’ in the 21st century.

Asia Reporting Europe - Europe Reporting Asia

At the end of 1997, a forum of journalists was held in Luxembourg which was organized by the Asia-Europe Foundation (AEF). Twenty journalists from Asia and twenty from Europe met to discuss the way in which Asia is reported in Europe and vice versa. To give focus to the meeting, a report was prepared by the Asian Media Information and Communication Centre in Singapore and the Research Centre of Mass Communication for the Cultural Change of the Catholic University in Brussels. Although limited in scope, the report gives us for the first time some indication of the quantity and quality of reporting on the other continent. It is therefore interesting to quote some of the main conclusions of the report. Overall the study found that reporting of Asian events by European publications was less than reporting of European events by Asian publications. Paradoxically, the reporting of European events by Asian publications was more extensive and accompanied more often by illustrations as compared with coverage of Asian events by European media. Also, critical analysis revealed a double standard: while there were instances of negative Asian stories published in European media, the majority of which emanated from their own correspondents. By contrast, in Asian publications, the majority of the stories appeared on the international news agencies, stories about Europe were largely neutral (...) studies such as this should be carried out regularly and their findings presented to editors. We hope that this study will become the starting point for discussion about how Asian media can improve coverage of Europe, and vice versa. The organizers of the International Conven-

T H E I A S

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

The main objective of the IIAS is to encourage Asian Studies in the Human sciences. The Institute organizes conferences and work-shops and its gamma sciences: ranging from linguistics and anthropology to political science, law, environmental and developmental studies. The Institute is a leading international and international scientific co-operation in these fields. Among the tasks undertaken by the IIAS is to play an active role in the gathering, coordination and dissemination of information on Asian Studies. The Institute plays a facilitating role by bringing together researchers from all over the world.

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

Since 1994 the IIAS has been a partner of the European Science Foundation (ESF) programme "Stimulating Cooperation between European and Asian Research Groups". Within the programme, a network project was set up which has been a driving force for the promotion of international scientific cooperation in the field of Asian Studies. In the first half of 1998 the IIAS-ESF Alliance will be launched officially as a strategic international co-operation network. In the framework of this programme, the Institute has been involved in projects with departments of linguistics of research centres in China and Japan. The ESF Alliance will be launched officially as a strategic international cooperation network for supporting research cooperation between European and Asian researchers with academic and non-academic institutions and actors. Both the Dutch Minister for Education and the Nordic Council of Ministers have contributed to this new form of co-operation.
Asian Studies and Law: A Difficult Encounter?

There are many reasons the relatively isolated existence of much of this kind of research in a number of different faculties extending from law, anthropology, sociology, history and political science to philosophy. Immediately after World War II, as a result of which many European countries lost their colonial possessions, the interest in continuing the study of law in a non-Western setting declined dramatically in Europe. New political and economic crisis in Asia could become a watershed for this interest in the legal research on Asia, as most of the policy discussions are in fact focusing on the urgency to establish a more reliable legal environment. In any case, a good opportunity to review some of the developments of the last few years and to examine some of the problems encountered.

BY CHRISTOPH ANTONS

There are a lot of scope in the future for an interdisciplinary analysis of law, which involves the different fields of Asian Studies.

Secondly, anthropologists and sociologists have an important role to play in documenting social and legal change in Asia. It seems that particularly the frequently used and abused term of 'Asian values' and the legal particulars connected to such values need an intensive analysis to operate 'traditional values' in different areas from those which are constructed for political goals. Finally, political scientists and economists have contributed a great deal to a better understanding of the role of law as a tool for social engineering in developing countries. Most recent law reform debates in Asia, whether they concern foreign investments, capital market regulation, intellectual property, human rights, industrial relations, environment protection or family law, are intimately connected with the development strategies of Asian governments as well as with private interests of powerful business groups and international investors. Without a knowledge of these crucial power relationships, a purely black letter analysis of new legislation is not highly informative.

It seems, therefore, that there is a lot of scope in the future for an interdisciplinary analysis of law, which involves the different fields of Asian Studies.

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The True Nature of the ‘New Asian Countries’

The recent state visit of Queen Elizabeth and Prince Philip to India and Pakistan, which took place shortly after both countries had celebrated fifty years of independence and self-government, highlighted a problem confronting, in one way or another, almost all the leading powers in South and East Asia.

By THOMAS CRUMP

The problem now is to establish a historical canon about the true nature and aspirations of the new countries which were born in the late 1940s. In the rest of Asia it is not only Indonesia, which has a cultural past comparable to that of India and Pakistan, that faces the same problem.

China was born with the declaration of the People’s Republic in 1949. The same could be said of Japan, following the six years of allied occupation – and all the reforms which tried this involved – which was the price paid for defeat in the Pacific War in 1945.

The generation that followed the political upheavals of the 1940s belonged to the founding fathers, Nehru, Sukarno, Mao, and many others whose active, and generally subversive, political roles in the years before the end of the Second World War, were in every case to be crowned by success. Now, fifty years on, their successors, Gough, Sukhito, and Jiang – all born in the 1930s – whatever their devotion, as young men, to the cause of independence and revolution, can hardly claim to have played a major role. Essentially, their political credentials were acquired in the new states in which they, sooner or later, came to power. None the less, their youthful experience of colonial rule constitutes an important part of their public image.

Amritsar

As time moves on, new developments not only add to the historical record, but transform that of key events in the lives of the founding fathers. The problems of interpretation and presentation are immense.

To take one case highlighted by the recent royal visit to India, what, now, is the meaning of Amritsar? To Gandhi this was the scene of the massacre, by Indian soldiers commanded by a British general, of hundreds of peaceful demonstrators in the Jallianwallah Bagh – an event which led, directly, to his Non-Cooperation Movement.

That was 1919, but today’s Indian government was embarrassed by the Queen’s decision to lay a wreath at the Jallianwallah Bagh. Amritsar is in fact much better known for the Golden Temple, sacred to the Sikh religion. There, in 1984, a battle between the Indian army and Sikh militants led to a thousand deaths, far overshadowing – in the consciousness of modern India – the events of 1919 (and explaining, no doubt, why an Indian officer tried to sell Prince Philip the idea that two thousand had died in the Jallianwallah Bagh: the actual number was 376). The Sikhs in Amritsar, in presenting the Queen with a 24-carat gold replica of the Golden Temple, were scoring a political point against the Indian government in South and East Asia. The Sikhs are as much as they are showing their traditional hospitality.

This is what will count with the new generation that will occupy centre stage in the twenty-first century. The few survivors of 1919 will be no more, and even appealing to the memory of actual observers – rather than active participants – will no longer be possible in establishing the historical canon. The fixture will lie (as it always has) with the revisionists.

P. K. van Wolfrém’s The Enigma of Japanese Power is to be believed, the process has gone furthest in Japan, where the critical years after 1945 witnessed no essential reform of the basic ‘system’ established in the nineteenth century.

The Japanese case is, however, exceptional (although Islamic fundamentalists in Pakistan may also be, essentially, just as conservative.) India, Indonesia, and China, in particular, must appeal to their historians for an essentially revolutionary charter, and as events of the 1990s now make clear, this is surprisingly difficult, except at the level of pure rhetoric. The question remains: what is it to be done about Amritsar, or Jallianwallah Bagh, for that matter?

If they are not to be consigned to a sort of historical limbo, is the only alternative to live with conflicting Indian, Pakistani, and Sikh revisionist histories? The Japanese case (particularly with regard to human rights violations in the years before 1945) provides a salutary warning.

This is what lies behind all the stresses and strains of the recent state visit to India and Pakistan.

Europe-Asia International Relations

Internet developments are starting to affect the way international relations are conducted, including those between Europe and Asia. While the private sector has taken the lead in advancing Internet, initiatives from official organizations often complement the efforts of the former.

By CESAR DE PRADO YEPES

At the European Union level, the European Commission promotes various activities for the development of the Global Information Society and, since recently, Europe-Asia relations. General information on the European Union activities can be accessed through its multilingual central webserver (http://europa.eu.int), from which one may download an increasing amount of information on various Europe-Asia activities.

Specifically for European and Global Information Society topics, in 1995 the European Commission created its Information Society Project Office (ISPO) server, located at http://www.ispo.ce.be, with information provided so far only in English.

Worth mentioning is the European Commission Communication of July 1997 with the title ‘The Information Society and Development: the Role of the European Union’, which includes a framework to promote regional action plans with developing areas of the world.

Having started with the Mediterranean, followed by Latin America, in the near future it should be elaborating an action with the developing countries of South and Southeast Asia. Specific concerns will include the promotion of dialogues and activities raising awareness, support for the establishment of regulatory frameworks and common technical standards, the support of human resource development, and the establishment of scientific co-operation programmes.

These types of contributions should supplement private Europe-Asia programmes. One such started in December 1997, the first Internet Cyberforum on EU-Asia relations. It is a project within the new website of the European Institute for Asian Studies (EIAS), a think-tank based in Florence, and the European University Institute, Florence, Italy.

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The Cyberforum, accessible at http://www.net.eiae.cyberforum, comprises a moderated debate and an open discussion area. The moderated debate, or magazine, introduces the European and Asian contributors to the current issues, speakers view points, selected articles, and questions and replies. The open discussion, called free tribunes, allows questions and replies. The open discussion, called free tribunes, allows
Asian Studies in the Top End, Down Under

Which University located in the English speaking world is closer to many Asian universities than to any other in its own country? Which "Western" University has the world's most diverse student body? Which University has special focus on SE Asia and Northern Australia across all areas of study? Which University based in Darwin, the northernmost city of Australia.

By DAVID MEARNS

As one of Australia's newest universities - it was formed as an amalgamation between the University of the Northern Territory and the Northern Institute of Technology, in 1989 - NTU is also one of the smallest. In a geographical region which boasts a hinterland bigger than most of Europe, and a population of the Northern Territory is less than 200,000. The total university population is fairly constant at around 7,000 students of vocational and higher education subjects. The library has the capacity to record TV programmes from several countries in the region via its satellite dishes which are within the footprint of the major Asian transmitters. Using this facility, a service has been made available to other universities by which recorded programmes such as newscasts may be supplied to scholars and teachers of language and culture. It has also enabled studies of the coverage of Philippines, Indonesian, and Vietnamese media by scholars who do not even have to leave Darwin for their research!

Southeast Asian Studies which is hosted by the Faculty of Arts. The Centre runs a monthly lunchtime public seminar programme to encourage community awareness of the region. It also hosts occasional more academic seminar series and is a location for visitors to be accommodated. Post-Doctoral Fellows have included Dr Margaret Fleury, currently at La Trobe University, and Dr Thien Do. The Centre also publishes a small newsletter along with a series of academic papers and another of occasional monographs. It has recently entered into a direct relationship with the NTU press whose policies ensure that publications are properly recognized by Australian research funding bodies because international standards are sought for all prospective articles and books.

The Faculty of Law at NTU has a Centre for Southeast Asian Law which is also very active in hosting guests and publishing texts by both local and national scholars. Indeed, the Law Faculty is becoming recognized as a major centre for the study of the law of Southeast Asia, as well as an important forum for research into indigenous populations, especially, of course, the Australian Aboriginal people.

The largest single group of scholars and teachers of Southeast Asian subjects at NTU is to be found in the School of Southeast Asian and Australian Studies in the Faculty of Arts. Here are located the Anthropology, History, Political Science, and Indonesian Language and Literature disciplines. There are plans to introduce Chinese language and Philippines studies in the near future. Staff and postgraduate research in this group have worked in Burma, Thailand, Laos, Singapore, Indonesia, the Philippines, Cambodia, and Vietnam. In addition, PhD students have made studies of the important Vietnamese-Timorese population in Darwin and of the cultural connections between the Yolngu Aboriginal people and the Malay world. Other students are studying Indonesian media, Indonesian spices fishermen, Vietnamese archaeology and a whole range of other fascinating topics. Honorary Fellows are actively encouraged to associate themselves with the School and with projects. A good example of this is a study of the Mbo (Mtoni) language being undertaken by Dr Andrew MacWilliam, a Fellow, in conjunction with Dr Patrick McConnell, an anthropological linguist on the staff, and Pak Clemons Kole, a lecturer in Indonesian who has just returned from a sister university in Kupang, Timor. A new project in Anthropology is being developed and is called 'Arafura Links'. It will look at the dynamics of the movement of people, culture and language in the Timor, the Moluccas, and Irian Jaya region over the last 3,000 years.

NTU's library has developed an important data base for the region known as IrianMax. This is accessible via the world wide web, through NTU's home page. The Southeast Asian book and journal collection is recognized as being a significant one and outstrips those of many much larger universities. In addition, the library has the capacity to record TV programmes from several countries in the region via its satellite dishes which are within the footprint of the major Asian transmitters. Using this facility, a service has been made available to other universities by which recorded programmes such as newscasts may be supplied to scholars and teachers of language and culture. It has also enabled studies of the coverage of Philippines, Indonesian, and Vietnamese media by scholars who do not even have to leave Darwin for their research.

More information on NTU and its activities may be obtained at http://www.ntu.edu.au/

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Sephis Grants Programme

Under the sub-themes of 'The Forging of Nationhood & The Contest over Citizenship', 'Economies and History', and 'Equity, Exclusion and Liberalisation', Sephis will pay special attention to the search for identifications and visions on development which arise in the South.

Library

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Applications for both types of scholarships should include:
- a research proposal (maximum of 4 pages prefaced by an abstract of 100 words) presenting the research problem and research methodology (including the source to be examined), reviewing the relevant literature, and indicating the relevance of the research to one or both of the Sephis themes
- an academic curriculum vitae
- a letter testifying to institutional affiliation
- a referee's report (report sheets may be obtained from the Sephis secretariat or from the Sephis website).

Applications should be written in English. Incomplete applications, applications by fax or e-mail and/or too lengthy applications cannot be taken into consideration.

For more information:

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Winter 1998 • IAS NEWSLETTER NO.15 • 5
The Prince Claus Fund

The Prince Claus Fund stimulates and supports activities in the field of culture and development by allotting awards, by funding and producing publications, and by financing and promoting networks and innovative projects. Support is given to people and organizations which the Fund considers to be in urgent need of such help, notably in Asia, Africa, Latin America, and in particular African countries. Equality, respect, and trust are the essential parameters of such partnerships; quality and originality are the preconditions of support.

By NICOLE PLANJER

The Prince Claus Fund for Culture and Development was established in 1986 in honour of H.R.H. Prince Claus of the Netherlands on 6 September 1996, for the purpose of "expanding insight into cultures and promoting interaction between culture and development." The Fund adopts a broad and dynamic approach to culture, based on the concept of a constantly changing culture. Culture refers both to the way people go about their daily lives and to the processes of individual growth and those who criticize or devalue. At its core is a commitment to offer protection and legitimacy to those who need it.

In detailing its objectives, the Fund makes certain basic assumptions: "Collective identities" should be encouraged, provided that they do not undermine individual autonomy. This means that people with a common cultural background and those who criticize or reject that background should not receive support. There is room for those who build - and for those who criticise - the 'next'.

Vision in practice

The Fund's activities are fourfold: it promotes awards, stimulates exchange, issues publications and rewards third-party initiatives and activities.

Awards: To support exceptional initiatives aimed at promoting cultural diversity and quality, the Prince Claus Fund issues a number of awards. The value of these awards is appreciable for an individual, a group or an institution. The relevant initiatives are taken by the Fund. Prospective recipients of awards should be nominated.

Exchange: With a view to contributing to the worldwide cultural debate, the Fund plans conferences on cultural and development, to be held in various venues in the world. The Fund supports the maintenance of intercultural networks and the organisation of conferences and meetings.


The Prince Claus Awards are presented annually to people and organizations which have done exceptional work in the field of cultural and development in Asia, Latin America, and in Africa. They are an acknowledgement not only of the quality of the award winners, which are self-evident, but also of the wider social and cultural significance of their work. The winners of the 1997 awards embody the policy aims of the Prince Claus Fund. Inter-cultural exchange is crucial to them; they combine traditional and modern cultural activities into contemporary forms and represent quality and diversity. Among them are unconventional individuals, visionary personalities, courageous artists and scientists, and committed, caring organizations. In 1997, the year in which the Prince Claus Awards are being presented for the first time, the winner of the Principal Award receives the sum of 100,000 US dollars. 20,000 US dollars go to each of the other nine recipients. This year’s programme was as follows: potential award winners were nominated by experts in the field and by members of the Fund's International Advisory Council. The nominations were submitted to the 1997 Awards Committee, consisting of chairman Adrian van der Steay, Professor of Cultural Politics and Cultural Critique at the Erasmus University Rotterdam and Director of the Social and Cultural Planning Office, Rijswijk, Dr Lolle Nauta, Emeritus Professor of Social Philoso­phy at the University of Groningen, and the essayist, Ani Ramdas. The committee submitted its shortlist of candidates to the Board, which selected the ten award-winning individuals and organizations.

Publications: It is the Fund’s policy to produce and support publications which address significant issues in the field of culture and development. Initiatives will be taken by the Fund, which will also propose projects to consider. The Fund also supports intercultural translation programmes.

In this respect the Prince Claus Fund financed the catalogue of the Johannesbiurum, which was published in October 1997 and a book on the history of Iranian Cinema.

Third-party initiatives and activities: This category includes activities and initiatives of an original character which conform with the Funds policy and which are assessed in accordance with the points of departure formulated by the Fund.

In this respect the Prince Claus Fund financed an exhibition of Chinese conceptual art.

If you need any further information on the Prince Claus Fund, please do not hesitate to contact the address below.

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Fax: +31-70-4274227
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Office hours:
Monday - Friday 9am - 5pm

THE 1997 PRINCE CLAUS AWARDS

The Ghanaian musicologist and composer Joseph Hanson Kwabena Nketia (Mampong Ashanti, 1921) has produced fascinating and ingenious compositions which have been greeted with worldwide acclaim. Nketia regards dance as a continuous process of innovation in which elements foreign to dance can inßuence his work. Sardon wins the 1997 award as an Indonesian choreographer, dancer and film-maker. Sardoño Wins the 1997 award for his significant contribution to the development and promotion of contemporary fine arts in Indonesia, and for his role in the Indonesian art-theoretical debate. Originally an artist, Jim Supangkat later became a critic and curator. He is one of the few stimulators and propagators of modern and contemporary art in Indonesia, and his activities have given tremendous support to Indonesian artists and art. Supangkat curated exhibitions of modern Indonesian art in 1991 in San Francisco USA, in the Oude Kerk, Amsterdam in 1993, in 1995 in South Africa, at the Johannes­biurum in Berlin and in Brisbane (Aus­ tralia) for the Triennial of 1995. He has also written numerous articles for various publications and magazines. Supangkat's views as an art critic and theorist should be seen in an Indonesian context, in which they are strikingly fresh and independent. Supangkat endorses to place different cultural movements and developments in a single framework. At home and abroad he has been largely responsi­ ble for highlighting and developing contemporary Indonesian art and the art debate. It is first and foremost for widening the scope of the discussion that the Prince Claus Fund elected to present an award to Jim Supangkat.

In various other papers recently developed information systems for oriental studies were described. In another group of papers the problems of the robust construction of digital sources were tackled. Issues like coordination and standardisation were extensively discussed.

At an informal 'business-meeting' at the end of the day it was accepted that steps should be taken to form an informal group of people working in the field of computing and oriental studies willing to share expertise and to help novices in the field. These issues will be further dis­ cussed at the coming ICAS confer­ ence in 1998.

Dr Marc Vandamme can be reached at e-mail marc.vandamme@elt.oeaw.ac.at.

The other awards have been presented to:

- CODESRIA, Council for the Development of Social Science Research in Africa, Dakar, Senegal 1973;
- Index on Censorship (1972) a magazine with the aim of promoting freedom of expression for writers and intellectuals, journalists and artists.
- The Mozambican artist, performer and freedom fighter Malangatana Valente Ngwenya (Malanatan, 1955);
- The Ghanaian musicologist and composer Joseph Hanson Kwabena Nketia (Mampong Ashanti, 1921);
- The Costa Rican, Chilean-born architect Bruno Stagno (Santiago de Chile, 1945);
- The Tunisian historian Abdeljelil Temimi (Kairouan, 1935);
- Ernest Wamba-diwa Wamba (1942), Sudan;-Lutete, Congo, philosopher in the history Department of the University of Dar es-Salaam, Tanzania;
- The 1997 Principal Award goes to the Zimbabwe International Book Fair in Harare.
Masked Performances in Asia and Africa

A seminar entitled ‘Masked Performances in Asia and Africa’ took place in the University Library and the Ethnographic Museum in Leiden from 21 - 23 April 1997. It was organized by Dr Hedi L.R. Hinze of the University of Leiden and Dr Henrice Vonck, now temporarily attached to the Jaap Kunst Institute of Ethnomusicology of the University of Amsterdam.

The seminar was part of the project ‘Kings and Comics: game- lan and masked dances from Bali’ organized by Nyoman Catra and the gamelan group Sandi Sari. The conference is also members of the gamelan group Sandi Sari. Henrice Vonck is the business manager, and, being a professional musician too, the trainer, and the author of this article is one of the players.

The purpose of the seminar was to combine theory and practice of masked performances, and go beyond the borders of Bali or Indonesia, by exploring the world of masked performances in other areas of the world, in particular in Asia and Africa, and by trying to link their present day practices with ancient masked performances in Europe.

The topics which were discussed at the seminar were:
- the way in which the transformation of the dancers/players takes place with the help of masks and movements
- can masks be used in a flexible way?
- in which way are the stories (mythical or historical) worked out in a masked performance?
- in which way are the powers of the masks transferred to the audience? which extra forces are ascribed to the masks used exclusively in rituals?
- what is the role of music in a masked performance?
- how prominent is the music in the process of creating the proper context for a performance?
- are there influences from indigenous cultures in the masked performances in particular areas?
- which foreign elements have been taken into use?
- what is the influence of tourism on masked performances?

The two last topics gave the participants the possibility to encompass features as modernization, the interaction between east and west, the influence of TV and other modern media, and globalization in their presentations.

During the first and second day of the seminar, the performances and rituals were presented, and theory and theoretical frameworks to study and analyse the phenomenon mask and make-up were emphasized. Videos documenting the conference are also members of the gamelan group Sandi Sari. Henrice Vonck is the business manager, and, being a professional musician too, the trainer, and the author of this article is one of the players.

The purpose of the seminar was to combine theory and practice of masked performances, and go beyond the borders of Bali or Indonesia, by exploring the world of masked performances in other areas of the world, in particular in Asia and Africa, and by trying to link their present day practices with ancient masked performances in Europe.

Another, more recent, example of such co-operation is the Catur Yuga project that took place in Basel in 1997/98. Musician-composers from Bali (I. Ketut Catra, I Nyoman Windia and I. Nyoman Karia), and Western artists and composers, not only the traditional but also the modern. On the other hand these contacts have influenced and changed the character of the performances in these countries in a fairly important manner. Generally, exchange of co-operation between Western and non-Western artists was regarded as positive and fruitful.

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The Institute of Oriental and African Studies (IOAS) was established in 1960 within the Slovak Academy of Sciences (SAS) as the Department of Oriental Studies. One of its founders was Prof. Jan Babiš, one of the proponents of Oriental Studies in Central Europe or the Oriental View. Since its foundation, the Institute has been doing research in history, ethnology, and the ancient and modern cultures, literatures of Africa, Asia, and Oceania, focusing on the Far East, Southeast Asia, the Islamic world, and sub-Saharan Africa.

As a part of politically motivated restructuring of institutions of Arts, Humanities, and Social Sciences, the IOAS was dissolved in 1962. Fortunately, its staff was divided up and incorporated into two other academic institutes. Research with a historical orientation continued their work in the modern World History Department of the SAS Institute of History.

Research fellows engaged in linguistic and literary sciences were incorporated into the SAS Institute of Literature and during the following eight years constituted a separate section of Oriental philology. Despite the dissolution of the IOAS both teams of Orientalists had maintained very close contacts enhanced by their cooperation in Slovak Oriental Society at the SAS in the publication of the journal Asian and African Studies and in the preparation of a collective monograph "Prenam lyz" (Metaphorisation and Comebacks, Ste-Inquin, 1981). The continuity of professional and personal relations was also facilitated by the fact that both the Section of Oriental philology and the Oriental Library have remained on the same premises.

When the SAS was re-established in 1989 under the guidance of the present director, Dr. Viktor Krupa, PhD DSc, it was thanks to the stable cooperation between both teams of Orientalists that the re-creation of the research project 'Hain Tnu, the Synthesis of the Philosophical Thought in the Warring States Period in China and a Complete Translation of his book of Essays' both projects supported by the grant Agency of Slovak Academy of Sciences; and (3) the individual research project 'The Uniqueness of Confucian Philosophy in the Warring States Period' a third phase of this project 'Detailed Philosophical Analysis and Research of Philosophical Heritage of Hain Tnu' supported by Chang Ching-kuo Foundation for International Scholarly Exchange, Taipei, Taiwan.

The year 1990 saw the completion of the project 'Intercultural Contacts and Communication Between East and West' and early in 1992 a new project was launched, planned for 1997-1999, 'Globalization and Return to Identity in the Cross-cultural East-West Process', continuing in the spirit of the two previous collective projects. Currently, there are twelve research fellows and six PhD students affiliated with IOAS in two departments: the Department of African and Near East and the Department of South and East Asia.

Conferences
In the field of international activity, in 1990, the IOAS organized two international conferences with the generous financial support of the Ministry of Culture of the Slovak Republic. In 1991, there was the Conference devoted to 'Humanistic Thought of Yunnan Entu' to mark the 750th anniversary of birth of this important thinker. In 1993, the Second International Sinological Symposium 'Modern Chinese Literature in European Context' took place in Smolenice Castle. In September 1996 the IOAS organized the seminar 'Intercultural Contacts and Communication Between East and West' and in November 1996 the Colloquium on the occasion of the UNESCO celebration of the Hoca Nasreddin 750th anniversary on Cultural Borders'.

The IOAS participates in conferences, long-term study stays, lectures and publishing activities abroad, and in several international literary projects. The individual scholars co-operate with their partners in several European countries, in Germany, Switzerland, Italy, China, Japan, Australia, New Zealand, and in several African countries.

Publications
The IOAS publishes (in English) two academic journals Asian and African Studies (SAS) and Human Affairs (HA). Human Affairs has been published since 1967 by the Publishing House of the Slovak Academy of Sciences, Bratislava, Slovakia. So far, twenty-six volumes have appeared. Each volume deals with subjects related to literature, linguistics, and history, with the stress being laid on methodology. In addition to papers, there are review articles and critical reviews of publications on Asia, Africa, and the Pacific. Various foreign scholars join Slovak Orientalists in contributing to SAS. The policy of SAS is to publish papers largely in English with some in either French or German. Since 1992 HA has been published bi-annually by the Slovak Academic Press (SAP).

Human Affairs (HA) was founded in 1990 by the Publishing House of the Slovak Academy of Sciences. Since 1992 the journal has been published by the Slovak Academic Press (SAP). HA covers a wide range of the Social Sciences and has a humanistic and interdisciplinary orientation.

Human Affairs appears in English twice a year. Apart from articles, it also publishes reviews of relevant books and reports on significant events corresponding to the range of the following issues: creativity, ideological humanism in history, the philosophy of language, the role of translation in culture, cultural conflicts, traditions and the modern era, problems of the Central European region, ethics and politics, etc.

The IOAS Library was established in 1968, as a part of the Institute. Now, nearly forty years on, the collection has grown more than 12,000 books and about forty titles of periodicals. It is also the only documentation centre for Oriental and African Studies in Slovakia.
This workshop was held by the International Institute of Social History (IISH), Amsterdam and the International Institute of Asian Studies (IIAS), Leiden, in collaboration with the Nordic Institute of Asian Studies (NIAS), Copenhagen, the Australian National University, Melbourne and the Centre for Integrative and Development Studies, University of the Philippines, Manila. The primary purpose of this workshop was to carry out a thematic research programme on the theme of ‘Changing Labour Relations in Asia’. Since such a programme involves the setting up of thematic priorities and the infrastructure to support the planned networks, workshops, seminars and round table meetings, the workshop was meant to set the agenda for the coming years.

**Labour Relations in Asia Workshop**

**In** a workshop draft that had been discussed with all participants, it was stated that the programme would broadly cover the following themes: labour mobility, gender, labour consciousness, and labour movements. At least one post-doc will be appointed to conduct research on a specific theme and to contribute in developing one or more of the planned workshops. The main emphasis will be to encourage dialogue between Asia and Europe, and through which they would provide useful guidelines for the analysis of similar or parallel developments occurring in Asia. However, it was also pointed out that besides similarities, various marked differences also exist. The large scale migration that occurred in nineteenth century Europe should be placed within the context of significant demographic transitions, industrialization, and urbanization, whereas that which occurred in Asia should be placed within the context of colonial experience, and within a much smaller degree of urbanization. Therefore such similarities in the forms of labour mobility should certainly be placed within the diverse contexts. However, a reminder was given in this session on the danger of over-generalizing. Europe and Asia in boundaries are often artificial and therefore misleading. Such categories also tend to ignore the diversity within each of the two, the second session, the management identified the basic points, namely: the composition of themes and the workshop topics (which all in all totalled 21 topics). The intensive discussions of the first two days were then followed by a business meeting which consisted of two sessions. The first one, the academic meeting, identified the criteria for the provisional selection of themes and the workshop topics (which all in all totalled 21 topics). The second session, the management meeting, agreed on various points, namely: the composition of the management board, the strategic direction and the management meeting agenda.

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**C H A N G I N G L A B O U R R E L A T I O N S I N A S I A**

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Health and History on Two Continents

A mini-conference titled 'The Netherlands and Asia: Topics in the History of Health' was held on 12 December at the IAS in Leiden. Professor Pieter Emmer and Dr Ralph Shlomowitz acted as the conveners.

By RALPH SHLOMOWITZ

Nine scholars participated in the mini-conference, and they brought with them research findings relating to a variety of topics on the history of health: Dr Simon Szreter (University of Cambridge) focused on the understanding of the secular decline in fertility and mortality in the United Kingdom during the 19th and early 20th centuries; Drs Vincent Tassenaar (University of Groningen), Dr Edwin Horlings (University of Amsterdam), and Professor Jan van Zaand (University of Drecht) talked about the use of information on height to plot trends in nutrition and disease in the Netherlands during the 19th century; Professor Pieter Emmer, Dr Leonard Blussé van Oud Alblas, and Dr Jan Lindblad (all of the University of Leiden) and Dr Hans Gooren (NVAPS) discussed the health conditions in Indonesia; and Dr Ralph Shlomowitz (The Flinders University) explored the anthropometric history of India during the 19th and 20th centuries and the mortality associated with the migration of diverse populations to various places around the world during the early 19th centuries.

Life expectancy

This report will focus on the presentations of three participants. Dr Szreter provided new estimates of the expectation of life at birth in England's largest cities in the period between 1851 and 1900. Life expectancy in 1851-1860, for example, was lowest in the industrial cities of Liverpool and Manchester: 31 years and 32 years respectively. These estimates were used to develop a new model of the health consequences of rapid market-led economic growth: disruption, deprivation, disease and death, and he made a case that Asian countries can draw practical policy lessons relating to health issues from the British experience in the 19th century.

Height

The links between economic growth and health were also documented in the pioneering contributions of Dr Tassenaar and Dr Horlings. Tassenaar provided new findings from research towards his Ph.D. on regional differences in the standard of living and height in the Netherlands between 1860 and 1875. What is novel in Tassenaar's research is the use of individual-level data relating to the mortality suffered on Dutch voyages to Batavia; the mortality suffered by the Chinese community in Batavia; and the mortality suffered by Javanese at home and on migration to Sumatra and other overseas destinations. The limited information that we have about anthropometric indicators of the health of Indonesians in the 19th century was also summarized.

The conference was helpful in bringing a diverse group of scholars together to gain a fuller understanding of aspects of the history of health on two continents.

New Monograph Series

Asian Linguistics

By WALTER BISANG

C orzon Press London (Jonathan Price) will publish a new Monograph Series called Asian Linguistics in 1998. The aim of the Series is to contribute to the understanding of the linguistic variety of Asia by publishing books from different theoretical backgrounds and different methodological approaches, dealing with at least one Asian language. By adopting a maximally integrative policy, the editors of the Series hope to promote theoretical discussions to which solutions may, in some cases, be added to overcome the theoretical inclination towards West European languages and thus provide a deeper understanding of Asian languages and of human language in general.

The Series includes studies focusing on particular aspects of individual languages from a formal as well as functional aspect as well as typological studies dealing with a larger sample of languages. Most welcome also are descriptive grammars of undescribed or insufficiently described languages. In particular need of description are endangered languages of which perhaps more than fifty percent are situated in Asia. Furthermore, the Series aims to integrate studies on language acquisition, sociolinguistic questions such as language contact or bilingualism, and subjects from pragmatics such as language change and, more specifically, grammaticalization, or the emergence of linguistic areas, i.e. the convergence of linguistic structures among genetically unrelated languages which are in mutual contact. The unexpected social dynamism that the large majority of Asian countries is experiencing and is expected to experience in the new century has considerable sociolinguistic implications not seen in other regions which may provide an authentic picture of language change and linguistic convergence. From the study of pragmatics, we may expect interesting insights into syntactic-pragmatic interaction which may contribute to the debate on functionalist vs. formalist. Finally, more specific studies on Asian languages may shed light on the interaction of cognition and language structures.

The language families covered by the Series are Caucasian (with all its families), Uralic, Turkic, Mongolic, Tungusic, Korean, Japanese, Palaeo-Berian (Chukchi-Kamchadlian, Yukaghir, Ket, Nivkh, Aleut) languages spoken in Russia, Eskimo varieties of Russia, Semitic languages of Asia, Iranian, Indian-Aryan, Dravidian, Austroasiatic, Tibetan, Kadai (Dai, Kam), and Austroasiatic. Also included in the Series are language isolates spoken in Asia such as Attu, Bismarck, Gilyak, and Nebali.

Linguistic studies on ancient languages of Asia, including those not belonging to the above families, also fall within the domain of the Series.

Suggestions for publication and manuscripts can be sent to:

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For more information, please visit: www.asianlinguistics.com
Small Entrepreneurship in Asia and Europe II

In October 1995, a workshop entitled 'Asian Entrepreneurs in Comparative Perspective' took place in Amsterdam for the first time. The next step, proposed at the workshop, is to organize a second workshop which will promote collaborative research on small-scale entrepreneurship in Asia and Europe. The second workshop will give keynote speeches on the role of small-scale entrepreneurship in the 'global world' which is Western-centred although not being its propagator. The workshop will be held 25-26 May 1998, in Leiden. The aim of the seminar will be to promote collaboration between small-scale entrepreneurs from Asia and Europe.

The workshop on small-scale entrepreneurship in different regions of Asia and/or Europe would constitute the ideal basis for an interesting comparative study. The workshop itself is open only to a limited number of participants, up to a maximum of 35 to 30 persons. The selection of papers will take place on the basis of quality, keeping in mind the necessity to increase dialogue between small-scale entrepreneurs in different parts of Asia and Europe.

The organizers of the workshop are Dr Chia Oai Peng (Department of Chinese Studies, University of Malaysia) and Dr Maria Rutten (Centre for Asian Studies, Leiden University).

In that way, the organizers intended to foster the comparative perspective in all the papers in an edited volume entitled Small Business Entrepreneurs in Asia and Europe: Towards a Comparative Perspective (Maria Rutten and Cajo Uedo, ed.). Publication 1997, an important step has been taken to present both the focus on small-scale entrepreneurs and the comparative perspective on a wider academic audience.

The second workshop will be a crucial opportunity to maintain the intellectual momentum generated by the first. The second workshop will take place in Kuala Lumpur, Malaysia, and will be hosted by the University of Malaya, Department of Chinese Studies.

The workshop will last three days. The aims of the workshop are to present the presentations of the first workshop, to confirm the general understanding of the necessity to increase dialogue among entrepreneurs in different parts of Asia and Europe.

The workshop will surely generate interesting discussions on socio-cultural and structural differences and similarities between small entrepreneurs in different parts of Asia and Europe.

By adopting this approach, the workshop will not be limited to one cultural context or to the influence of one state. Instead, comparisons of cultural and structural contexts will be made in each paper itself and between papers. In this manner, the workshop will surely generate interesting discussions on socio-cultural and structural differences and similarities between small entrepreneurs in different parts of Asia and Europe.

To start the workshop an afternoon programme will be organized, in which one or two academic speakers will give keynote speeches on the role and significance of small-scale entrepreneurship, their wide audience of businesses, interested government and university representatives, as well as the participation.

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The organizer of the second workshop is Dr Chia Oai Peng (Department of Chinese Studies, University of Malaysia) and Dr Maria Rutten (Centre for Asian Studies, Leiden University).
Daghestan, a region the size of Scotland situated in the Caucasian mountains, is home to over two million people who have 32 distinct language groupings but a largely homogeneous culture. As a Soviet republic it has been largely inaccessible to outsiders, particularly Western academics, until recently. The author of this new work, an Oxford Scholar, has devoted a decade of access to developing an understanding of Daghestan’s people, culture, and the result is a fascinating account of that land which may be read on a number of different levels. As we might expect from an author whose previous papers include such titles as ‘The Noodles of Samarkand: Engineering Pasta’, it is a delightful account of travel in a remote and rugged mountain land whose peoples have fiercely guarded their customs and negotiated as much independence as has been possible within the Russian shadow. One hundred and eighty black and white photographs illustrating all aspects of life there greatly add to its appeal for the reader. But it also a serious ethnographic study in the widest sense, examining history, cultural practices, gender issues, art and architecture, sports, economic and political systems and the changes now taking place within the region. It is impossible to do justice to the scope of this work in a short review. There is something here for everyone with an interest in the region, or for those who enjoy a learned and entertaining travel book which may be read and reread in the years to come.

Central Asia

New Publications

**Chenciner, Robert,**

*Daghestan: Tradition & Survival*

Robert Chenciner

By ALEX MCKAY

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Central Asia
Sri Lankan Artefacts in the Netherlands

During the Dutch colonial period in Sri Lanka, various artefacts found their way into Dutch private collections and museums. Nowadays, most of these artefacts are housed in the museums of Amsterdam, Groningen, Leiden, etc. Dr. Paul Prematillake, Visiting Fellow at the International Institute of Asian Studies, Professor P. Prematillake has recently made an attempt to categorize these artefacts.

P. Prematillake

By P. Prematillake

In the 17th and 18th centuries, trade and cultural links between the spirit of colonial expansion created a very close bond between the Netherlands and Sri Lanka which lasted for a period of one hundred and fifty years. The Dutch East India Company was largely instrumental in the expansion of Dutch power in South and Southeast Asia. The Dutch were preceded by the Portuguese and followed by the British, each for a similar length of time. During this period Sri Lankan society underwent a change in its life-style and the influence of the Dutch rule is particularly evident in its architecture, arts, and crafts. Apparently, the coast of Sri Lanka bears more Dutch forts than there are in the Netherlands itself. The Dutch Hospital in Colombo is a distinctive piece of architecture that stands out on this day as a historic monument. The habitat and lifestyle of the Dutch left an indelible mark on the people of Sri Lanka and the survival of diverse artefacts, including manuscripts, shows the extent of influence exerted by the Hollander, who were referred to as "Lancers" by the Sinhala. Today the Dutch-Building Union of Sri Lanka preserves a link between the two peoples. The Portuguese and the British, the latter more so, have also left their respective marks on Sri Lankan society. Yet the Dutch seem to have played the most significant role in the development of cultural activities, and in art and architecture.

Various types of byproducts in the form of artefacts were taken out of the country, mostly during the colonial period, and have found their way into museums and private collections, or were later in turn donated to museums in Europe and elsewhere. Most of these collections remain in the museums of respective countries and only a few of the collections have been documented and published. The inventory published by a Sri Lankan scholar [P.H.D.H. de Silva, former Director of the National Museums in Colombo] constitutes a useful reference work in this regard. However, our recent visits to the museums in the Netherlands as well as to the Victoria and Albert Museum in London, have revealed additions made to their collections since its compilation. Our research also calls for a new thinking with regard to certain objects listed in the inventory.

Dutch craftsmen appear to have played a significant role in the production of certain types of artefacts. In the late medieval, there seems to have been a revival in the development of various indigenous arts and crafts which at times had fallen under the influence of South Indian craftsmanship. The Dutch, in their turn, made their contribution by employing their own craftsmen and artists as well as architects to produce maps and plans, paintings and drawings of the construction of buildings like forts and churches. This does not mean they overlooked the local craftsmen such as ivory and wood carvers, household workers and so forth, whom they stimulated to produce varied types of objects such as chests or caskets, boxes, jewellery and furniture, utilizing local materials and art motifs, generally known as medieval Sinhalese art motifs (see A.K. Coomaraswamy, "Medieval Sinhalese Art", in certain instances, a blending of South Indian and Sinhalese art motifs is discernible in the fruits of their labours, especially in the case of ivory chests, even to the point at which this can mask their identity. The influence of such art motifs is seen in the late medieval temple murals as well. It should also be stressed that Dutch furniture in Sri Lanka constitutes a significant group of antiques.

From toiletries to manuscripts

The artefacts housed in the museums of Amsterdam (Rijksmuseum and Tropenmuseum), The Hague (General State Archive, Gemeentearchief, General State Archive, Gemeentearchief, Leiden (University Leiden), Groningen (Groningenmuseum), and Leiden (University Library and National Museum of Ethnology) include metal, wood and clay sculptures, requisites of the preparation of betel nut, ritual equipment, objects used in folk games and games, household wares, jewellery and ornaments, kitchen utensils, lamps, manuscripts, maps and drawings, medicinal waters, re-galia, toiletries, weapons, writing materials and other miscellaneous items. These artefacts are of sociological and cultural importance and supplement the collections of Sri Lankan artefacts housed in the museums in Britain (eg., British Museum, Victoria and Albert Museum, Royal Scottish Museum etc.), the United States of America (eg., Museum of Fine Arts, Boston), Germany (eg., Munich, Berlin, Museum), Belgium (Brussels, Antwerp), Austria (Vienna Museum etc.). Some of these items now housed in the museums in Amsterdam and Leiden are very worthy representatives of the skills achieved by the Sri Lankan and the Dutch craftsmen and artists during this period.

Some of the objects distributed among the museums mentioned above are unique, and therefore of greater importance. For instance, the coiled conch shell, dusted ornamented with gold mounts in the Tropenmuseum, Amsterdam (nos. 154.21, 27, 406, 404), a cradle made with ivory in the Rijksmuseum, Amsterdam etc., are outstanding artefacts that call for special attention. The manuscripts in the Leiden University Library, the National Museum of Ethnology, Leiden, and the Tropenmuseum, Amsterdam are of special significance in the study of contemporary language, scripts, methods of communication, social and political affairs. The example of a cloth case in the Tropenmuseum, Amsterdam (opsy), bearing the seal of the king of Kandy is an important object. This bears a close parallel to the specimen at the Bibliothecque Nationale, Paris. The maps, plans, and paintings in the Central State Archive, The Hague, are of great historical importance. The ground-plan of Kandy (no. 4, VELH 47) provides an accurate plan of the Kandy palace as it existed in the mid-eighteenth century. The veracity of this has now been established by recent excavations centred by the author under the auspices of the UNESCO-Sri Lanka Cultural Triangle Programme.

Jewellery and ornaments in the various museums are significant for the study of these crafts during the late medieval times. They portray the heights achieved by the craftsmen, who continue to maintain the traditions even today. The gem-set gold ring exhibited at the Rijksmuseum, Amsterdam is a priceless object of great historical significance. The signet ring is a rare specimen and is said to have belonged to the Wickramarajasinghe, the last king of Sri Lanka in late medieval times. The category of such chests or caskets now in the possession of the Kunsthistorisches Museum, Vienna (nos. 4743 and 4745) and Schatzkammer der Residenz, Munich (no. 2145).

We have made an attempt (A) to categorize the artefacts available in the Dutch museums mentioned above into possible groups, taking into consideration their typology and use (B) to make a general survey of the items listed in the following, with a view to giving some idea as to their significance in regard to material culture developed in Sri Lanka in late medieval times. The category (C) is a brief survey of the material in the Victoria and Albert Museum, London, listing the importance of the large numbers of artefacts which are of relevance to Dutch material in the Netherlands.

Professor P. Prematillake

with an IAS Senior Visiting Fellow October - December 1997
Tribal Material Culture

The Santal of Northern India

Labeled as 'Scheduled Tribes' or 'Backward Classes', tribal communities have been given several safeguards by the Indian Constitution. Their cultural heritage, however, has often been neglected in their own country. Some unique collections of these tribal communities, like the Santal, have been preserved in Western European museums.

By MOHAN K. GAUTAM

It is a known fact that the subcontinent of India has the largest indigenous and tribal population of the world. India has more than 65 million, almost one-third of the world's indigenous population (200 million). The Indian tribes are distributed over 457 communities and divided into six major language families. Since they are located mostly in the hilly forest regions, they have been able to maintain their community identities. Nowadays they call themselves adivs (original settlers), however, the administrators still refer to them by the term 'tribe'.

The category 'tribe' is a colonial construction of the eighteenth century, devised to make enclaves of the tribal communities as a closed and static primitive people in the reserved areas. The authorities attributed to them beliefs and practices to them which were in stark contrast to the civilized people of the plains. This derogatory image of the tribal communities has persisted up to the present, even after the attainment of independence (Gautam, 1978). However, in their researches anthropologists, historians and other scholars have shown that the tribal communities are not only dynamic, but have been constantly changing through interaction with the neighbouring Hindu, Muslim, and Christian communities. The ongoing process of give and take or economic interdependence has made the tribal people aware of their identity and, in return, they have strengthened the solidarity of their group by internalizing the attributes borrowed from the neighbouring contacting cultures. In the constitution of the Republic of India they are officially called 'Scheduled Tribes' (labeled tribes) and 'Backward Classes' (groups with a lower rate of economic growth). The communities so labeled are given safeguards in the fields of housing, education, and employment. But in the social ranking and hierarchy the communities are placed at the lowest rung of the ladder of Indian society. Together with the dalits (the downtrodden), the tribal communities are considered to be either Sudras (one of the four endogenous categories of Hindu model) or Untouchables in Hindu system.

Though, the Constitution of India has safeguarded their interests against discrimination, their reformation in terms of the Hindu model of caste ideology conceptualizes them as backward in the alternatives espoused for social mobility (Delitz, 1992). Since the term 'tribe' a fictive creation by government officers (Mathur, 1972) was introduced in a Western sense into the Indian situation, the tribes have been undermined in their potential social interaction. Their oral traditions are not considered as to be conceptualizations of history but only as mythological, fictive stories. They are labeled a 'tradition-oriented society' (Dube, 1958) bereft of any historical and eclectic relationship between the sacral and secular duties of the leaders (Gautam, 1969).

Since the material culture and related written information belong to the last century and the first quarter of this century, it is imperative to study this material in a way which shows the process of continuity and change. At a time when there is a rapid disappearance of native socioculture, culture, and language the collections become an important factor in future research. This is not the time for arguing that one should study only the content and not the form. Cultures that have moved faraday from nature may be understood in terms of the structural, functional, and eclectic relationship between content and form.

The Santal Collection

In the Netherlands the National Museum of Ethnology, Leiden, possesses a unique collection of the culture of the Santals. It was in the 60's when I first bewildered by a sight of the elaborate collections of the Santal and Naga tribes. Unfortunately, no one was interested in studying these collections because there was a general trend for museum studies to be looked down upon by the university anthropologists (Gautam, 1966). It was Prof. Fred, director of the museum, who, in a way motivated me to study this forgotten collection. Why was this collection neglected by Dutch scholars who have enjoyed a wide reputation for their tribal studies of Indonesian islands? Perhaps the answer could be that the 'blowing wind of the village age' i.e. (1971) by Indian society did not allow them to study the Indian tribes. The Dutch scholars were interested in looking at the Indian tribal communities within the processes of Hindu models of Sanskritization and Brahmanization (Srinivas, 1956), either in the tradition-modernity paradigm (Ghurye, 1943) or tribe-caste continuum (Srinivas, op.cit). The outcome of my Santal study was completely different to those of the earlier trends because I looked at the community as an independent entity. The light of a new concept, 'Sanctalization' (Gautam, 1977), separate from the Hindu caste model.

The Santal artefacts in European museums were collected by Rev. P.O. Bodding (1866-1918), a Norwegian Christian Missionary at Besra, and Sagram Murmu. Bodding was interested in collecting as well as theoreti­cal information. The collection shows the process of continuity and change. At a time when there is a rapid disappearance of native socioculture, culture, and language the collections become an important factor in future research. This is not the time for arguing that one should study only the content and not the form.

The Santal children culture, a negation of progress, belonging to a continuum of backwardness without any change (Roy Burman, 1969). The overall notion created by the administration has completely neglected tribal studies and undermined their rich cultural heritage. However, outside India it is still possible to see the tribal cultures well preserved in the museums of Oslo, Leiden and Copenhagen. In total he collected about 1900 objects (about 1100 for Oslo, 200 for Leiden and rest for Copenhagen, Liehhammer, and missionary centers) and dispatched them at intervals between 1900 and 1954. After the turn of century Bodding sat down to recheck and observe the change in Santal traditions. He prepared a questionnaire on Santal class, marriage, agricultural rites, songs and spirits, and the sacrificial rituals. True to his holistic approach he collected objects as well as rhetorical information. The collection covers house­hold life, economic life (hunting, fishing, gathering, agricultural culture, craftsmanship), socio-religious life (the kitchen and the hearth, dress and ornaments, life cycle events, and songs and spirits), feasts and festivals (musical instruments, folk dance, make-up, recreation, gestures of social acceptance and re­lations), and the political world of the sacred and secular duties of the leaders (Gautam, 1969).

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Traditional Indian Knowledge Systems

Subjects of historical enquiry in India, no less than aspects of methodology and approach, owe much to debates generated in the West. Within India, developmental issues and the growing marginalization of tribal minorities and skilled practitioners of the performing arts and crafts have contributed to the development of an alternative forum of expression – that of the study of traditional knowledge systems.

By LOTIKA VARADARAJAN

P

oricipants in the field of the study of traditional knowledge systems are spread across a wide spectrum of academic formation. Two congresses have been held to date; one in Bombay (Mumbai) and a second in Madras (Chennai). Those who have been conditioned by the most stringent university-centred disciplines tend to find this platform somewhat inchoate and porous. Organization and leadership are provided by academicians but participants range from representative artisan communities to practitioners of traditional medicine and sister disciplines. A conscious attempt is being made to forge fresh channels of communication bridging the chasm between the Western-trained elite and those holding the keys to traditional practices.

There is a realization that under pressure from increasing globalization, ethnography may not supply cultural enrichment and empowerment, but also provide economic benefits. However, if this forum is to have a viable base, traditional knowledge systems have to be documented in an appropriate manner so that consistent modules emulate traditional chains of transmission. In this context the reformist, pan-Indian Brahmaxamajist movement has proved a mixed blessing. The vilification of scientific temper and parsimony of the path by analytical en@

quiry has divided the intelligentsia into two streams: those whose visions are bound by written records who can not transit without disjunction into the Western intellectual tradition, and others shaped by the structures of an unwritten tradition. It is this fractionated inheritance to which a bridge is now being sought. Enquir-

ies into two areas of traditional activ-

ity by this author have shown the strengths of the traditional system and posited some directions of rein-

terpretation.

Two examples

Research into the technology of cloth production has opened doors to fresh fields of enquiry. Oral and other kinds of non-written evidence are difficult to verify. However, there is a logical process of the sequencing and if this is found disturbed, fresh en-

quiry can reveal the sources of the dis-

tortion. For example, indigenous In-

dianloom systems and methods of dye-

ing are not dependent on stacks of graphs, swatches, and shade cards. If a traditional weaver or dyer resorts to these in the workplace, his or her ac-

tion is indicative of a reducenduma. When it came to pricing in the past, cost was determined by the cloth count and the value of the raw mate-

rial. The price to be paid for labour input was highly negotiable. Since the basic unit of production was the unretouched garment, one rawweave would include an unwoven sec-

tion by which the count would be as-

sessed. The stuff used was kandam. In present times, in all non-traditional items and cloth manufactured on the powerloom, this indicator is absent. The loom itself constitutes an impor-

tant pointer to material culture. By and large, both in Bengal as well as at Varanasi, the quintessential cotton weaving centres, the jandhi tech-

nology of patterning prevailed. Warp ends were lifted manually for orna-

mentation within the same shed as the ground weave. Silk was produced in Bengal but woven in Gujarat. Guja-

rat has been very open to influences permeating it from Central Asia and Iran. Ethnographic evidence points to the introduction of the Persian de-

rived drillwork into Gujarat. It was then brought to Varanasi by succes-

sive waves of migrant weavers from Gujarat. This technological change followed new demands created by an Islamized elite. If we look at the growth of the tailor or darzi com-

munity associated with the shgtp group of Maharashtras, we stumble on the workings of jin at class rather than caste.

The evidence from seafaring is of a different order, although the con-

texts of work processes are very similar. While the shipwright's craft is operative at an artisan level, naviga-

tion and pilage have involved the transfer of Brahmanical learning from subjects such as mathematics and as-

tronomy. The concept of kalyan, prohibiting sea travel for the initia-

ed, was a stereotype invoked from time to time to protect the inner self from pollution at moments at which the Brahmanical domain faced the danger of extinction from springs such as medieval Hinduism or 19th century Christian proselytization. It did not hamper Chola and Vijayanagar activities across the Bay of Bengal at a time when North India had re-

tracted.

Research into boat-building tech-

nology and navigational techniques demonstrates that India had a strong boat-building and seafaring tradition of its own. The West Coast of India, Lakshadweep, coastal Tamil Nadu, and Bengal had many ethnological vestiges which could provide pointers for an understanding of the past.

The stitched Arab dhow had analogies both in the Ganges Delta, Gulf of Khambhat, and outisier were used at sea rather than in riverine waters. The mounting evidence in relation to the outrig-

ger could well point in the direction of this as the craft used by the Cholas. This in turn indicates the need to study proto-Austronesian and Aus-

tronesian innovation in the regional culture of South India and the islands.

There is great need of a broad-based enquiry into the field of traditional Indian knowledge systems.

Pakistan's Father

Ahmed, Akbar S.

Jinnah, Pakistan and Islamic Identity. The Search for Saladin


ISBN 0 415 149665

By BARBARA CROSETTE

This is a defensive book and that is understandable.

Half a century after the end of British rule on the Indian subcontinent and the creation of India and Pakistan, it is India's 50th birthday that has at-

tracted all the attention. Pakistan, al-

ways the rough military frontier of the Raj, exists for much of the West only in dim outline, as a violent place between the parishes of Rajasthan and fierce, harsh, tribal Afghanistan.

Born in the blood of Hindu Mus-

lim partition in 1947, when at least two million people died in weeks of butchery carried out in the name of religion, Pakistan soon slipped into long periods of military rule and ci-

vilian misrule. In a way it remains an economic par with South Korea; now it is one of Asia's poorest, least develop-

ed nations.

The man who might have made a difference was Mohammed Ali Jin-

nah, known to Pakistanis as Quaid-i-

Azam, the 'great leader'. Jinnah was 70 years old and dying of tuberculosis

when, in 1947, he became the first

President of Pakistan, a country he more or less created after breaking with the Indian National Congress, the freedom movement that he thought was becoming increasingly Hindu and chauvinist as independ-

ence neared.

But Jinnah was not an Islamic. A cosmopolitan lawyer trained in Lon-

don, he wore European clothes, he drank (a matter of huge controversy in Pakistan) and he was married to a European woman they appear to have shared


Jinnah, Pakistan and Islamic Identity

The Search for Saladin

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Those drawbacks aside, Jinnah, Pak-

istan and Islamic identity virtually ex-

plores with provocative ideas and new ways of looking at partition, at Jinnah, at Pakistan, and at South Asia as a whole. Ahmed, a fellow of Selwyn College, Cambridge, is, like Jinnah, a man with subcontinental roots and an outsider's perspective. He is passionate about his subject, but also able to stand back when necessary, especially in analysing where Pakistan and the larger Islam-

ic world are going.

Should there have been a Pakistan at all? On this point Ahmed has no doubt, and in an answer to a question he raises an explosive issue rarely discussed in the subcontinent.

What if Jinnah were to come alive to see his Pakistan today? Does he ask, and then he answers: it would still look better than Muslim life in Hindu-dominated India. With Hindu fundamentalism on the rise, there is ample evidence to back his assertion that pogroms, poverty, and prejudice have dogged those Mus-

lims who have shown the courage to part-

tion. Though still a rough work in progress, Ahmed concludes, Jinnah's Pakistan was worth the fight.
Beyond Orientalism. Here we will concentrate on Halbfass’s essay and the points made there which seem to be of a more general interest to scholars of Asian cultures and languages.

The Orientalism Debate

In his first essay, Halbfass does not reject to any one of the contributors of ‘Orientalism’, which is implicit in the title which the editors gave the volume, *Beyond Orientalism*. The effects of the Orientalist debate, initiated by Said’s *Orientalism* (1978), have been felt not only in the ‘arena of theoretical debate’ but also in ‘academic policies and administrative’ and in the change of names (removal of ‘oriental’) of academic departments and programmes (p. 1–2). Halbfass does not want to speculate on the historical meaning and cross-cultural potential of this debate, but focuses on Said’s thesis that the Western study of the Orient, specifically the Islamic world, constitutes a pervasive attempt to deprive it of its identity and sovereignty, and that the academic ‘orientalism’ is also itself an instance of this dialogue. This publication, Beyond Orientalism: The Work of Wilhelm Halbfass and its Impact on Indian and Cross-Cultural Studies contains an introduction and an editorial essay by Eli Franco and Karin Preisendanz, a bibliography of the publications by Wilhelm Halbfass, and the contributions of 22 authors from three continents and diverse scholarly backgrounds. The contributors re-aspect in Halbfass’s work, while Halbfass gives his response to the various points raised.

When we try to think of that publication by Halbfass which had a worldwide impact and provided the theme for many essays, the first one that comes to mind is a little one, *Past, Present and Future of Asia*, which appeared to be on the verge of being obsolete’ is somewhat unfounded.

One more point of Halbfass’s criticism to be mentioned is (4) Said’s polemical attack on the Orientalism debate. In other words, Said’s Orientalism gives ‘a generic way of thinking and of dealing with power and political understanding may seem almost obsolete’ (p. 14). However, Said failures to mention the great ideological shifts of the past thirty years which have accompanied the change of names (removal of ‘oriental’) of academic departments and programmes (p. 1–2).

Pondering the Saidian concept of ‘Orientalism’, Halbfass asks: Was it possible that I was myself part of the description stated by Said? Was it possible that my own and anybody else’s efforts of understanding Asian cultures were contributing to the formation and stabilization of a discourse of domination? Was understanding achieved through a rejection of this discourse of domination and a manifestation of another conceptualization? How exactly does this collision work? How does it affect the minds of scholars and the nature of their work? Is it possible that my own and anybody else’s efforts of understanding Asian cultures were contributing to the formation and stabilization of a discourse of domination? Was understanding achieved through a rejection of this discourse of domination and a manifestation of another conceptualization? How exactly does this collision work? How does it affect the minds of scholars and the nature of their work?

Halbfass briefly discusses other Said-inspired contributions to the Orientalism debate. He mentions the volume Orientalism and the Postcolonial Predicament (Philadelphia 1994) by Carol Breckenridge and Peter van der Veer, and gives his comments on two contributors to the debate: David Ludden’s ‘Orientalism Empires: Transformations of Colonial Knowledge’ and Sheldon Pollock’s ‘Deep Orientalism? Notes on Sanskrit and Power beyond the Raj’. Halbfass also comments on Ronald Inden’s *Imagining India* (1990), the ‘most ambitious attempt to apply Said’s critique of Orientalism to the field of Indian studies’ (Halbfass, Beyond Orientalism, p. 18).

The issue as perceived by Halbfass

While there is ample occasion to criticise Said’s Orientalism and numerous publications which have followed its way, it has to be admitted that there are some real issues with which Said was dealing. I want to say that Said took the position he took and argued for it in the way he did, and which, in the second place, facilitated a discussion.

Overall, Said’s book, *Deep Orientalism* may not be an easy read, and his label for the ‘knowledge-power configurations he describes’, these configurations are indeed observable in history and call for further investigation. Although emphasizing the ‘pervasive element of rhetoric and hyperbole’ in the Orientalism debate (p. 12), Halbfass also acknowledges that Said’s Orientalism addresses highly significant problems (p. 12). The main issue in the words of Halbfass is as follows: ‘is there a potentially emotive mode of thinking and of dealing with others and with oneself which is not to some extent constructed?’. Theories which has accompanied the change of names (removal of ‘oriental’) of academic departments and programmes (p. 1–2).

Cross-cultural dialogue and understanding

To the extent that the issue given rise to another question which we would state as follows: Does the reality of the relations of knowledge-power configurations he describes, ‘is there a potentially emotive mode of thinking and of dealing with others and with oneself which is not to some extent constructed?’ (p. 13). Theories which has accompanied the change of names (removal of ‘oriental’) of academic departments and programmes (p. 1–2).

The outlines of a Halbfassian attempt to perceive in Said’s reflections on the notions of ‘encounter’, ‘dialogue’, and ‘understanding’ in his second essay (p. 14ff). Speaking of understanding may seem almost obsolete at a time when the debate is not only on terms such as ‘orientalism’ but also on terms such as ‘representing’, ‘imagining’, ‘construction’, ‘deconstruction’, etc. Indeed, there is an undeniable element of intellectual mastery and domination, of being able to speak for the other, in the very idea of understanding. But then there is also the element of openness, the readiness to hear and to question one’s own premises and identity... Understanding and dialogue are inseparable... Understanding proceeds from a standpoint, through prejudice and misunderstanding, but it also entails the readiness to return to oneself and one’s prejudicial standpoint, and to be changed in the process.

Whatever one may think of the strong Gadamerian influence on Halbfass in style and terminology (with Heidegger, Gadamer is one of the two ‘obscure philosophes’ of Fust-Staal, see the note mentioned, p. 25ff), the important difference with and advance on Gadamer is certainly, as I wrote in the previous Newsletter, that Gadamer’s ‘fusions of horizons’ which refers mainly to the chronologically vertical situation of a historically situated reader managing to create a shared meaning with an equally historically situated author, is complemented by a fusion of horizons in a horizontal dimension of Western and Indian perspectives in the work of Halbfass. Another step forward is that Halbfass is aware, the view in my still insufficiently, of the potential of perspectivistic understanding of ‘the Other’ (including the Western ‘Other’) in the Indian philosophical heritage.
Reconstructing Indian History and Culture

P. Subramanian

Social History of the Tamils (1803–1947).


By Luba Le Pace Zubkova

Published a little over 2 years ago, Dr Subramanian’s work is probably the first con­scious and consistent effort to trace down the history of the Tamil people as a distinct society. Today, over fifty mill­ion Tamils live in the southeasternmost state of the Indian peninsula, Tamilnadu, which represents the very nucleus of millennia-old Dravidian culture in India.

Outside India our knowledge about the social and intellectual cli­mate in the Dravidian South is fairly sketchy and unscientific, in need of true retrospective insights. Not long ago the phenomenon of Indian cul­ture was ascribed exclusively to its Sanskrit-originated component, i.e., the tradition laid by ancient Indus­tryans and continued by their de­scendants in Hindustan, who spoke languages of Indo-European family. Tamils, stimulated by a few Europe­an enthusiasts, only became aware of their own unique cultural heri­tage in the last quarter of the 19th century, when a movement for cul­tural enlightenment was launched under the name of the ‘Tamil Re­naissance’. Have initially inhibited the anticolonial, patriotic senti­ments of the rising Indian nation, it became more and more differentiat­ed, reflecting the growth of ethnic, confession, and social self-aware­ness among different layers and so­cial groups searching for their iden­tities.

It would seem natural that, in the zeal to restore historical justice to the Tamil cultural legacy, a native researcher should be tempted to use the doctrine of the Tamil cultural nationalism (or Dravidian self-re­spect), it is related to the anti-brah­man movement and a tendency to deprecate the Sanskritized culture of North India, to attribute all major humanistic and cultural traits of the Indian genius to the legendary civilization of ancient Dravida­ns, and all superstitions and hierarchical dogma­- to the Aryan ‘intruder’. Pro­foundly, Dr Subramanian has avoided the temptation although he teaches in a Tamil university which was estab­lished in Thanjavur over a decade ago, specially to pursue the aims of Tamil cultural nationalism.

This explains why he shares the opinion that the caste system could not be the product of a group ‘scheming’ alone, and that - in one form or the other - it existed even in the pre-Aryan times (p. 40). He states that the Tamil society, during the period under review, was a conglom­eration of various religious and ra­cial sects with the brahmans at the apex. He gives a detailed account of these segments, elaborating by a de­scription of their lifestyles and eve­ryday practices, creating a view of the society as a melting pot.

Contrary to the advocates of the hermetically intact Tamil civiliza­tion, P. Subramanian shows that Dravidian India was also subjected to Islamic influence which it adapted, sometimes by means of a Hindu–Mus­lim brotherhood, sometimes through heated arguments and clashes. He also shows that there was no harmony within the Hindu social setup and refers to the incompre­hensible knife between the castes of the so-called right and left hands, an aspect of the caste system unique to Tamilnadu. The origin of this curi­ous doctrine is still a mystery, though it can be partly explained by a new caste awareness which certain sections of the society experienced owing to the forcible contact with the foreign nations causing changes in their customs (p. 52).

Another typically Tamil feature ex­pose to the scarcity, in­deed even the absence of two middle strata in the four-fold varna hierar­chy, an unusual severe pollution con­cept. Fear of ritual pollution became an obsession not only among the so­called ‘twice-born’ brah­man and low-born sudras, resulting in an unusually severe pollution con­cept. Further information can be requested from, and applications with research proposals can be sent to:

THE GONDA FOUNDATION
Royal Netherlands Academy of Sci­ences
via G. J. Muller
P.O. Box 19121
1000 GC Amsterdam
The Netherlands

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CHAIR INDIAN STUDIES IN LEIDEN AND AMSTERDAM

A Memorandum of Understanding for the establishment of a Chair in Indian Stud­ies in Leiden and Amster­dam universities was sig­ned in New Delhi on July 28, 1997.

In this MoU, the University Grants Commission in New Delhi and the two Dutch universities have established a framework to appoint an Indian scholar to this chair. The chair will be occupied on an annual basis by a scholar of high repute in the humanities or social sciences. Fu­nancially, it is fully funded by the University Grants Commission on the Indian side, and by the Gonda Foundation (Royal Academy of Sciences) in the Dutch side. It is hoped that the first occup­ant of the chair will arrive in the Netherlands in the course of the year 1998.
50 Years of Indian Independence
Achievements and Failures

As part of the 50th anniversary of Indian Independence a two-day conference (3-4 October 1997), was organized by the Centre for Indian Studies at the University of Hull. The conference had a singularly different, and unique in terms of its treatment of the subject 'independent India'. The focus of the conference was the analysis and an overview of the achievements and failures of India as a developing modern democracy. The suitably titled conference A Political Audit of Independent India, was attended by some 40 scholars, academics, researchers, politicians and civil servants from Britain, The Netherlands, the United States, and India.

India has always suffered from a bad press and it still does.

Still very recently, a parallel was often drawn between India and the newly developing economies of the Southeast Asia, popularly known as the Tigers. The aim of the said parallel was to view the achievements of India in contradistinction to countries such as Malaysia, Thailand, South Korea and even China. Most often as a rule, rather than an exception, the said comparison always missed out harsh verdicts on India. Those who were vocal in their criticism of India addicted (a) poor economic development; (b) low standard of life; (c) corruption in the public sector; (d) violence in the political process; and (e) appalling literacy rate. The fact that India achieved its independence roughly around the same time as its Southeast Asian tiger neighbours, perhaps even a few years earlier, made much sense of these critiques. The voices of these critics did not come only from the West but also from within India itself. For Indian academics living abroad and within India it was a matter of shame watching the Malaysian, Taiwanese, or South Korean economies doing ten or twenty times better than their own. The only saving grace during such colliding was the democratic process in the Indian policy. Even so, a substantial number of these critiques discounted India's democracy as something fractured and mottled, talked up the two years of totalitarian rule of Indira Gandhi (1975-77), and stressed the spreading violence that erupted during every local and general election. A very sorry state of affairs indeed.

India has always suffered from a bad press and it still does. No one respects the fact that a continental-sized country is bound to have continental-sized problems. If the rate of poverty and illiteracy is gargantuan, this has to be seen in relation to the size of its population. India is not a mirror-image of the United States or Great Britain and its democratic process should not necessarily reflect the spirit of the latter.

Six Sessions

Though drawn from various backgrounds, the speakers were unanimous in their portrayal of the 'real state of affairs in India since Independence, without favour or malice. Introducing the subject, the convenor of the conference, Professor Bhikhu Parekh, spoke on the need to understand India, its strengths and weaknesses, its multicultural identity and the difficulty that is involved in managing such a polity.

The two-day conference consisted of six sessions, covering six different themes that are crucial in understanding India. These were the nature of Indian democracy, the role of the judiciary, the crisis in the Indian educational system, India's economic policy, India's foreign policy, and the continuity and change in Indian politics, and what the future holds for India.

Failures

In contemporary international politics India prides itself on being the largest democracy. Though this is so, its democratic institutions from the highest law making body - the parliament - to the grassroots level village panchayat, have often been dragged by a avalanche of corruption and to some extent inefficiency, but nevertheless they have stood as pillars to protect freedom of speech, expression, and human dignity. Agreed, qualitatively Indian democratic process may not be on a par with liberal Western democracies, but the Indian policy has stood as an island of calm compared to her South Asian neighbours or to many decolonized states of Asia, Africa, and Latin America, where democracy is simply not been able to strike root. Self-analysis often provides opportunities for regeneration. If this is true of an individual this is true of a nation or state. Professor James Mayor of the University of Sussex in his paper, The Indian State, Structure, Form and Function,Contemporary and Non-Contemporary, provided the material for this self analysis in the case of Indian nation. In his paper, the various institutions engaged in the distribution and dissipation of power. Once the power and the authority of the state is ideologically defined and exercised in an impartial spirit, the corruption and inefficiency which confronts this policy, will be a thing of the past.

Mr. N.D. Dixit, a contemporary adage; democracy-low growth rate, authoritarianism-high growth rate. Instead, he blamed the successive Indian governments for the lack of vision in liberalizing the economy. Had India abandoned the socialist policies of the 60s even 70s in favour of capitalist ventures, by now it would have a niche in the 'club of Asian tigers'. Obvious to the over-heating of economy, Lord Desai suggested a consistent per cent increase in India's growth till 2010, which would be sufficient to free from all the shackles of under-development.

Achievements

A world divided by bipolarity many developing Third World nations became stooges of one or other of the super powers. This was somewhat contrasted by a stimulating paper, Evolution of India, a career diplomat and author of several books on India's foreign policy, delved into this aspect. In his stimulating paper, Evolution of India's Foreign Policy: A Critical Review of Governing Paradigms, Mr. Dixit made a cost-benefit analysis of five decades of India's neutrality. This session on Indian foreign policy provoked polemics when several questions were raised about India being a bully to its neighbours and how the various institutions engaged in the national nuclear policy, and its lack of genuine neutrality during the decades of Cold War rivalry. Answering a volley of questions Mr. Dixit defended India's stance primarily as attempts to protect its national interest, as would befit any other self-respecting nation. However, he accepted the occasional blunders like New Delhi's non-criticism of Soviet invasion of Hungary in 1956 and Afghan­istan in 1979.

A nation's strengths and weaknesses can be assessed by means of the neutrality and effectiveness of its diplomatic policy. For Regeneration, this title, suggested by Professor Subhraj Mitra of South Asia Institute at the University of Heidelberg and Professor Bhikhu Parekh, brought together discussions like Ms Meeta Kumar, the General Secretary of All India Congress Committee, Mr Terry McNell, Head, Department of Politics and Asian Studies, Hull, philosopher Noel O'Sullivan and Dr India Nath Chaudhuri, Director of the Nehru Centre, Lon­don. The panel was both critical and sensitive to independent India's last fifty years of achievement. While Ms Kumar sympathized with India's achievements, Professor Parekh awarded 8 plus to the country as a follow-up to the audit. As far as strategies for Regeneration of India, the speakers suggested a variety of measures to eradicate poverty and illiteracy to population control and development of human resources.

SOUTH ASIA
Bihar in the World and the World in Bihar

What was almost certainly the first international conference on Bihar was held in December under the sponsorship of the Asian Development Research Institute (ADRI) and the Asia Committee of the European Science Foundation. The conference was devoted to intense inquiry and discussion on the campus of the Water and Land Management Institute (WALMI) at Danapur, situated on the far western outskirts of Patna.

By WALTER HAUSER

Given the nature and influence of its politics in the classical, medieval, and colonial periods, and so to in the contemporary present, and given the diasporic distribution of the Bhojpuri culture and birth physical and human capital over time, the interdisciplinary workshop on and in Bihar was by any definition significant and important. The closing valedictory session considered how that beginning might best be elaborated by identifying outstanding issues of scholarship and devising mechanisms by which our circle of inquiry might be expanded to include scholars and scholarship not represented at Patna.

The twenty-eight registered conference participants came from universities and research institutes in India, France, Japan, the Netherlands, Belgium, and the United States tending heavily toward the social science disciplines of economics, history, sociology, anthropology, and political science in that order and also including perspectives from literature, the visual arts, and media, and the world of social activism. There was also substantial participation in conference proceedings from the colleges and universities of Patna and from the public press, especially at the opening and closing sessions, each of which attracted at least five hundred participants. The working, technical sessions, of which there were two on each of the four days, normally saw thirty to forty persons around the symposium table. The week was appropriately concluded by a short and poignant dramatic presentation in the ADRI facility at Patna of the Bhojpuri playwright, Bhikurhi Thakur, a man said to be "illiterate," but brightly described by Rahul Sarkarayan as the Bhojpuri Shakespearean.

The central paradigmatic tension which emerged in our deliberations was that between Bihar as a unique social, economic, and political whole, expressing a cultural identity explicitly Bihar and on the one hand, and a more inclusive perspective placing Bihar in a larger system -- Indian and global -- of which it is an integral part. The keynote address of Dr. Arvind N. Das (Madras Institute of Development Studies), was concerned with the very complex ecological and social questions and the political processes involved in Bihar's rich cultural tradition, and the other lived and realized relationship; this in her presentation focused on environment and ethnicity in Chharchh, 1850-1970. K. Gopal (Pune, India) reviewed the history of Jharkhand consciousness, while Kathinka Sinha-Kerkhoff (ADRI) wrote of images of the global in perspective as perceived in the experience of the local, in this case, that of Ranchi.

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The symbolic meaning of peasant protest at Champaran in 1977 was described by Jacques Poupeaud-Lion (University of L'Au- diere, France) and the writer Tilak D. Gupta (Cambridge) were each suggesting that we shall not adopt or transpose models either at random or literally from one systemic environment to another. For example, if in this process the case can be made for using Marxist categorizations in Bihar, well and good. But we must at the same time recognize that Marx's genius as a theorist was at least matched by his empirical gen-
Islam and Christianity in India

The latest issue in the Purusharth series is an interesting collection of twelve articles with an introduction, dealing with aspects of Islam and Christianity in India in various contexts, ranging from medieval and pre-modern bhakti traditions in Bihar, Rajasthan, and Gujarat, and Christian traditions in South India, to images of the 'Other' in Shiv Sena propaganda in present-day Bombay.

**By THOMAS DE BRUIJN**

The choice of the theme of identity on the cover of this issue is prompted by the current emergence of Hindu nationalist propaganda which see Muslims and Christians merely as 'strangers' in a 'Hindu' nation, thereby denying the genuine 'in-dwelling' of Muslims and Christians since the days of Akbar and the Mughals in the eighteenth century.

In the introduction, the editors propose viewing the progressive development of Christianity in India and India in the interaction with existing Indian traditions as a case of 'accommodation'. The complexity and dynamic nature of this 'contact culture' brings up the central question of the construction of identity and alterity ('Others'), relative to specific conditions and contexts. In the opening articles, both the editors highlight the presence of religious identities, which is identified with shifting but distinctive contexts of religious and secular tradition and practice, the construction, demarcation, and reciprocal recognition of social groups. The article also gives an overview of the development of Islamic and Christian communities in India from the perspective of the 'lingue durée', which emphasizes the differences between the position of Jesuits and other Christians who acculturation was strongly influenced by the ideology of 'adaptation', and the fact that the Indian Muslim community developed as a result of contact by Islamic rulers.

The construction of Hindu and Muslim communities as political entities in the modern sense, which took place in the colonial period, and the traumatic events of the partition of India and Pakistan made the community of Hindus and Muslims an issue of nationalist politics. These developments had a less dramatic impact on the position of the Jesus missions and the Christian communities in South India.

**Internal conflicts and syncretism**

The articles in the volume are grouped into five sections: Sharing the Gods, Creating the Saints, Theological Debates, Terminology, and Literature, and Identities and Conflicts. Six articles in the volume deal with the South Indian Christian institutions and cover a range of topics: the changing social and religious function of the Roman Catholic festival celebrating St. James in Alappurham, Tamil Nadu (David Mose); the popularity of the cult of the Roman Catholic saints in Kerala as a striving for equivalences between the Roman Catholic orthodoxy and indigenous traditions (Pasaele Chaper); internal conflicts on strategies of conversion by Jesuits in India in the seventeenth and eighteenth centuries and the changes brought about by the 'cree de la conscience européenne' in the beginning of the eighteenth century (Gérard Colas); the complex confrontation with Western and Indian identities as a result of language policies in the colonialization of Indian Jesus (Catherine Clément-Ojha), the linguistic and ideological peculiarities in the influence of the colonial language policies on the construction of identity and cultural identity, which is identified with shifting but distinctive contexts of religious and secular tradition and practice, in the construction, demarcation, and reciprocal recognition of social groups. The article also gives an overview of the development of Islamic and Christian communities in India from the perspective of the 'lingue durée', which emphasizes the differences between the position of Jesuits and other Christians who acculturation was strongly influenced by the ideology of 'adaptation', and the fact that the Indian Muslim community developed as a result of contact by Islamic rulers.

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In the book, Damsteegt presents in four short chapters the story of a young couple who struggle, unsuccessfully, to overcome their fears and uncertainties and establish an identity that befits their new phase in life. The man’s anxiety presents itself as a fear of being implicated and unable to cope with the possible sexual desire and experience that he expects the woman to have. She is also uncertain as to modern independence conflicts with the passivity and submissiveness that tradition requires of a bride. The events on the wedding night and the two following nights are not described explicitly, but only presented in the form of the man’s thoughts upon waking up or during the day, leaving the reader to guess what actually took place. The suggestion in the novel that the woman repeatedly breaks off their efforts to have sexual intercourse reflects the man’s (biased) perspective. The traditional role-models—brutal and uncaring sexual domination by men and subdued sexual desire by women—seem to offer the couple no guidelines. As a result the marriage is not consummated and the couple breaks off the honeymoon.

The absence of moral and social points of reference for the couple’s behaviour is convincingly symbolized in the choice of the setting of the novel: the honeymoon (a Western custom which has become fashionable for urban middle class couples), in an off-season Himalayan resort, has removed the couple from their familiar and other social agents that could have forced them into traditional roles. In this remoteness from social norms and obligations, which is in many Indian stories the place where characters find themselves, the characters try to establish communication and negotiation of fears and feelings—a relative novel situation in (arranged) Indian marriages.

Damsteegt’s study of Yatraem gives the complete text of the novel, with a glossary and an almost line-by-line analysis of the text. The analysis is based on the narratological method of literary criticism, which charts the changes in narrative perspective, relative speed, and time sequence of the narration. This approach is combined with a study of the constellation and semantic ‘axes’ of the image, symbols, and metaphors in the text and an assessment of the work against the background of marriage traditions, gender roles, concepts of sexuality, and moral paradigms in Indian culture. The life of the author and the life and background of his handwriting and other works are both also described.

With this interpretation Damsteegt argues against ‘intuitive’ readings of the novel by Indian critics, who either blame the woman for causing the man’s impotence by obstructing sexual intercourse or explain the husband’s behaviour as the result of an existential alienation, which is a common theme in post-World War II Hindi fiction. He explains the man’s impotence with reference to the problematic development of sexual relations in the traditional Hindu family. The aggressive domination that is expected of the man ensures the production of offspring and is believed to serve the preservation of the family of excessive sexual desires, which will otherwise lead to promiscuity and bring shame on the husband’s family. Damsteegt believes that the husband in Yatraem is afraid to follow this role pattern and strives for a more balanced sexual relationship with his wife. This will allow him to fulfill his sacred duty to produce offspring but leave his partners’ emotional balance intact. His impotence is caused by the realization that he is unable to achieve this balance and live up to a moral ideal which Damsteegt connects to the Indian conception of disinterested action represented in texts such as the Bhagavadgita.

There are very few interpretations of Hindi fiction that are based on such rigorous and detailed analysis of a novel as Damsteegt presents in this book. The inclusion of the text in the book is useful as it allows the reader to follow the analysis of Kisor’s expressive use of images and the many possibilities literary Hindi offers for the construction of semantic systems. Kisor often uses long subjective descriptions of the environment that reflect the moods and feelings of his characters. The analysis of these descriptions in this study is accurate and consistent and gives a good insight into Kisor’s narrative technique. In those instances where the reader gets little ‘valid’ information and where the analysis has to rely on hypotheses to fathom the couple’s feelings, a translation of the difficult Hindi text would have helped the reader to follow the complex argument. No other translation of Yatraem is available and such additions would also make the analysis of Hindi novelties accessible to scholars of other literatures.

The interpretation suggested by Damsteegt is based on a thorough and very knowledgeable reading of the subtle shades of expression and narrative perspective of Kisor’s complex text. From the perspective of the methodological approach that is explained and documented in an exemplary manner in this study, his interpretation is solid and effective. His emphasis on the desire for balanced passion as underlying theme, constitutes a neat differentiator of Kisor’s work, which aims to lay bare a structure in the text that could be overlooked in ‘intuitive’ readings. The greatest problem in interpreting Yatraem is the seemingly international ambiguities and gaps in the depiction of the events and the characters. The present study chooses to explain these with reference to notions of Indian culture which are not expressed in the novel but are derived from sociological and cultural studies on women and marriage customs in India, the psychoanalytical observations on identity and sexual identity by Sushit Kakar, and assumptions on the essential role of texts such as the Bhagavadgita in Indian culture. The choice of these notions from general and, at times, speculative discourses on Indian culture for explaining the behaviour of fictional characters in a modern Indian novel is inevitably a subjective one. The interpretation presented here is consistent with the chosen method and views on Indian culture but is tends to emphasize those categories and identities the relevance of which many modern Indian writers seem to question. The many ambiguities in Yatraem also seem to invite other interpretations that see the couple’s honeymoon as unsettling passages to a modern Indian identity and individuality that is no longer defined by traditional cultural values, and connect it with other important currents in modern Indian fiction.

Damsteegt’s study of Yatraem is a carefully developed analysis of a complex Hindi novel which provides a solid base for further discussions on India’s novel, which can simultaneously explore the changing roles of cultural patterns in modern Indian literature.

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New Publications

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Translated from the original Sanskrit and Pahari with an introduction by Chinmaya Rajan: The Complete Works of Kalidasa.


Dr Thomas de Bruijn is researcher on languages and literatures of India.
Pakistan: 50 years later

On 10 December 1997, the Paris-based Centre d’Études et des Recherches Internationales (CERI) organized a seminar on ‘Pakistan, 50 Years after Independence’. The idea of such a meeting arose from the fact that, except the conference organized by the Centre d’Etudes de l’Inde et de l’Asie du Sud in March 1997, most of the South Asian conference held in France to mark the jubilee dealt only with India: Pakistan is musely understudied more than India, and even Nepal, in France. This conference turned out to be an excellent opportunity to invite Pakistani specialists from abroad and to take stock of the situation of the country in different respects.

By CHRISTOPHE JAFFRELOT

Pierre Lafrance, former ambassador to Pakistan, presented a paper on ‘Political Development and Social Change’ in which he questioned the very notion of a dominant class in Pakistan, given the fact that the elite is becoming more and more fragmented: a growing pluralism which helps the democratization process. Aftik Malik, Bath College, gave a presentation about ‘Understanding civil society’, which he argued is gradually taking shape through agencies such as an increasingly assertive judiciary, the media, women’s groups, human rights activists and other NGOs. Both presentations refreshing in their questioning of clichés, even though their optimism was rather limited by the role of the army as the power behind the scenes and emerging trends such as the criminalization of politics.

Jamil Malik, Bronx University, dealt with ‘Islamic Fundamentalism and Politics in an Historical Perspective’. He showed that the modernization process triggered off by the British had resulted in three attitudes: integrationism, isolationism, and reformism, from which Islamists organizations (such as the Jama’at-e-Islami) had emerged with an apparently self-contradictory nationalist and pan-Islamic discourse. The last paper of the morning session was presented by Gilbert Ettienne, IUHEI-IUED (Geneva), who looked as ‘The Economic Crisis and its Long-term Perspectives’. Gilbert Ettienne pointed out that Pakistan might well fall into the debit trap and that it is also suffering from long-term handicaps such as an underdeveloped infrastructure and a galloping demography.

The first afternoon session was about the national unity issue. Yunas Samad, Bradford University, examined ‘The Muhajir Identity Politics’ in great detail and convincingly suggested that the situation in Karachi had much to do with the flows of arms and drugs into Pakistan since the beginning of the Afghan war. He also gave a complete picture of the MQM’s tactical alliances and of the factional fights within the Muhajir movement. Ian Talbot, Coventry University, wondered whether ‘The Punishment of Pakistan’, was a myth or a reality? in a very comprehensive paper covering the history of Punjab since the British Raj. His balanced conclusion was that Punjab, the dominant province, certainly, may not be seen as a monolithic unit, because of socio-economic and cultural disparities between distinct areas, but it remains perceived as such by the other regions of Pakistan.

The last session looked at Pakistan in its regional context. Prof. Jaz Hussain (Quaid-I-Azam University, Islamabad), studied ‘The Relation between Pakistan, India and Kashmir Today from the Perspective of International Law’. He claimed that there is no justification in the way India refuses to observe the UN resolutions on Kashmir, even taking account of not strictly legal arguments such as the importance of keeping this province in the Indian fold in order to preserve secularism in this country. Frédéric Grénet, IUHEI (Geneva) looked a bit further north in a paper on Pakistan, Afghanistan, and Central Asia in which he explained that most of the Pakistani expectations about the break up of the Soviet Empire in Central Asia remained unfulfilled, that the support to the Talibans may also make their relations with the United States more complicated, and that the main ray of hope will probably come from the energetic constraints since everybody in South Asia and beyond needs a peaceful Afghanistan to build the pipelines bringing oil and natural gas from Turkmenistan to Pakistan – an operation in which American firms are very interested.

By VICTOR A. VAN BIJLERT

T his beautifully printed small book offers Dutch translations of Tagore’s Bengali poetry written at different periods of his life. Needless to say the book offers great variety. It is a pity that in fact most of the translations in this volume have been prepared on the basis of William Radice’s and Teakashi Kashiki Doyn’s translations. Only five poems were translated directly from Bengali into Dutch: two taken from the Dutch Gitali translataion and three others done by two Belgian scholars, Dr. Jan Gysem and Wilfried Gepts. If nothing else, this book shows there is a Western market for Tagore’s poetry.

Chanda: Glimpses of Bengali Prosody

By P. MUKHERJEE

ound, according to Hindu cosmogony, was the first efficien of cause of the universe. Gradually, since its first manifestation into Space, in contact with the respective essence of touch, colour/form, savour and odour, appeared air, fire, water, and earth. This cosmic vibration, apparently perceived by mystic experience, and the alone, seems to correspond to the ‘music of the spheres’ described in certain traditions. It is sound that engenders the notes of the octave as well as the phonemes. Notes become music and phonemes, in the form of poetry, inhabited down the centuries, before it achieved an independent development. Every attempt to study traditional music or poetry requires a double investigation: musical and prosodic. Everybody who has come close to Bengali poetry knows that its prosody, chanda, has three material modes: i. the mizikrita connected with the scholarly pitch (sarkarika or made project) the svaravritta, attached to the popular verse (perikrita, iaitika). The Chanda, a blending (mitra) of both.

They represent three forms of psychological tempo: 1. slow and leisurely in movement with feet composed of more (mantal) or quantitative sound-units; 2. a cycle of brisk syllabic feet, based on syncopations and breath-articulations, exploiting the potential stresses of the language; 3. a moderate cycle of mixed metric feet utilizing the melodic stringing of the phonemes (Ashthara).

The difference between these modes resides in the values (quantity, pitch, tempo) of the syllables. The Bengali vocabulary borrows Sanskrit words freely without respecting the prescribed length of the syllables. The Bengali syllables, on the contrary, can but assume three vocalic positions: 1. open (l), when composed of a consonant preceding an ‘irresistible’ vowel: el. closed (l), it ends with a consonant preceding a silent (l) or a group of consonants liable to be modified; expanded or split (l) when the silent (l) is counted as a short vowel.

There are seven simple vocable phonemes and twenty-five diphthongs. There are thirty-seven consonant phonemes, arranged in a groupwise progression. The combination of these vowels and consonant phonemes gives rise to a considerable number of closed syllables. But the crucial phonological element is ‘being vowels, there is one unstressed segment of the vowel.

(Victory to continue)
Classical Hermeneutics

Texts and Hypertexts in Bengal II

In the previous issue, Dr Chanchal A. Bhattacharya has written about his research project on the genre of 19th and 20th centuries’ explicatory literature. This literature was the work of scholarly communities engaged in understanding and explicating aphoristic literature such as the Nyaya sutra of Gotama and the Yoga Sutra of Patanjali.

By CHANChAL A. BHATTACHARYA

The principal focus of the philosophical systems of the Hindus has been to eradicate human misery at its very causal roots.

In his preface to the hermeneutic notes on one Adhyaya commentary, Durgacharana points out that the 'Y' in Sarkara is inseparable from its ecologic essence, the First Cause, the 'Thou'. Durgacharana’s analyses of Sarkara in hypertextual Bengali presuppose the Nyaya categories of samsara, prajnaparamita, and other categories laid down by Gotama.

In essence, the religio-social components which connect the myths of the epic literature and the analytical systems of philosophy and jurisprudence of this stream of thought in the epics and the philosophical systems in the epics and the philosophical systems are the tributaries of the Dharmasashti. Therefore, in the first phase of the study, I shall analyze the use of the categories of Gotama and its relation to the non-dualistic philosophical systems of Sarkara and Madhusudan Sarwati, and their bearing on the central precepts of the Nyaya.

In the second phase, I shall elaborate the symbolics and the motifs of the epics in relation to the contents of Sankhya Yoga, and the way they contribute to uncovering the dynamics of dharma, in its very structural genesis.
The Ko'a Video Project and
the Concept of Precedence

The Ko'a Video Project is concerned with an extensive documentation of the ceremonial cycle of Ko’a, one of fourteen territorial, ceremonial, and political domains on the small volcanic island of Palu’i, located off the north coast of central Flores in eastern Indonesia.

By MICHAEL VISCHER

The Ko’a Video Project

The project represents the final stage in a long-term general ethnographic research on Palu’i commenced in 1979. It was initiated in December 1994 upon the invitation of the main Ko’a priest-leader. This invitation was extended in view of the rapid social change the island is undergoing at present. The priest-leader intends these recordings to serve eventually as tools for the instruction of future Ko’a generations.

The project has been sponsored by the International Institute for Asian Studies (IIAS) in Leiden and by the Australian National University (ANU) in Canberra. It is being conducted under the patronage of the head of the Sikka Regency in central Flores, Drs Alexius Idong.

The Concept of Precedence

The Ko’a cycle is carried out at five- to ten-year intervals and, ideally, extends over a period of five years. It begins with the highly structured ceremonial purchase of water buffaloes from long-standing allies on the Flores north coast and concludes with the sacrifice of those buffaloes. Raising the animals on Palu’i is a remarkable feat, since the island is renowned for its absence of water. More often than not, the animals die before the prescribed period is up, and a new purchase must be initiated.

In cosmological terms the sacrifice, which is performed at the two central ceremonial mounds of the domain, is intended to ensure the fertility and well-being of the domain and its people. At these points of connection with the multiple levels of the layered Ko’a universe, contact with the collective mythical ancestors and with the Ko’a Supreme Being is established through the agency of blood.

The Participants’ Model

In sociological terms the cycle constitutes an arena for the assertion and contestation of the order of precedence of the domains. Two different groups of households trace their origins to mythical ancestral couples acting as agents in the creation and first settlement of the island. Participants’ models of precedence typically involve claims to primary in a sequence of settlement to assert superior rights to subsequently settling groups. All of the ceremonial- cum-political offices of the domain are held by members of these two groups. Both of these groups maintain separate ceremonial centres and are the main sponsors of parallel cycles, whereby one of the two always takes precedence over the other and initiates every subsequent stage of the cycle. At its closure the myth of origin is re-enacted, thereby reinforcing the position of precedence of the two first settling origin groups. Throughout the cycle contestations and assertions of positions of precedence occur at all socio-cosmological levels. This process is ongoing and by no means confined to the period of the ceremonial cycle. During the cycle it does, however, become more prominent and visible and, therefore, more amenable for an investigation along the lines of an anthropology of events.

The Making of ‘Contestations’

‘Contestations’ is an analytic concept that has grown from the ethnographic study of such participants’ models of status differentiation. Research from the Australian National University initially carried out in eastern Indonesia has revealed that systems of precedence characteristically have recourse to a notion of multiple origins of a society. The prerequisite with the notion of origin in eastern Indonesia has been likened to an obsession and to varying degrees this holds true for much of the Austronesian world. At the most general level the analytic concept deals with processes of social differentiation which involve asymmetric relationships. It is particularly suited for the comparative study of Austronesian societies because it addresses the dynamics of processes rather than structural or morphological properties. These processes are as prominent in societies in which traditional scholarship have been regarded as hierarchical as in so-called egalitarian societies.

The poet and chanter Woko Paline viewing new footage with the anthropologist and filmmaker Michael Vischer

The poet and chanter Woko Paline viewing new footage with the anthropologist and filmmaker Michael Vischer, whose most recent works include a number of films on eastern Indonesia produced together with his late husband Timothy Ach. ‘Contestations’ was edited with a number of instances of assertions and contestations to the Ko’a’s order of precedence which occurred in the context of the opening of the cycle. It was first presented in April 1996, at an IIAS-sponsored conference in Leiden on the topic of hierarchization which was convened by the anthropologist. The conference brought together twenty-two international scholars to discuss Austronesian processes of social differentiation. Supporters of the established Dumontian paradigm on hierarchy were represented, as well as a number of scholars working with the emerging contemporary paradigm. The aim of the gathering was to assess to what degree these two approaches complemented each other and, if in the future, research could be synergized. A volume of the conference papers is at present being edited by the convener. It will be published in the ‘Austronesian Series’ of the Department of Anthropology, IIAS, ANU.

‘Contestations’ is not intended to stand entirely on its own. For the purposes of teaching, it is to be accompanied by a volume containing the source materials and the elucidations of individual actors as well as lectures on a number of topics, such as precedence and social structure, kinship and marriage, and policy and ritual speech. This volume is currently in preparation. ‘Contestations’ is at present used for teaching at a number of universities in Australia, Europe, the United States, and Canada.

Feedback Sessions

Perhaps the most valid reason for employing an diosional means in the ethnographic study of ritual is that footage can be shown to individual participants at a later date in order to obtain feedback. Specific sections can be viewed as often as necessary to investigate different aspects of complex ceremonial events and interactions.

In October and November 1997, nearly two years after the filming of ‘Contestations’, two important Ko’a participants representing the two major factions of the domain joined the filmmaker on separate occasions in the township of Maumere on Flores to view ‘Contestations’, as well as much of the original thirty-eight hours of footage. All of these feedback sessions were recorded by means of a remote-controlled digital camera. The information obtained in this manner mostly confirmed the anthropologist’s initial interpretations advanced in ‘Contestations’. How-ever, the screened footage essentially served as a starting point for discussions that provided a wealth of additional information on a broad range of topics related to the ceremonial cycle, to social life in Ko’a, and, in particular, to issues of precedence. This new footage is at present being edited in Denpasar, Bali. It will be distributed as a separate VHS cassette together with ‘Contestations’ under the title ‘Conversation about Contestations: participants’ elucidations on ethnographic footage’. It will be part of the ‘Austronesian Film Series’ of the Department of Anthropology, IIAS, ANU.

Further Contestations

As this article goes to press the filmmaker is preparing to return to Palu’i to document the final stage of the cycle. The final sacrifice is scheduled to be carried out shortly after Christmas 1997. However, negotiations between Ko’a’s and its two allied domains will be taking place during the weeks preceding the sacrifice. Here the order of precedence among allied domains is open to contestation. Their participation in the sacrifice hinges on the outcome of these negotiations. Film-making activities will take place over a period of approximately one month. Shortly thereafter, they will be followed by another set of feedback sessions on the new footage. This footage will be edited at the beginning of 1998 at the ‘Ethnographic Film Laboratory’, IIAS, ANU. The VHS cassettes on the Ko’a’s ceremonial cycle are available at the Department of Anthropology, IIAS ANU (A$ 40. per cassette).
The second session focused on the roles played by schools and researchers - to find out their information-seeking strategies in research. This was highly pertinent since librarians need to understand the actual information needs of their clients and plan and provide relevant services to fulfill these needs. Dr Paul H. Kratoska (National University of Singapore) presented a very practical and provoking paper on Cross-cultural studies in Southeast Asia. Professor Mohammad Kamal Hassan (Malaysia Visiting Professor in Georgetown University, USA) also presented his personal experiences and observations on 'Gathering information on Islam and modernisation in Southeast Asia' - a common area of Southeast Asian studies - migrant labour - and the problem of gathering information for this study in the Philippines was shared by Dr Marjia Millares B. An (University of the Philippines, Dilmah). The Thai scenario was described by Mr Supaporn Patharakorn (Thammasat University), who talked about the various programmes offered by the library schools in Thailand. Finally Dr Zainot Osman (University of Malaya) spoke on the potential of library exchange programmes as a tool of human resource development for the library profession, in particular the exchange and sharing of expertise amongst Southeast Asian librarians - such language expertise for cataloguing and classification of library materials.

University Presses formed the main theme of the second session. The heads of the university presses of the University of Malaya, the University of Indonesia, Gadjah Mada University, the University of the Philippines, and Thammasat University presented state-of-art reports on their presses, including both their achievements and problems. Ms Laura L. Samsun of the University of the Philippines Press outlined an interesting picture of the current state of affairs in the university press and how sheer hard work and determination had helped to rejuvenate a dying undertaking. These presses, however, face problems because their universities have signed a MoU with each other. In the fourth session, speakers from Malaysia, Thailand, Philippines, and Indonesia discussed issues on documentation of current research in their countries. Along with the press papers were presented. The first paper by Professor Dato' Khoo Khay Kim (University of Malaysia) was intended to have a researcher relate his experience of using the press for long-term research and collection development and providing access to library collections through the press, and the supply and exchange of data records were discussed in the sixth session. Mrs Helen B. Angelo (University of the Philippines Library) described the various special collections held in her library, while Ms Margaret Nicol explained the origins of the extensive Southeast Asian collection in the Brymner Jones Library in the University of Hull. Mr Dady Rachman (National University of Indonesia) explained the role of the National Library in supporting academic librarians. Mr Brian Purnawansyah (National Library of Indonesia) spoke on the role of the Discipline Service Centre in the provision of information and the difficulties faced by the Central Library in co-ordinating the various centres in the university that set up the Colloquium.

The objective of the session on 'Resource Sharing through Networking and IT' was to provoke discussion on regional networking through the sharing of existing national databases and networks. National networks and databases have been developed by the MoU universities and other institutions in their respective countries, but are not still fully developed and may not be widely accessible and known to their MoU partners because of technical limitations. Dr Matthew Cole (Australian National University) gave a detailed account of library strategies and efforts to provide Internet linkages to Southeast Asian scholarly networks.

The highlight of the Colloquium was the Forum on Regionalization within Globalization: the Future of Southeast Asian Scholarship, at which four distinguished speakers discussed this topic. While the Forum ran for three Roundtable sessions were held concurrently. At these the five MoU partners met to discuss three major areas of co-operation - depositary system for publications of the five university presses, resource sharing of unique collections and data records, and librarians' exchange programmes.

Formulation of strategies

The decisions made at the Roundtable sessions by the five MoU partners were presented to and discussed by the participants. These decisions have to be submitted to the management of the respective MoU universities for implementation. Nevertheless, with the signing of the Roundtable decisions by the respective librarians and university presses, the Colloquium has achieved the main objective of fostering interlibrary cooperation between the five universities through the following measures:

1. Depository system

Each university press will annually offer five gratis titles from its list of publications annually to all MoU partners. The universities' libraries may choose any five titles from the lists. The presses will hand over the titles to the respective libraries for forwarding to the other partners.

2. Librarians' exchange programmes

A MoU between the MoU partners will be established to exchange librarians' reports from Southeast Asian scholarly information which should be ready by early 1998. Any contributions from MoU partners and interested scholars and librarians will be warmly welcomed.

3. Document Delivery Unit for Southeast Asian scholarly publications

A Document Delivery Unit for Southeast Asian scholarly publications will be set up in each MoU institution for processing requests for Southeast Asian materials and fulfilling such requests for texts, and for articles from journals or books.

4. Workshop on bibliographic standards

The objective of the Workshop, which may be held in any of the MoU countries, would be to formulate basic standards for cataloguing Southeast Asian materials.

III. Resource sharing

1. Document supply

MoU partners agree to supply upon request copies in any format of unique materials (eg. theses, manuscripts, rare books) which may be required for study and research by the respective academic communities. Such copies will be supplied subject to existing institutional rules and regulations.

2.Gift and exchange

MoU partners agree to offer reciprocally as gift or exchange university calendars, faculty publications, library publications and other publications.

3. Data records

MoU partners agree to share data records of their unique collections in the form of exchanging bibliographic records catalogue entries.

Colloquium proceedings and websites

Volume one of the Proceedings has been published and volume two is expected to be ready in early 1998. The University of Malaya Library is setting up a UMfSEA Website (URL: http://www.umlhb.unimy.edu.my/umfsea/hm) as a forum for Southeast Asian scholarly information which should be ready by early 1998. Any contributions from MoU partners and interested scholars and librarians will be warmly welcomed.
Defending Indigenous People’s Intellectual Property

The Case of the Liawep of Papua New Guinea

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SOUTHEAST ASIA

Scientific Deviations

The Liawep are not a lost tribe. The Liawep are ‘lost’ according to Edward Marriott in his book The Lost Tribe: A Harrowing Passage into New Guinea’s Heart of Darkness. Not according to other Papua New Guineans and not to the anthropologists working in the area. Lorenzo Bratti defends the intellectual property of indigenous people.

A certain kind of journalism tends to exploit the clichés about indigenous people revelling in cannibalism, savagery and other putative aberrations.

Legal Deviations

The author, as he writes in the book, was fired by the idea of going into an isolated area of Papua New Guinea, searching for a lost tribe, and subsequently making a journalist scoop. The author of this book illegally entered the region of Papua New Guinea, searching for a lost tribe. The author experienced.

Among the terrified Liawep there was one shocked man (who is one of my friends and informants by the name of Fisubana, Wapum’s husband). He had lost three of his children and his wife in the explosion. He, joined by others, pursued the white man to the airstrip where they contacted the local leaders and explained the situation to them.

According to the Liawep version the white man was guilty of causing the accident. In Western terms this may be translated as symbolic guilt, a sort of sympathetic responsibility, not a real one. Nevertheless, the matter has to be seen in terms of indigenous customs and laws. The Liawep intended to ask compensation for the accident which the white man had provoked. In Papua New Guinea payback to compensate accusations of savagery or murder consists of goods or money. This is a common rule throughout the whole of Melanesia. According to the Liawep, the white man promised them to look for the nearest bank in town and he would send them money as a compensation as possible.

The Liawep allowed him to leave. As far as I know, the author has never sent any payment in form to Liawep. Once in town, he did not respect the accident to the competent local authority. He did not for a moment consider that there were seriously ill people who were still in urgent need of medical assistance in Liawep. One of the children, badly injured, survived just a few days before dying.

One wonders whether the writer was scared because he was in that area of Papua New Guinea under false pretences. Or maybe he intended to start the writing of his great book as soon as possible to let the world know of his adventurous journey in the heart of darkness?

‘The Lost Tribe’ was published in Great Britain (Picador, 1996) and is now published in the US. Nobody, neither the writer nor the editors, have thought to ask the advice of the Liawep people. After all, the book was conceived and published thanks to the Liawep. Or rather, thanks to the exploitation of falsely portraying the Liawep as a lost tribe.

I would like to warn the innocent reader of this book to be on his or her guard and state categorically that the book is not of an innocent kind. While this book is being promoted on the net (see amazon.com) or by other means, in Liawep people are dying of pneumonia, tuberculosis, malaria and other typical tropical diseases. They do not have basic medicines which cost only ten to fifteen cents.

Of course, I would never claim that the health and nutritional problems of Papua New Guinea are caused by this book. However, literature of this sort, not to mention articles or films which exploit the false image of tribal people, this fake sensational portrayal has become ever more common all over the world, because it pays—except for the indigenous actors, that is.
7th International Conference on Thai Studies (ICTS 7)

The next Thai Studies conference will be organized by the IAS and the University of Amsterdam. Discussions about a general theme of the conference tend strongly towards "Thai society: the emergence of a civil society?". "Civil society" originates from the classical discourse about European society and refers to individuals, groups, and forces independent of the state or mediating between citizens and the state. Although "civil society" has been claimed for specific political purposes, and can easily be used as an equivalent to "modernity" or "globalization", its use has many advantages. One advantage of the perspective of "civil society" is its potential to bring together very different disciplines: e.g. literature, political science, history, anthropology, and the performing arts. Another one is that it can stimulate both socio-economic contributions and studies of art, culture, and forms of discourse.

When this theme is applied to Thailand, we would like to invite scholars to comment on the changes that have become obvious in the last decade. We also hope that it will give the opportunity to rethink several of the "older" themes of the study of Thai society. We do not suppose all conference participants will agree with the usefulness of the concept "civil society". We assume, however, that the perspectives related to this concept will create a proper balance between cohesion in and the variety of the conference papers. The theme does not imply any political preference, and is intended to invite scholars to present contributions about different areas and aspects of "civil" culture.

At this preliminary stage we would like to invite scholars to communicate their suggestions for specific papers, forum leadership, or for their own contribution. Especially welcome are elaborations and translations of "civil society" in the direction of specific themes. All suggestions received before March 15, 1998 will be taken into account when formulating the final conference plan (April 1999).

The conference will be organized by Hans van Burenheim and Leontine Visser.
Please send suggestions to the Amsterdam branch of IAS:

THAI STUDIES 7
IAS Branch Office Amsterdam
Graafskate 4 Achtergracht 185
1012 DK Amsterdam
fax: 31 20 5253658
E-mail: thaisno@postwrc.net

O R E G O N S U M M E R P R O G R A M M E

The University of Oregon, Eugene, announces its summer institute program: SEASSI’98.

From 15 June – 1 August, SEASSI provides a full academic year of instruction at four different levels (as demand allows) in Burmese, Filipino/Tagalog, Hmong, Indonesian, Javanese, Khmer, Lao, Thai, and Vietnamese. Other opportunities include area studies, research interest groups, cultural activities, student conferences, and COTSEAS language conference. Application deadline: 15 April 1998. For more information call: +1 541 3461521.

SEASSI
Assistant Director Lori O’Holleran at
E-mail: seassix@oregon.uoregon.edu
http://darkwing.uoregon.edu/~seassix/
Northern Textiles at the Asia-Pacific-Weeks

During September and October 1997, the German Asia-Pacific Weeks took place in Berlin. The intention of the organizers—the Ostasianscher Verein Hamburg in co-operation with the senate of Berlin—was to improve mutual understanding and to provide the impetus for making a better acquaintance with other cultures and ways of life. A cultural highlight was an exhibition of Lao and Northern Thai textiles organized by SEACOM (Southeast Asia Communication Centre Berlin) and the URKANIA Berlin (Society for Public Education and Science). Jana Raenschchen explores the background of these extraordinary pieces of textile.

BY JANA RAENSCHECHEN

The exhibition was divided into 6 parts, which presented about fifty excellent handwoven pieces of ceremonial and festive clothes, court textiles, shoulder and head cloths, meditation shawls, and death shrouds.

The textiles were exhibited in Northern Thailand and in Laos during 1900 and 1966 and were shown in Germany for the first time.

Court clothes

The first two parts of the exhibition were devoted to court and clothes from the two capital cities of Luang Prabang in Laos and Bangkok in Thailand, and so far it has proved impossible to date the beginnings of weaving in this region or among this people exactly. More than three centuries ago, trade flourished between India and China via various silk roads. The south-west silk road began in Sichuan and from traders followed the rivers through the mountainous areas to present-day Assam. Silk and textile trade may have influenced and stimulated the development of different weaving and dyeing techniques, not to mention design and use of textiles among the Lao. Clothes are used as a form of group identification, and textiles have been very important symbols of prestige throughout history. Court clothes are characterized by their subtle shading and design and the use of such precious materials as refined silk, gold and silver thread. At time past, court textiles of Chiang Mai and Luang Prabang became noticeably more and more different. Only textiles of Luang Prabang used a long piece of cloth woven in ikat technique as formal wear as was the tradition in the former Khmer empire. Other favourites of the Laos art were copies of imported supplementary weft brocades from India and Chinese satins. These served as men’s pantaloons, women’s tube skirts, blouses, and shoulder cloths. The classic Lao shoulder cloth, woven in brocade and bright silk and usually decorated all over, was woven wrapped around the torso with the loose end hanging down behind the left shoulder at the back.

The court of Chiang Mai had obviously been influenced by Shan and Burmese textile traditions. The typical horizontal striped design with supplementary weft patterns, for example, cannot be found in Luang Prabang. Apart from these, the ikat technique is seldom found in Lan Na court textiles: Ikat weaving arrived later to Northern Thailand through the influence of the Siamese court, which demanded on the Khmer ikat production as a tribute to the court after they had taken over Angkor in 1411.

The styles of the royal courts influenced distant villages. Information concerning the costume and textiles of the courts may have been carried to the rural areas by word of mouth and via the popular theatre. Village weavers imitated court clothes.

Ceremonial textiles

Within most cultures textiles are used in ceremonies as identifiers. Such textiles are of great importance in the lives of the people and are often used as gifts or for ceremonial purposes in ‘rites de passage’ marking births, marriage, deaths, or the elevation of a person’s social status. Among the Lao, textiles are also of special importance in healing rituals and in Buddhist ceremonies.

The third section of the exhibition featured Lao wedding clothes from Central Laos and Northern Thailand, Lao bride-price textiles and sacred textiles to be used in Buddhist rituals and ceremonies were presented.

The traditional Lao wedding, one of their most significant ceremonies, required elaborate costumes made of fine cloth for the bride, the groom, and the ‘masters of the ceremonies’ (no phan). The dress of the bride during the main suu khwan ritual (‘calling of the life essence’—the most important of several phases of a marriage) is woven of fine silk thread and lavishly decorated with silver or gold yarns using supplementary weft techniques. The preferred colour for a bride is red. The groom wears a pa nung and pa waa (village and shoulder cloth). The pa nung is woven with fine silk in a single dark colour, sometimes decorated with a splendid lace; the pa waa is a check silk cloth. The bride’s dress may take several months or even years to complete. Clothes are not only important in wedding ceremonies, textiles also form a significant part of the bride-price.

The Lao employ textiles in ceremonial ways for death rituals, irrespective of whether they bury their dead or they follow Theravada Buddhism and cremate the deceased. Textiles are also used to indicate the status of the deceased and his or her family. The remains are dressed in the finest new clothes the family can afford, and several sets of clothing are placed in the coffin with the corpse as it lies in state. It is believed that offering textiles accrues merit and makes the deceased more comfortable in the next life. Apart from these personal tokens, handwoven banners are given to the temple or are erected at the cemetery as a memorial. Another major event is the Buddhist ordination. During various ceremonies and processions boys wear special silk clothes, and the delivery of the yellow priestly robes to the ordinands completes the main ceremony. Besides personal apparel, ceremony shawls are woven to cover and protect Buddhist sacred scriptures, the utensils used by the monks, and even sacred Buddha statues. Dyed silk or cotton yarns are used to create the designs on such cloths, using supplementary weft techniques, on a plain weave white cotton ground.

Even today, the finest traditional art is worn to temporal functions. On Buddhist holidays or for ceremonial occasions, men often wear a shoulder cloth with a check of key patterns. Women wear cotton or silk skirts and shoulder cloths, embellished with religious motifs such as stylized stupas, candlestick motifs, palm leaf patterns and key patterns, and Naga motifs.

Textiles and rituals

In the last three sections of the exhibition textiles of smaller Tai groups inhabiting present-day Laos, Northern Thailand, and Northern Vietnam were shown, including for example an extensive collection of meditation shawls of the Tai Dam and Tai Daeng, a death shroud from the Tai Dam ethnic group in Northern Vietnam, Tai Luc and Lao Phuan costumes and tube skirts, and a Tai Dam head-cloth.

The Lao textiles are an example of cultural and economic exchange in Southeast Asia throughout history.

Meditation and ceremonial shawls are of special significance in healing rituals, in Tai khwan ceremonies, and communal agricultural rites. While Buddhism occupies an important role in the lives of the Lao and several Tai groups, religious practices exist side by side with pre-Buddhist beliefs and rituals. In addition to the quintessential Lao/Tai ceremony, the woodland, or khwan, which is held to call and hold the khwan (‘life essence’) in order to stabilize and maintain an individual or community, spirit mediums will be called whenever sudden or unexplained disasters or illnesses beset a person or community. The role of the medium is to make contact and communicate with the local or regional phi (spirits) to determine the cause of the problem. The costume worn by the medium, often an elderly woman, consists of a raw silk or cotton pa biang (head and waist cloth) and sometimes a long kha i or shawl with coloured motifs. Red is a powerful basic colour among the Tai Daeng (Red Tai); black shawls are used mostly by the Tai Dam (Black Tai). One of the most important motifs is a central diamond—which has sometimes also been interpreted as ‘the third eye’—which is framed by stylized animal motifs. Mythical fig-
SOUTHEAST ASIA

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PARIS, FRANCE

Kalagas: The Golden Apestrns from Burma

Studies on Southeast Asian textiles have been gathering momentum for some time now. A wide range of scholars coming from diverse disciplines are giving new insight to this fairly new field of research. Like other countries in Southeast Asia, Burma possesses a large variety of indigenous textiles that are not only generally unknown to the outside world, but are also ignored within the country itself.

The utilization of the kalaga has now been totally discarded by modern Burmese

paintings as well as paintings on paper (traditional folded books with coloured designs) for the monks for the needlework. The Burmese tapestry was therefore born from the meeting between the centuries old Burmese tradition of embroidering the costumes of high-ranking personages, and the equally age-old tradition of using curtains to make parapets independent of the offi-...
The Philippine Social Science Council, a private organization of professional social science associations in the Philippines, announces the founding of the Fourth National Social Science Congress (NSSC IV) in July 1998. The theme will be 'The Philippine Social Sciences in the Life of the Nations'.

The holding of National Social Science Congress [NSSC] was initiated by Filipino social scientists in 1985 with institutional support from the Philippine Social Science Council (PSSC), the national research council of the Philippines (nrcp), and the pi gamma mu international honor society in social science - the Philippines chapter. The first nssc held in November 1985 had for its theme 'towards excellence in social science in the Philippines', while nssc held in November 1998 focused on the social sciences and economic recovery.' The latest of the quinquennial congresses (NSSC III) was held in December 1993 on the theme 'empowerment and accountability for sustainable development: towards theory building in the social sciences'.

NSSC IV is currently being planned by a committee formed by the National Academy of Sciences and Technology (NAST) with members from different universities and social science centres and institutions. NSSC IV will constitute part of the Centennial Activities for Science and Technology. Scheduled for 8-9 July 1998, the congress itself will serve as NAST's annual scientific meeting for 1998.

With 'The Philippine Social Sciences in the Life of the Nations' as its theme, NSSC IV will focus its paper presentations, seminars, and workshops on assessing the role of the Social Sciences in the life of a nation that is celebrating its centennial, and hence on the distinct contributions of the Social Sciences to nation building and to national integration and development.

The panels will be discussed in 3 Pre-Congresses (one on each sub-theme) culminating in the 2-day Congress Proper planned for 8-9 July 1998. The topics/sub-themes are:

1. The History and Development of Social Science Disciplines in the Philippines.
2. The Social Sciences and Other Branches of Knowledge.

III. The Social and Public Policy and Practice

Discussions on this topic will likewise underscore the necessity for multidisciplinary approaches in the Social Sciences but will be designated primarily to review major social science contributions to public policy on social science theories and research, as well as some of the inherent tensions arising from differences in the assumptions and perspectives of the Social Sciences and those of policy makers and political or established authorities. Under this topic, separate panels will be organized to discuss the mutual influences between the Social Sciences and public policy making and practice in the areas of:

- Population, Resources, Environment, and the Future
- Values, Culture, History, and National Integration and Cohesion
- Education, Language, and Communication Development
- The National Economy
- Governance, Civil Society, and Social Justice
- Public Welfare and Human Development
- Science and Technology

Date of Pre-Congress 22-25 May 1998, at the Philippine Social Science Centre, Quezon City, Philippines.

The country's professional Social Science associations, which are also the regular members of organizations such as the PSSC, as well as other individual social scientists have been tapped to act as panel/session convenors and organizers.

With the motto 'The Philippine Social Sciences in the Life of the Nations', the NSSC IV is envisioned as providing a forum for taking stock of the state of Social Science knowledge and the contributions and limitations of the Social Sciences in nation-building. NSSC IV will also provide the Social Science community with an opportunity for charting its directions and imaging its role in the coming millennium when rapid changes and globalization forces are expected to present even more complex social issues and national situations than in the past.
W.O.J. Nieuwenkamp

The First European Artist in Bali

By DICK VAN DER MEIJ

A beautiful book has just been published about one of the most versatile Dutch artists ever to have worked on Bali. W.O.J. Nieuwenkamp (1874-1950) was the first artist to visit Bali which he did as early as 1904, and to have returned there on two more occasions to record his findings in drawings and paintings. It is by no means the only book to have appeared recently on foreign artists who have worked on Bali. In the past couple of decades, books have been published on Theo Meier (Wenk 1980), Rudolf Bonnet (De Roever-Bonnet 1991), and Adrien Jean le Mayeur de Merpres (Ubbens & Huizing 1995), to name but a few. However, it is wonderful to have a book on the first artist to have made Bali available graphically to a foreign public. The book is especially important as it shows Nieuwenkamp in his role as artist and ethnologist and what this fascinating combination brought to fruition in his pictures.

The drawings are of a varied nature. On the one hand the pictures depict Nieuwenkamp's own personal, highly impressionistic views of the Balinese people, the Balinese landscape and culture. On the other hand he painted pictures very much in Balinese traditional style depicting scenes from the Hindu Javanese/Balinese literary tradition. Other pictures show Balinese artefacts and may be viewed as the first detailed ethnographic recording of Bali by an artist.

Nieuwenkamp visited not only Bali, he drew pictures of other islands in Indonesia such as Java, Maubere, Lombok, Sumba, and Timor with the same stunning accuracy. He also paid visits to Italy and India, pictures of which are also included in the book.

The volume is enriched by a list of Nieuwenkamp's graphic works, a short biography, a list of major exhibits of his works, a bibliography, and an index. The book is beautifully presented with numerous colour illustrations and is of interest to a general public, but especially to scholars and artists intrigued by Bali.

Exhibition

An exhibition of Nieuwenkamp's work can be seen until 1 March 1998 at the Kasschul in Rotterdam (see Art Agenda).
Han Chinese Colonization in the Miao Areas

While Western colonialism has received a great deal of scholarly and political attention, China's colonialism has not. Several reasons lie behind this anomaly, but the main two are continued Chinese political dominance and the scarcity of native records. The people subjugated by the Chinese empire were closely integrated into its civil government and dominant Han Chinese culture. There were long periods of slow attrition and assimilation. Most were numerically much inferior to begin with. Moreover, the Chinese government had a long tradition of suppressing alternative opinion and destroyed all native records. Therefore, a study of China's internal and external expansion must depend mainly on a perusal of official Chinese sources. There are few if any first-hand accounts of native societies by missionaries, traders, or adventurers which colonial historians could use to their advantage.

By EDOUARD B. VERMEER

The Miao dynasty (1644-1912) had an ambivalent attitude towards non-Han peoples. In the 18th century, the Han Chinese population tripled to more than 300 million. Faced with the advance of Han Chinese farmers, traders, foresters, and miners along the frontier of Han Chinese civilization, the Court found itself without long-term consistent policies of either integration or segregation. Under the aegis of the Manchu-Mongol alliance, special arrangements had been made to uphold the autonomy of Manchu princes and Mongol kings in their territories beyond the southern border. There were no such historical obligations in China's 'interior frontier', the mountains and the valleys in the southwest, and there the process of acculturation continued along the lines set by the Ming, but with much greater vigour. In most periods and areas, local civil officials and military commanders had considerable latitude to pursue their own course of action, and encouraged economic exploitation as long as it did not demand high administrative costs or provoke rebellion. Depending on strategic goals, native resistance; and economic interests, government policies vacillated between assimilation and pluralism. In periods when Court policies were expansionist, such as under the Yongzheng emperor, military campaigns killed off or weakened significant parts of the native peoples, their leadership and social structures. This was followed up (sometimes, also preceded) by the establishing or strengthening of rule of local civil government, which relied on Han Chinese immigrants and furthered their economic interests. Often, the increased exploitation of local resources such as minerals, timber, and farmland was at the expense of earlier, less intensive or commercial native uses. In turn, this exacerbated ethnic tensions. The ruling Manchu sensitivities to ethnic issues acted as a check on manifest pro-Han statements or official actions against ethnic minorities. However, the scarcity of evidence on ethnic discrimination should not be interpreted as meaning that it did not play an important role, and particularly so, in the Ming-Han relations below the country level where the Manchu bureaucracy did not reach.

Village Names

A study of the Miao, a conglomerate of peoples who had settled in the southwest during successive waves since the Han dynasty, shows a variety of responses to the advance of Chinese imperial government and encroachment of Han colonists and traders. The Miao-Han frontiers shifted over time, generally from the valleys and traffic arteries to the excluded mountain and border areas. Only the late Ming and Qing periods have left historical materials which throw light on the defining characteristics of Miao culture and the Han-Miao relationship. Almost all are Chinese. The Miao acquired a written script only in the late 19th century, and the Miao epic tales and songs collected and published since the 1950s have been heavily censored for references to ethnic conflict and Chinese domination. During most of the 18th and 19th centuries, for safety reasons, the Han Chinese presence was limited to some walled cities and garrisons in the river valleys and along main routes. Without further military support, the Han Chinese found it very difficult and risky to advance into Miao areas. Moreover, the military, administrative, or commercial presence of the Han Chinese, and the Ming and Qing support for native chieftains, stimulated the settlement process of the Miao as well. This goes for towns along traffic arteries as well as for villages in mountain areas. Many villages evolved from a beginning as garrison posts in the Miao to become garrison or fortified villages, and finally ordinary settlements. Reverse acculturation was rare, but in some mountain areas, Chinese garrisons went native and their offspring were classified as Miao.

Miao Rules

With official permission, in the late Ming and early 17th century, garrisons were established in Miao areas instead of the official Qing law. Acculturation with the Han and commercialization had already brought significant changes in customary law and practices. While some villages were 'cultural', Miao had adopted Chinese rules, other villages still lived under rules of common tribal ownership. The differences show for instance in inheritance rules. Of particular interest are the people's covenants concluded by Miao village councils. The records preserved are mostly stone inscriptions (in Chinese) of the late 19th and early 20th century, at a time when such covenants were being made in other provinces as well. These rules included protection of village forest and other natural resources against outsiders, with fines for offenders, planned felling, and definitions of covenants and private ownership of land and timber stands. There were rules against theft of crops, cattle, pigs, timber, irrigation water, fish, vegetables, grass, fruit, etc. One should not read too many conservationist concerns into them. Their main purpose was defensive: to define and protect village property, particularly land, against squatters and encroachment by Chinese explorers. Other rules were meant to regulate relations within and between villages, such as forbidding the abduction of women and the rustling of cattle.

The expansion of Chinese farming in Guizhou took many forms, because it was impelled by different factors and farming conditions varied between areas. Military and government measures played a role, but economic and demographic factors should not be overlooked. During the Ming, Han Chinese agriculture was developed primarily around towns and garrisons to serve the needs of the Han military and government presence, and that function continued when the Qing expanded its power into the more remote areas of Guizhou. Economic stimuli to agricultural development came from the food demand of labourers in the rapidly developing mining, forestry, transportation and other industries. Many such industries were located in mountain areas where transportation costs were high, which made it necessary to rely on local food supplies. The rapid growth of the local population not only of the Han, but also of the Miao and other peoples in the 18th century stimulated an expansion of farmland throughout Guizhou. Local laws led to population increase, which were made up by immigrants from other provinces. The spread of New World crops such as maize and cotton, which could be grown on mountain slopes and at high altitudes, facilitated further expansion.

At first, the Miao were too powerful and cohesive to be intimidated by private gangs of Han Chinese. However, Miao chieftains, village heads who could dispose of land, timber, and mineral resources, and those employed by entrepreneurs profited from co-operation with the Chinese. Many ordinary Miao were reduced to being tenants on Han farmland, fragmented and unable to offer much resistance. However, there were several sources of resistance: chiefs, big landlords, and entrepreneurs who suffered from the exactions made by local government officials; marginalized communities of Miao who preyed on traders and raided settled communities; and dislocated Miao and other groups who had been forced to migrate under the pressure of Han immigrants or soldiers and other border people. Several times, the smouldering anti-Chinese sentiment and economic dispute combined these groups to start a rebellion. Contemporary sources suggest that in Ming and Qing, despite of a certain degree of assimilation, many Miao continued to perceive the Chinese as the occupying force.

Dr. Eduard B. Vermeer (EdVermeer@UtrechtNet.nl) is attached to the Ecological Institute, Leiden University and studied Miao-Han relations as a senior Dutch fellow at the IRS in January 1997.
The Political Adventure of Democracy in Taiwan

The Chinese governments in Beijing and Taipei do not share many ideological visions, but they do share the One-China ideology which asserts that there is only one China and Taiwan is nothing but a province of China. Virtually the entire international community rejects this dogma, and China acknowledges that it hereby also heaps the aspirations of Taiwan’s population.

Among Taiwan’s population, however, increasing numbers of people claim that it is not only one of their new democratic rights but indeed their democratic core. In 1985, they made their independence demands known publicly. During the last decade, they have re-invented a Taiwanese identity. Due to their activities, democracy in the Republic of China in Taiwan (ROC) has promptly become a dangerous political adventure, because at the same time as the government in Beijing opposes every gesture of Taiwanese identity and threats military intervention should Taiwan declare independence, leading ROC officers warn officials that they will not defend an independent Taiwan.

In Western contexts, political parties have usually developed within class societies. They have strengthened, even produced, contrasting class ideologies and class-related identities among their supporters. In many non-Western societies, however, class structures are weak or virtually absent (cf. Wanek 1996). In Taiwan, for example, a working class is not visible. The Taiwanese identity structure consists of stage-front controllers of the state, with their immense economic and political power of off-shore management of multinational corporate capitalisms; and the petty capitalists of kinship corporate structures in the industrially booming island, we might have expected a role for labour. But brute force combined with sophisticated ideological controls and ancient class alliances has kept labour silent for decades, (1960–1986).

When we add ethnicity as dimension to the ROC’s social and political structures, we see that these are structures of ethnic inequality. Yet, it is bad manners for foreigners to speak of ethnicity in Taiwan, because this topic challenges the logic of the ROC which states that about ninety-eight per cent of Taiwan’s inhabitants are Hon-Chinese (henceforth: Chinese), the remaining two per cent being indigenous Taiwanese people. This official depiction of Chinese unification, propagated within Taiwan itself, also determines the ROC’s self-presentation abroad.

Although life in Taiwan might appear to be completely Chinese to a casual observer, a long-term student of contemporary developments cannot verify Chinese unification here because, with the onset of democratization in the mid-1980s, ethnic opposition claims that 8% of the population are Taiwanese and 15% are Mainlanders, thus challenging the officially pronounced Taiwanese-Chinese identity. And also challenging the notion of Taiwan’s ethnic cohesions with China.

My Taiwanese informants maintain that their ancestors left China behind them in order to settle down in Taiwan. Here, they shared the experiences of impoundment and discrimination by foreign rulers (the Dutch, the Spaniards, the Japanese, and the Chinese), and their own dedicated resistance against them. Their shared history, they claim, has made them Taiwanese. Today’s group (although in itself an aggregation of sub-ethnic entities) is more clearly visible in its opposition to the Mainlanders.

Verbally, Mainlanders tended to deny ethnicity. ‘We are all Chinese’ was their typical and at times indignant reaction, and they often added that the Chinese-colonial government’s history of five thousand years is upheld in the province of Taiwan only, while the communities in the mainland have trampled it. A close friend of mine pointed out that he much preferred to perceive of himself as a Chinese, proud of five thousand years of history and accomplishments, rather than as a Taiwanese whose identity at best could be characterized by convenient plastic toys and cheap imitation watches over the last few decades.

Such statements clearly demonstrate that the Mainlanders, too, have a sense of shared fate and identity which, in spite of their verbal denial, sets them apart from the Taiwanese. They feel attached to China, and perceive the province of Taiwan as a temporary refuge. Coming from all over China they, too, might add, be affected to a variety of ethnic identities. Yet, with their escape to Taiwan they became ‘Mainlanders’, and their differences became sub-ethnic characteristics. Their identity appears to have been forged partly during the civil war in China and their escape from it, and partly it seems to be pre-figured as well as consequence of their perceived superiority vis-à-vis the Taiwanese.

If we accept that ethnicity in Taiwan follows the above pattern – 87 per cent Taiwanese and 33 per cent Mainlanders, each group with sub-ethnic divisions – and look a little more closely at these groups, an intriguing phenomenon emerges. In international contexts, the ROC is represented by disproportionately large numbers of Mainlanders.

Many Mainlanders are urban people. They hold most key positions in the government, in the state administration, in the army, in the police force, in the educational system, and in the official media. Therefore, the ‘stage-front controllers of the state’ (Gates 1992:176) are recruited mainly from among them. Indeed, to use Smith’s terminology (1996), they form a ‘lateral ethnic’ in Taiwan that has brought a Chinese ‘official nationalism’ (ibid) to bear on the Taiwanese, including the One-China Mandarins. Between 1895 and 1945, the Taiwanese were under Japanese rule and spoke, of course, Japanese. ROC-educated officials now dominate Taiwan in. Entrance examinations for public service and higher studies presuppose the command of Mandarin (thereby conveniently favouring Mainlanders). ROC media, too, come mostly in Mandarin. The three ROC television channels present Taiwanese characters in their soap operas as rude, backward, poorly educated, bad-mannered, petty-criminal, and low-class, whereas Mainlanders seem well-educated, cultured, elegant, and high-class (personal information, July 1997). Since these soap operas come from Mainland, the Taiwanese characters have the additional handicap of having to speak a corrupt Mandarin, the widely ridiculed Taiwanese form.

By such means, but also by economic discrimination such as income-tax exemption for teachers and soldiers, financial aid for students whose parents are public servants or soldiers, and special low-priority loans to public servants (all these institutions favouring Mainlanders), the Mainlanders have not just appropriated a Chinese identity for the Taiwanese, but have made them second-class Chinese.

We should hasten to add that at present, most dramatic changes are taking place, and it seems that these provision creates new possibilities for Taiwanese to achieve top positions in opposition political parties, even in the media. This strategy has resulted in a very strong over-representation of Mainlander students abroad and high levels of education among them, thus qualifying them to obtain leading positions in government, administration, academic life, and the media.

Conclusion

It may be bad manners for foreigners to speak about ethnicity in Taiwan but all Taiwanese I asked answered without hesitation that they were Taiwanese and Mainlanders expressed their ethnicity too, although in more circumspect ways. In international contexts, the ROC is represented by disproportionately large numbers of Mainlanders. Their domination of the ROC media and the diplomatic service, and the prevalence of their youth as students and professionals in the ethnic discourse in Taiwan and the developing emancipation of the Taiwanese, as these themes have been addressed here, from the outside world. Due to this, but perhaps especially due to its own trade interests with China, the international community may not take heed of these developments.

However limited the political adventurism of democracy in Taiwan might be, combined with outstanding economic success and new professional and political roles for the Taiwanese, it has become part and parcel of the ROC discourse in Taiwan and the developing emancipation of the Taiwanese, as these themes have been addressed here, from the outside world. Due to this, but perhaps especially due to its own trade interests with China, the international community may not take heed of these developments.

References


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EAST ASIA
Mime on the Radio: The EASL Homepage

Despite the opinion that electronic information is not designed for librarians, but the end user, its influence on librarians' work is constantly increasing. During the last few years, full-text databases (for instance in the form of CD-ROMs) have been flooding the market and are being used at an accelerating rate. In addition to this new form of electronic information, the World-Wide-Web is becoming a fairly serious medium for the exchange and flux of scientific information and library matters.

By Matthias Kaun

There have been numerous shifts in the way libraries organize information and in the way that users search, seek, gain access to, and obtain it. Library catalogues have shifted from local card catalogues to catalogues accessible through Wide Area Information Servers (WAIS) and the World-Wide-Web. So the Internet provides links to many valuable (and also, of course, innumerable not-so-valuable) information sources with no centralized database or search engine. Because of the variety of search engines and metasearch engines like Yahoo, AltaVista, Lycos and others and index and abstract information on the WWW.

The homepage of the European Association of Sinological Librarians (EASL) attempts to arrange and classify on and offline available information on East Asia in general and East Asian libraries in particular. Since its beginning in 1995 it has already become an additional resource for China Studies and maybe other parts of the Asian Studies WWW Virtual Library.

The aim of this enterprise is to gather information similar to that provided in the European Sinological Libraries directory for libraries world-wide. Moreover, the information will be extended to all manner of library matters, such as services, automation, standards, and information-sharing questions. This will be the new library part of the 'Internet Guide for China Studies'. One of the most important things in this project will be to set up a new search machine capable of trawling only one homepage, but also the whole 'Internet Guide for China Studies' and maybe other parts of the Asian Studies WWW Virtual Library.

The place for web matters is on the web itself. Writing and talking about them in the 'normal' way, and not using the online option, is like mime on the radio. In future, our work will relate to the information offered by colleagues, librarians, scholars, and all others who have access to the Internet. Handling, cataloguing, and indexing, Internet resources will not supersede cataloguing printed or other materials, but has already become an additional responsibility for contemporary librarians.

By Hanno Lecher

The Internet— the web with which to conjure in this day and age. Within only a few years the Internet has developed from being a tool for a few specialists only into a commodity used by virtually all strata of society. Many are fascinated by its possibilities and ease of use, and the media are full of wonderful prophecies. But not all share this widespread enthusiasm. Reasons for this scepticism are manifold, some tending towards the philosophical, others resulting from practical experiences, as too often a search in the World Wide Web culminates in frustration about the time spent just to end up with rather small, and usually are only of an introductory character. So, for many purposes they will not replace 'traditional' printed information resources on the bookshelf. Before starting a browser to surf the Web, the user should therefore know when the Net can deliver valuable results. Basically the following services should be mentioned: (1) libraries all over the world provide online searching of their catalogues; (2) databases offer a wealth of material that is easy to search, and whose data can conveniently be downloaded for other purposes; (3) news services of all kinds deliver immediate reports and analysis of important events around the globe; (4) online pages give up-to-date information on politics, the economy, and society; and (5) in specialised bookshops you can search and often order books simply via the Net. Not should be overlooked the new possibilities of communication with other people (such as e-mail or electronic mailing lists). This can lead to a completely new dimension of co-operation across continents.

Virtual Libraries

The specific problems of the Internet's flood of information available on the Net, of which some 90 percent is superfluous and not worth a mouse click. Although search robots such as AltaVista [http://www.altavista.digital.com] and the like are able to locate pages related to a search query posted to them, they often return several thousand entries as result, giving only the title and the first few lines of the pages found. Such meagre descriptions make it virtually impossible to judge the contents of a page in respect to its trustworthy and usefulness.

For this reason specialized Virtual Libraries or are invaluable compass to find a way through the jungle of information. In contrast to the automated and rather dumb search engines, these Virtual Libraries in most cases are maintained by academics, who screen the Web manually for relevant material in their field of expertise and present their findings with comments on content and value of the material in question.

One of the leading Virtual Libraries on China and the Chinese-speaking regions is the 'Internet Guide for China Studies' (IGCS), to be found at [http://unima.unima-heidelberg.de/cgi-bin/igcs]. The IGCS was established in November 1995 at the Department of Chinese Studies of Vienna University, went on-line in June 1996, and since November 1997 has been maintained at the Institute for Chinese Studies, University of Heidelberg. The IGCS currently offers access to some 800 selected, evaluated, and annotated resources on the World Wide Web related to the following topics: China, Hong Kong, Taiwan, Macau, and Singapore.
and is divided into the following 15 sections: News Media, Politics, Business and Economy, Society, Philosophy, History, Literature, Culture, Language, Libraries, Bibliographic Institutes, Resources, Electronic Journals, Bookedellers and Publishers, Other Guides to East Asia, Mailing Lists, and Search Engines.

The guide is quickly won international recognition and by now has established a reputation as a valuable and reliable source, being rated as a "CIAI Super Site" and "essential in any web bibliography of China studies" (Council on East Asian Libraries, AS, 1 July '97. http://darkwing.uoregon.edu/~felsing/ceal/supersites.html).

In the fall of 1996 the Internet Guide for China Studies was selected by T. M. Colek to be the official "China WWW Virtual Library" as part of his well-organized Virtual Library Project, which was established at the W3 Consortium, the official organization responsible for the standards of the WWW. Now it is co-ordinated by Gerard Manning at the University of Stanford, where the overall table of contents is accessible via http://vlib.stanford.edu/NG/Home.html.

Much effort has been put into making the IGCS as comfortable and navigable as possible. The user may either browse its different sections to get an overview of what is available, or he can use the integrated search machine to find exactly what he needs. The resources listed within the IGCS contain the following information: (1) an evaluation of the resource according to its worthwhileness and the qualities of its content; (2) the title of the resource, including name and location of the responsible person or organization; (3) the resource's web address (URL); (4) a clue to the language(s) and encoding used throughout the resource; (5) a description of the resource, including reasons why it is included; (6) a separate note if any restrictions apply for accessing the resource; and (7) date of entry/last revision.

The years 1997 and 1998 have clearly shown a fast development of the East Asian region. Simultaneously, the same time the Internet is experiencing a break-through as one of the most important information media of the future. Thus the Internet Guide for China Studies will certainly gain in relevance as a tool and medium of information exchange more manageable. To face the challenges ahead, the IGCS is already being worked on in a way towards developing into an international resource centre (with Fabrizio Pregadio [Venice University], Matthias Kain [Kiel University], and Eva Baloch-Kaloianov [Vienna University]) co-ordinated by Gerard Manning at the University of Stanford.

Johanna Lecher

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and is divided into the following 15 sections: News Media, Politics, Business and Economy, Society, Philosophy, History, Literature, Culture, Language, Libraries, Bibliographic Institutes, Resources, Electronic Journals, Bookedellers and Publishers, Other Guides to East Asia, Mailing Lists, and Search Engines.

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The IAS research programme 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties During the Twentieth Century' is in now full swing. Dr Huang Cen has been working for it since 1996. On 28-August, the first of two three-day plenary workshops was held in Leiden, with about 35 participants from China, the USA, Australia, and various European countries.

A t the workshop, the basic premises upon which the programme had been designed two years ago were a major topic of debate. Prof. Heather Sutherland (Vrije Universiteit Amsterdam) argued that the programme offers us the opportunity to do exactly that: evaluate, on the basis of empirical research, how the meaning of apparently fixed and obvious categories such as 'transnational' and 'Qiaoxiang ties' are continuously shifting. With the arrival of Dr Huang the programme has turned its focus to the study of the structure and social organization of selected, individual transnational enterprises in South China. This is because it was felt that the importance of the discourse on 'Qiaoxiang ties', emanating from the government in Beijing and from big business circles in Southeast Asia should be tested against what is happening in the local communities where actual investment takes place. In the same vein, Dr. David Schak (Griffith University, Australia) proposed distinguishing clearly between the big foreign enterprises which can force their requirements upon local governments in the PRC, China before they decide to invest, and therefore are 'transnational' in the sense in which that word is generally used, and the vast majority of smaller foreign firms from whose investment local governments tend to draw major benefits. These approaches offer better opportunities for the study of what we have come to consider a central theme of our programme: the transnational interests on which the national Chinese business has grown up over the past few decades. The appeal to qiaoxiang (home town) ties is a powerful discourse on 'Chineseness' that has been created by dominant segments of the political and the business elites in the region. Others, particularly academics, have attacked this discourse with equal force.

The appeal to qiaoxiang ties is part of the powerful discourse on 'Chineseness' that has been created by dominant segments of the political and the business elites in the region. Others, particularly academics, have attacked this discourse with equal force.

Looking at the situation from South Asia, the mystification of Chinese business networks is a danger that lingers on, as Dr Mary Somers (University of Leiden) appropriately continued to focus on qiaoxiang ties. At the same time, however, undue stress on this type of organization, and particularly the discourse to which it gives rise, could obfuscate many of the issues underlying the growth of transnational business. Looking at the situation from South East Asia, the mystification of Chinese business networks is a danger that lingers on, as Dr Mary Somers (University of Leiden) warned. Prof. Otto van den Muijsenberg (Universiteit van Amsterdam) argued that there should be a thorough study of how these networks are linked to state economic policies in that particular region, if not in China. Moreover, the focus on medium and small-size Chinese business enterprises, their relative lack of economic and political leverage, and their contradictions to the emerging transnational economic landscape are part of the picture.

In order to achieve progress in dealing with these contradictions, it is necessary to have more case studies of concrete instances of dealings between the dominant and the main counterparts in China, such as the Association of Returned Overseas Chinese ('Qiaoban') and the Bureau of Overseas Chinese Affairs ('Qiaozhe'). These contacts have been proven to be beneficial over the past decade or so, and it is possible to talk about the question of whether, and in which sense, cultural articulation is also important in the actual operation of transnational enterprises in China should be studied more effectively. Dr Huang Cen in her presentation maintained that cultural articulation was important for the decision about whether or not to invest in China. Nevertheless, she also acknowledged that economic diplomacy is a crucial factor. The appeal to qiaoxiang ties no longer plays a major role in the Pearl River Delta Region, because this area has advanced sufficiently for foreign entrepreneurs just to go out and try to make profits. The cultural element was never supposed to be neglected, but the appeal to qiaoxiang ties no longer plays a major role. In the Chinese presentations per­
Organization and Management
Overseas Chinese
Invested Enterprises

This article is concerned with workers' organization and management in overseas Chinese invested enterprises. It is based on the author's field investigations in Guangdong and Fujian provinces of South China in April 1997. Fourteen overseas Chinese invested enterprises were selected for study.

By Cen Huang

**Organizational Structure**

Overseas Chinese invested enterprises are organized on a basis of social organization by which workers are organized formally or informally on a voluntary basis in their workplaces. They are an important tool in allowing us to understand how workers are managed and controlled in that workplace and what kind of social relationships and interactions exist among the workers themselves and between the workers and the management of the enterprise. Specifically, three types of social organization have been observed among workers in the enterprises studied.

The first type is the clan organization. It was noted that the investors in these enterprises are mostly home-towners or have relatives in the town or the village in which the enterprise was set up. Workers employed in these enterprises are mostly local residents. Many of them in each of the factories share the same surnames and there is a good chance they are related to each other. The managers of the factory are often appointed by the investor and in many cases they are either a dominant figure in the clan or a relative of the investor. These organizational structures of the enterprise are rarely hierarchical. It was noted that trust (mining) plays an important role in the relationship between managers and workers under such an organizational structure.

The second type of workers' organization is an informal social network among the workers themselves. This kind of social network often appears in enterprises in which the majority of workers are migrants. The most common forms of this kind of organization are kinship-oriented, homestead-oriented, solidarity and friendship networks. Workers who are part of these informal networks would gather together privately in groups after work. Informal networks, on the one hand, are loose social organizations for workers who feel a need of sharing and belonging. They do, however, seem to be a correlation with the regime of the workplace and with despotic authorities. It was interesting to note that the enterprises that have strong informal social networks are managed by an authoritarian regime. Some of the managers in these enterprises explained that workers' knowledge about the existence of informal social networks in their enterprises, believing that these networks could result in unexpected problems such as group fights, strikes, and a high turnover of workers. In many cases, informal networks are strictly forbidden in the workplace.

The third type of workers' organization is the political organization composed of the Communist party leadership, trade unions, women federations, and youth league groups. Although this type of organization is not mandatory in firms with foreign investors, it is a common practice by which to manage and control workers. It was noted that Chinese communist party secretaries and trade union officers are at work in the joint ventures studied. According to an overseas Chinese investor interviewed, Chinese workers are more familiar with political control than the business management, so keeping the political organization in operation is an efficient tool by which to manage and control the enterprise in China. Pertinently, the managers expect the political organization to play a role in protecting their rights and welfare in foreign-funded enterprises.

**Labour Management Practice**

Many overseas Chinese investors and managers interviewed shared common experiences and difficulties in managing their China operations. Successful experiences include the establishment of good relationships with local governments, local control of the business operations, purchases of raw materials at competitive prices, and the preservation of ethnic and cultural identity of the Chinese minority communities. Without any doubt economic development in minority regions has become a high priority commitment of the Chinese government in recent years, as the latter seeks to overcome the possibility of local resistance, ethnic revolt, or even ethnic nationalism by means of developmental projects with the dual purpose of raising the standard of living in minority areas and attempting to instill in minority people a sense of identification with the Chinese nation and the Chinese government through education and propaganda. As is the fate of many good intentions, the results of development policies have been mixed and paradoxical. Indubitably, the fruits in the form of infrastructural construction, expansion of schooling, and a general rise in the standard of living are visible everywhere. Nevertheless, the negative effects of the increased contacts with the wider Chinese world, and the growing awareness of the place of minority regions in the Chinese polity and economy have meant the strengthening of ethnic consciousness among many minorities.

Previous studies on economic development in minority regions have tended to concentrate on one or the other aspect of this situation: Chinese scholarship, in the main, has emphasized the positive physical results of development policies, while foreign scholarship has concentrated on its paradoxical effects of increased ethnic consciousness and even ethnic nationalism. Despite such efforts, very little work of either Chinese or foreign scholars has been concerned either with the interaction between the two processes of development and the formation of ethnic consciousness or with the specific effects of development in local communities.

Taking the Yi, with a population of about seven million people, the sixth largest ethnic minority in China (mainly living in the provinces of Sichuan, Yunnan, Guizhou and Guanxi), as an example, this conference will focus on the following issues:

1. How is it perceived by those communities?
2. What is the relationship between ethnic and cultural identity, ethnic consciousness and economic and cultural change among the Yi?
3. How do modernization processes even affect the Yi?
4. Do modernization processes even change the areas inhabited by the Yi?
5. What is the impact of economic changes on local communities and how is it perceived by those communities?
6. What is the relationship between ethnic and cultural identity, ethnic consciousness and economic and cultural change among the Yi?
7. Do modernization processes even affect the Yi?
8. What is the impact of economic changes on local communities and how is it perceived by those communities?
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10. What is the impact of economic changes on local communities and how is it perceived by those communities?

**References**


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Foreign and Transnational Chinese Enterprises: Actors on or Acted Upon

In several of the documents and papers related to the Quanzhang Project, investments by Chinese entrepreneurs living outside the PRC in China and the firms of those investors are referred to as transnational. Certainly they are "transnational" in that they operate across a border which signals being subject to a different set of laws and standard operating procedures. However, given the associations of the terms "transnational" and "multinational" regarding companies or enterprises, David Schak questions whether this is the most academically productive way to refer to them.

**T**he idea that multinationals (MNC) could pose a danger to local governments goes back several decades, an example being the interference of the United Fruit Company in Latin American politics. In the 1950s, dependency theorists and radical political economists raised the issue more broadly, accusing MNCs not only of exploiting the sovereignty of governments but also of hampering the growth of less developed economies in formerly colonised countries by attracting local capital at the expense of domestic businesses, thus hindering the development of a national bourgeoisie, distorting economic structures by their use of capital-intensive production methods, exploiting workers, and exporting profits overseas rather than ploughing them back into the domestic economy and stimulating further economic growth. Thus, use of terms such as MNC or transnational enterprise connotes an alien enterprise which is powerful in certain important ways than elements of the host society and which uses its power exploitatively, beneficially to itself, harmfully to its host.

Based on what I saw of Taiwanese companies operating in the Pearl River Delta Region of Guangdong in the latter half of 1996 and extrapolations thereof, I would argue that this is an inaccurate description of, if not all, at least the vast majority of outside Chinese businesses operating in China. I would say that, in fact, they suffer more disadvantages by being outsiders than they inflict on China at a national or a local level.

Most outside Chinese invested companies operating in China, the companies themselves and their Chinese operations are small, not only in terms of numbers operating in relation to Chinese state enterprises. Moreover, the great majority of them does not compete with local firms for domestic customers but are in China to take advantage of relatively inexpensive and available labour and then to export the finished product to their foreign customers. Their major impacts have to do with their investment in local areas. This changes land use and affects pollution levels, but in the same way that this would be caused by anyone building a factory using similar production processes on what had formerly been agricultural land. It enriches the local government and residents through factory rents, salaries and remittances. They must also adjust to some differences in official payments, a major source of irritation to those I interviewed.

Second, the workers they deal with in China have different levels of skills and training and different attitudes towards work and employers than workers do at home (Schak 1997). To the extent that they employ workers from outside provinces, they must also provide dormitories and canteens, and they must manage the behaviour of the workers living there with regard to hygiene and recreation of other workers; this is made more difficult by the mixture of workers from various provinces found in most factories. Third, because of the excessive use of satellite factories there, companies operating in China, especially companies from Taiwan, must expend size and scope of operation because much of that satellite network is left behind. Fourth, they have far more encounters with customers because of the need to import raw material, components, or semi-finished products, and these encounters are treated as a source of anxiety. And, fifth, at least Taiwanese, must establish a Hong Kong office to ship materials in and goods out of China and because of Chinese currency controls, receive payments for goods so that they can reexport their profits. Therefore, their costs of doing business and taxes are increased. It is only the cheap, readily available supply of labour in China that makes it worthwhile to operate there.

**The New China in the International Community**

Five hundred years ago, the Spaniards were among the first Europeans to reach China. Unfortunately, that early interest is not reflected nowadays, but Spanish public opinion is slowly becoming aware of the impressive achievements of China in security in the world. After a general presentation of the priorities of the Chinese foreign policy of the 1990s, the speakers elaborated principally on the Chinese bilateral relations with the European Union, Japan, Russia, and the United States of America. One of the most controversial points reached during the open debate was the access of China to the World Trade Organization.

Panel I, "The Role of China in the International Community" was devoted to the bilateral relations between China and the main powers in the world. After a general presentation of the priorities of the Chinese foreign policy of the 1990s, the speakers elaborated principally on the Chinese bilateral relations with the European Union, Japan, Russia, and the United States of America. One of the most controversial points reached during the open debate was the access of China to the World Trade Organization.

In contrast to the behaviour of Chinese, Japanese, Indian, Australian and other firms, the Chinese are both more exploitative and are more likely and able to pressure governments and industries based on what is more favourable to the companies than to the government (Machado 1996; Hatch and Yamamura 1997). First, like all investors in Asia are all on the whole a weak and neutral is more often than not beneficial. Describing them as trans or multinational obscures this.

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David Schak (Australia) was a senior visiting fellow at the IFS from 11 November 1997 till 11 January 1998 doing research on "The Quanzhang: Relationship and Overseas Chinese Business Culture".
The Overseas Trade of Quanzhou in the Song and Yuan Dynasties

An international conference on the study of maritime trade and economic and social development of the Quanzhou region during the Song and Yuan dynasties (9th to 14th centuries) brought together a group of researchers from various disciplines and countries with different research interests. The conference therefore included a wide range of contributions covering both socio-political economic, and archaeologcal topics, referring to the local contemporary developments in Quanzhou, to interregional trade relations such as the trade between Quanzhou and India or Thailand, also carrying investigations into developments in areas overseas.

The question of political and economic developments in the Song and Yuan periods, with which the Chinese and Quanzhou merchant had established trade relations was examined in the papers of So Ke long (University of Hong Kong) and John Guy (Victoria & Albert Museum, London). So Ke long provided an analysis and new interpretation of the documentary discrepancies between indigenous inscription materials of Sivajaya and the Chinese records, and described in which way the changing contemporary trade patterns in Southeast Asia provided good opportunities for Quanzhou merchants. Through the analysis of the ceramic relics, and of an increasing knowledge of the activities of Tamil merchant guilds, assisted by inscriptional evidence of Tamil-speaking traders in Southeast Asia, John Guy showed that the most powerful Indian merchant guilds, the Ayyavole and the Mangaram, were probably also active in South China.

My own paper focused on the investigation of principal economic categories, viewed in connection with the contemporary political developments. My aim was to show in which way the specific financial policy of the Song government 'urged' local merchants to withdraw their wealth, particularly in the form of copper cash and precious metals, from the internal circulation, and what consequences this had for the development of maritime trade at Quanzhou.

The papers of Janice Stargards (Cambridge University), Richard Pearson (University of British Columbia, Canada), Chumei Ho (Chicago Field Museum), and Chen Peng (Dept. of Cultural Relics, Quanzhou) introduced new archaeological materials or reinterpreted archaeological evidence under new, hitherto rather unconventional perspectives. Intending to reconstruct Quanzhou as a living system, and to explain its development and decline, Richard Pearson surveyed the city plan of Quanzhou and described the city in relation to ceramics production in its hinterland, as well as the evidence of trade between Quanzhou, Fujian, and the Ryukyu islands. Janice Star- gards introduced the results of detailed archaeological research of the site of the overseas trade site of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th centuries.

The program planning reflected the fairly heterogeneous mixture of students. The first week was dedicated to two goals: one was the creation of a common frame of reference. Experts from various disciplines and countries were invited to give introductory lectures on basic issues such as ecosystems, ecological modernization and the like. The second task was to form student work groups. The groups were arranged according to participants interests such as water, waste, and energy.

This pilot of an eco-school summer programme was remarkably successful in more ways than one. First of all, it exposed students to different cultures and disciplines, with different levels of knowledge with some highly motivated work, especially in the work groups. Secondly, the Summer School encouraged the students to engage in a discussion about environmental issues. Even those who had never dealt with environmental topics before developed a strong interest in these problems, especially after visiting a power plant, a waste recycling factory, and the like during the excursions. Thirdly, the international exchange enriched discussions by evolving its international perspectives on the problems. And last but not least, it allowed the students to experience personally the way people communicate, dependents on their cultural background. Debating and criticizing are not universal features of co-operation, but vary according to cultural background.

The Summer School is planned to hold every year at different locations with varying environmental subjects. For further information please contact the address below.

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From Kaifeng to Shanghai: Jews in China

The presence of Judaism in China extended over a period of twelve centuries, from the arrival of the first Jewish merchants in Tang China, until the exodus of Jewish refugees after the end of World War II. Although from the point of view of history of religions in China, Judaism is a fairly marginal phenomenon, the topic has attracted generations of researchers. The early Jewish missionaries in China also contributed to the community of Chinese Jews in Kaifeng, hoping to learn from them how to inculturate a foreign religion in a Chinese environment. Protestant missionaries in the 19th and early 20th century, who tried to proselytize, also left a significant footprint in the Jewish community, large, contributed more to our knowledge about the Jewish community. Today research on the Jewish presence in China is being undertaken by Jewish historians and intellectuals alike. In recent years, the subject has also attracted the growing interest of Chinese scholars.

The early phase of Judaism in China, centered on the city of Kaifeng, and its more recent presence, is widely associated with - but not restricted to - the city of Shanghai, so each period has thus been studied separately. It was therefore the aim of an international colloquium entitled ‘Jews in China – From Kaifeng to Shanghai’ to unite these two aspects, thereby shedding new light in the questions of assimilation and integration, religious observance and Chinese attitudes toward foreign religions and cultures.

The colloquium was divided into several main sessions: Donald Daniel Leslie (Canberra), one of the foremost scholars in the field, elaborated on the question of the assimilation of the Kaifeng Jews, discussing in the larger context of the Kaifeng Jews, discussing in the larger context of the integration of minorities in China. He pointed out that Chinese society tends to preserve rather than destroy minorities, a view that was supported in the following discussion. Nathan Katz (Miami) contrasted the Jewish communities of Cochin in India and Kaifeng to examine how Judaism became acculturated into Hindu and Confucian societies. He said that both communities were similar in the way they adapted local rituals to their own religious observance but differed very much in the way they were integrated. Two contributions by Chinese scholars were also devoted to the Jews in Kaifeng: Xu Xin (Nanjing) investigated the religious life of the Kaifeng community in the 19th-20th centuries, as documented e.g. in several inscriptions found in Kaifeng. He maintained that the community at Kaifeng had a fairly local Jewish life, with little interaction with other Jewish communities.

The colloquium opened with a discussion on the history of Kaifeng, given a lecture by the late Horst Kästner (New York) giving a lecture on the ‘Haus Völker und Kulturen’ in Kaifeng: Xu Xin (Nanjing) investigated the religious life of the Kaifeng community in the 19th-20th centuries, as documented e.g. in several inscriptions found in Kaifeng. He maintained that the community at Kaifeng had a fairly local Jewish life, with little interaction with other Jewish communities.

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Reflections on East Asian Development Models

In the first seminar of the series, held on 11 November, 1997, Prof. Juro Teranishi of the Institute of Economic Research, Hitotsubashi University, Tokyo, shared with us his views on the topic Distributive Conflicts and East Asian Success: Reflections on East Asian Development Models. Instead of the widely discussed area of identifying successful policies, he chose to focus on the relatively less researched questions - why were certain policies adopted in East Asia and why were these successful?

[By Anil Khosla]

Professor Teranishi's hypothesis is that while there is a perception of distributional conflicts in this region was, in reality, industry, rather than class, based. Moreover, the latter, as this was the key to the adoption and success of economic policies. This pattern of interest representation provided the backdrop for 'prudent' macro policies and the success of free-trade and industrial policies. In other words, the public-private interface in bringing about growth does not fit the authoritarian growth pattern and, second, that there is little evidence of either labour lobbyists or interest group pressures and, hence freely able to pursue policies conducive to growth. The authoritarian government in East Asia legitimised by strong nationalism and supported by a capable and 'enlightened' bureaucracy imbued with 'right ideology,' were the key to the adoption and success of policies for growth in this region.

There are two major explanations for East Asian success. The 'simulation hypothesis' states that because they were not a fragile regime, naturally supported by the political scientists, the state elite and the bureaucracy in East Asia was insulated from interest group pressures and, hence freely able to pursue policies conducive to growth. The authoritarian government in East Asia legitimised by strong nationalism and supported by a capable and 'enlightened' bureaucracy imbued with 'right ideology,' were the key to the adoption and success of policies for growth in this region. It is, however, pointed out that Japanese growth does not fit the case of Brazil, insofar as the reasons, patterns, and second, that there is no basis for assuming that an authoritarian state is free of interest group pressures. Moreover, the assumption of 'right ideology' negates the possibility of government failure and thus in the face of rampant corruption in many East and Southeast Asian countries.

Class and industry interests

The above factors tend to stress an alternative explanation based on factor endowments. According to this theory, since labour is far more abundant compared to land and capital in East Asia, policies benefitting the abundant resource would be followed. In terms of the Stolper-Samuelson theorem, it is easy to see why free trade policies, benefitting the abundant resource, labour, were adopted. Again, if capital is unusually distributed, land rents determinantal to growth would tend to be adopted. Should this be true, one would expect to find a coalition of landed interests and capitalists set up to lobby for protection while labour lobbies for more open trade. In East Asia, however, there is little evidence of either labour clamour for free trade or opposition by landed interests and capitalists to open trade policies. By positing a relationship between the pattern of private sector interest representation determined by voting costs (costs of aggregating individual interests and costs of negotiating) and factor mobility (whether the effects of policy can be contained within an interest group) and economic performance, the Teranishi hypothesis tries to modify both the insulation and endowment hypotheses simultaneously. He contends that while the political elite in East Asia was free from class interests (macro-level), they were not insulated from industry interests. At the same time, relative immobility of interests in East Asia reduced the costs of association and negotiation on an industry rather than a class basis.

As pointed out earlier, if factors are perfectly mobile, the Stolper-Samuelson theorem would dictate that a rise in the price of labour-intensive goods (in a labour-abundant economy) would benefit, it is easy to see result in a conflict between labour and capital (including landed interests). But, if factors are relatively immobile and are in some sense industry-specific, a rise in the price of the output of an industry will benefit all the factors employed in that industry. This would give rise to industry level conflicts rather than class conflicts. The immobility of factors could arise from internalising voting costs, sunk costs, community ties etc. and may in fact be quite structural. The pattern of interest representation is not assumed to be static and a change in voting costs and/or factor mobility can change this pattern.

The agricultural lobby

Teranishi used the case of the rural policy in East Asia and a comparison between the Japanese and the Brazilian situation to illustrate his hypotheses in more detail. In the absence of any strong reason for a weak industrialisation ideology and willingness to sacrifice agriculture in East Asia, the strength of the agricultural lobby may be seen as a reason for a favourably agricultural policy. With large numbers of small owner-cultivators, sunk costs in agricultural skills (labour, management etc.) and the imperfections of capital markets (tendency to sell land and move to cities), the agricultural resources were relatively immobile. The result was strong agricultural lobby and a policy of investment in rural infrastructure which expanded rural employment, released pressures on urban growth and helped obtained macro-stability. Increased incomes in rural areas, given capital market imperfections, were invested in education raising skill levels with a shift in industrial structure to more skill-intensive industries. In Latin American countries, with large land-holdings, labour was much more mobile leading to class conflicts, higher wages and taxation of foreign capital, which was the main cause of macro-stability.

In comparing Japan and Brazil, Teranishi pointed out that pattern of interest representation in Japan changed from strong regional interests in early industrialization to a mixture of class, region, and industry-based patterns during the inter-war period and finally to predominantly industry-based pattern after WWII. This was partly the result of reduced factor mobility enabled upon life-time employment, on-the-job training etc. which gave rise to firm specific skills in the manufacturing industries and was supported by a strong agricultural policy. With large land-holdings, labour was much more mobile leading to class conflicts, higher wages and taxation of foreign capital, which was the main cause of macro-stability.

In sum, the seminar put forward a very interesting hypothesis which needs further exploratory work. Owing to limitation of space, we could not develop the argument here to the full. These interested in further details may download a copy of an introductory chapter of the book under preparation by Prof. Teranishi through ftp (user: guest; password: e-mail address) at rj9j9j.ledenius.vu.

For further details and comments, Prof. Juro Teranishi can be reached at the Institute of Economic Research, Hitotsubashi University, e-mail: creo9@cc.hit-u.ac.jp.
Chinese Course for High School Students

By B. Koller Ardi

Since the early seventies, following the initiative of Elsbeth Gutmann, a history teacher at the Kohl- lenberg Gymnasium in Basel, China and Chinese history and culture has been a focus at this school. Through the efforts of E. Gutmann and her former student Raoul D. Findelsten - a sinologist now lecturing at the University of Zürich - and thanks to the support of the then headmaster, the idea of offering an optional course on Chinese language and culture was put into practice. The first course was started in August 1991, open to all students of the tenth to twelfth classes.

The beginning of the classes coincided with the opening of a library of books specialized on China, which was donated to the school. In the meantime, the library has undergone considerable expansion (over 3,000 titles). It is open to all students and to the general public as well.

Raoul D. Findelsten taught the course up to summer 1995. By this time the course has been extended to all high schools in Basel. The enrolment brings together students of different age groups from different schools. This has been working remarkably well. The library has a dual function as the venue for the Chinese classes.

As the time when the students have to decide on various optional courses is still very far away and gives a brief introduction to the course. The extent of the response to this introduction has been so great that, for the last two years, we have had to split the first year course into two classes of between fifteen and twenty students each.

The relatively high rate of enrolment is no longer a rather substantial number giving up the course. This can be attributed to the fact that the realization dawns on the students that learning Chinese can be time-consuming, considering that they are often under pressure from their compulsory subjects.

Curiosity

The majority of the students has had no previous contact with China or Chinese. Curiosity is a major factor behind the immense interest, this being the first opportunity to study a non-European language. They do not seem to have any particular motive for learning Chinese, even though a few have inquired about Chinese Studies at the universities.

The main part of the course is the language (spoken and written). The German version of Practical Chinese Reader (The Commercial Press, Beijing, 1991) is our main textbook. The problem of an appropriate book still remains to be solved. This necessitates the use of supplementary materials.

The second part of the course is dedicated to the introduction of Chinese culture. We consider the development and system of the Chinese writing, learn how to use a Chinese dictionary and gather basic knowledge of Chinese history, geography and society. The students have the possibility to participate in the course by suggesting topics from areas of their own interest. Among the topics proposed have been Chinese medicine, martial arts, Peking opera, Chinese music, Chinese food, and film.

Our past experience shows that the number of students stabilized itself as about ten in both second and third years. With the second-year students we are currently discussing Confucianism and Confucianism, and in that connection, the educational system in traditional China. The third year course is the most interesting one, since the students are relatively advanced. Having introduced Confucianism, Daoism, and Buddhism, we are now talking about Zhuangzi, reading his texts and learning about other schools of philosophy. We also intend to take a closer look at Chinese history in the third year.

We invite Chinese experts to give talks on various subjects related to China. These talks are open to all interested parties and not confined to the students. So far a martial arts teacher, a Chinese cook and a Peking opera actor have spoken. Plans are under way to invite a Chinese physician and an art historian specialized in Chinese paintings. This gives the students an idea of Chinese culture transmitted by Chinese themselves.

Around the Chinese New Year, we write New Year's greetings in Chinese. We hope to give some of the students an idea about and an understanding of China and also to some extent get rid of the exotic aura that surrounds this country.

EAST ASIA

New Publications

Brown, Kenneth
From Meiji to Major:
A comparative economic and social history of Britain and Japan 1900–1955

Goto Koichi
'Returning to Asia': Japan-Indonesia relations 1930s–1942.
ISBN 4-8847-3671-4

Gra, Teo & Kati Holts
Topics in Constraint-Based Grammar of Japanese

Mega, Timothy P.

Yamada, Edouard B., Frank Peake and Wei Lin-Chang (Eds)
Cooperative and Collective in China's Rural Development
Between State and Private Interests

Wolinski, Zbigniew
Lebens- und Kulturbiografie bei Liang Shuming (1893–1988)
Dargestellt anhand seines Werkes 'Dong-Xi wenhua ji qi zhexue'. Institut Monumenta Serica, Steyler Verlag, Sant Augustin 1997. 487 s.

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Singapore Art Museum: A Retrospect

The Singapore Art Museum (SAM) was officially opened on 20 January 1996 by Singapore's Prime Minister, Mr Goh Chok Tong. The museum is the first of a series of museums to be developed by the National Heritage Board in the new Arts and Heritage Precinct. The China looks back on two years of preparation and development to the study and preservation of the contemporary art of the Southeast Asian region.

**The building that houses the SAM is a carefully restored Neoclassical Museum. The former Saint Joseph's Institute (1867), a school for Roman Catholic boys, was designed by a French priest and architect, Father Charles Benedict Nain. Restoration and construction work on the baroque-style classical buildings of the institution started in 1993 and was completed in 1996. The newly restored building has thirteen exhibition galleries of varying sizes located in the Central Building, and the newly added Queen Street Wing.**

The museum of the SAM is to preserve and present Singapore's heritage and contemporary art practices of Singapore and the Southeast Asian region as well as to facilitate visual arts education, exchange, research, and development. However, according to Dr Earl Lu, the Singapore Art Museum Chairman, the exhibition programme is by no means to be confined to Singapore and Southeast Asian art. "We have the whole world in our view and in our mind. At the first instance, our standard art museum in Southeast Asia, we should be bringing in exhibitions which Southeast Asians would otherwise not have to go to other countries to see." As the national art gallery, the SAM houses the national collection and research and presents Singapore's heritage and contemporary culture. The SAM collection includes 3,000 works, the core of which originated in Singapore and Malaysia.

The highlight of the inauguration and of 1996 was the exhibition 'Modernity and Beyond: Theories in Southeast Asian Art' (1 January 1996 - 21 April 1996). The show investigated and made sense of the development of modern art in Southeast Asia from the perspective of critics. In contrast to existing writings by Southeast Asians, the exhibition proposed new national boundaries by employing themes to the region either historically or culturally, by discussing the achievement of each country against these themes, drawing similarities or differences, and thereby arriving at a step towards defining or discovering a regional identity. The countries under scrutiny were Brunei, Indonesia, Malaysia, The Philippines, Thailand and Vietnam. The intention was to point out the variety that existed within each country, within each artist. This exhibition was the first of a series that aimed at broadening the appreciation of art and artists in Southeast Asia.

**1997 exhibitions**


For the exhibition 'Tryst with Destiny', the Singapore Art Museum worked closely together with the Centre of International Modern Art, Calcutta, and the National Gallery of Modern Art, New Delhi. It portrayed the experiment that evolved during the last five decades and illustrated emergent trends of Indian contemporary art against the backdrop of the art historical perspective of post-independent India.

The Singapore Art Museum closed 1997 with an exhibition on 'Leonardo da Vinci', the genius whose scientific and artistic ideas still apply today. This exhibition runs through early 1998. One can wonder, however, if Leonarda is the most appropriate exhibition for closing and opening the new year. It is not that the public of Singapore and the Southeast Asian region could not enjoy the beauty of Leonardo's impressive achievement, but the first goal of the museum should be, as the SAM Director Mr Kwok Kian Chow emphasized, to foster and facilitate curatorial and artwork exchanges with institutions and organizations in other countries and promote cross-cultural dialogue in the visual arts.

**Shamanism in Korea**

This exhibition explores the position and phenomenology of shamanism in contemporary South Korea. Following an introduction to the history of shamanism in Korea and its position among the religions of the country, the exhibition gives information on various aspects of its contemporary practices. The exhibition is funded by the Korea Foundation and the Katharine Elisabeth Foundation.

S h a m a n i s m is commonly held to be the oldest religious tradition in Korea. Its earliest forms probably came into the country with its Siberian settlers. In a stratified and bureaucratic society it developed as an obsession cult. It was suppressed by Buddhism and Danism and was restarted by Confucians, who tried to ban the shamanism from the cities and categorized them with jugglers and other low-caste persons (chanmin).

Forced into this corner, shamanism took on topical Korean features and possesses a unique array of largely anthroposophic helps and spirits. These are invited to descend into the shaman during rituals that have a definite tint of theatrical performance. Anti-shamanism policies enacted by the countries' various governments stretched well into the 1950s and are still exercised in the North. No legal measures have yet succeeded in eradicating the practice in South Korea, which has in fact witnessed a boom in Shamanism in the last twenty years. The great activity displayed by shamans especially in cities seems to be a reaction to the radical individualization of the country and the emotional and economic stress this brings to many. Though no exact figures on the number of shamans are available, estimates hover around 100,000. This means that there is one shaman for under 1000 inhabitants of South Korea. Positive publicity for shamans was to some extent engendered by a cultural policy adopted in the seventies, which acknowledged some shamans as bearers of "irreplaceable national treasures." Objects in the exhibition come predominantly from the museum's own collection and the collection of the Koryo Society. The bulk of the museum's collection has been acquired since the seventies, with some early paintings from the eighteenth century. It represents the unique style of Seoul and of Kyonggi province. The Marburg collection was acquired in the early nineties and comprises of objects made in the second half of this century. It represents the shamanistic style of the North Korean Hwanghae province which is now practised in South Korea by refugees and their disciples. Both local traditions stress the dramatic calling of new shamans in contradistinction to hereditary shamans, which is a tradition of the southeastern provinces and is introduced via photographic materials and sound recordings.

A combination of show-cases and installations is used to introduce various aspects of contemporary shamanistic practice. The topics explored are: Shamans, mythology, the fated female domain; the relations between a shaman and his clients; calling; initiation, and daily life of shamans; structure and symbolism of the ritual and the reflections of Shamanism in folklore and ethnic sentiment. Three series of photographs by Kim Soo-nam and Chung Bum-tai give visual impressions of different rituals in the Kyongju, Hwanghae and Cholla province traditions. The last is accompanied by sound recordings from a ritual. A film by J. K. Keun shows an initiation ritual and gives insights into reason for and conditions of becoming a shaman.

**MUSEUM FÜR VÖLKERKUNDE HAMBURG**

23 JANUARY 1998 - 21 FEBRUARY 1999

Spirits of General Ch'oe Yong, figure from a shaman's shrine. Hwanghae style, 1950.

**BIBLIOGRAPHY**

BY ILSE CHIN

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**Shamanism in Korea**

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Utagawa Kuniyoshi (1798–1861)

Heroes and Ghosts

The Van Gogh Museum is currently presenting an overview of the work of the 19th-c. print artist Utagawa Kuniyoshi, commemorating the bicentennial of the artist’s birth.

In the company of Hokusai, Hiroshige, and Kuniyoda, Kuniyoshi (1798–1861) was one of the great Japanese print artists of the last century. He was a multifaceted artist, who frequently gave expression to new ideas, including those imbibed from the West. Kuniyoshi’s broad range of subjects encompassed landscapes, actors in their starring roles, beautiful women, marine fauna to mention a few. His prints of historical heroes in teeming battle scenes and other episodes of martial exploits brought him special renown. His breakthrough in Japan came with his major Sugakoden series on Chinese heroes of 1827–30. At that time there was also a great demand for ‘ghost prints’, which depicted figures from the supernatural. Both are recurring themes in Kuniyoshi’s work.

Admirers of his work are also familiar with his landscapes, which were influenced by Western art, his shunga (erotic prints), his prints of sumo wrestlers, and cats. Japanese connoisseurs also know him for his suikono (luxurious prints in limited editions) and giga-e (comic prints). These last prints are much sought after by Japanese collectors.

Drawn from public and private collections in Europe and the United States, the exhibition features over 160 prints, along with drawings, illustrated books, and a small number of paintings.

The exhibition has been organized in collaboration with the Society for Japanese Arts. All the works shown are included, together with additional illustrations, in the English-language catalogue, which can be regarded as a standard work on Kuniyoshi.

After the Van Gogh Museum, the exhibition can be seen at The Philadelphia Museum of Art.


Mount Fuji on a clear day from the sea off Tsukudajima (1844) by Utagawa Kuniyoshi.

Black carp (late 1830s), by Utagawa Kuniyoshi.

Takawa Gezai featuring with her children through the snow (1834–42) by Utagawa Kuniyoshi.
Images of other cultures

Ethnological museums throughout the world once saw their main task as the study of cultures other than their own and, alongside this, the collection and display of artefacts from those cultures. They approached this task from the vantage point of their own culture. Recently, however, the peoples of the world who were once the subjects of these exhibitions have become more aware of their own cultures and histories, and they have begun protesting against this prevalent one-sided approach to exhibitions of ethnic cultures.

This exhibition is the result of a number of joint research projects between the National Museum of Ethnology in Osaka with the Department of Ethnography of the British Museum. The goal of this international joint research has been to trace the historical transformation of the life of the various peoples of the world over the last 150 years through this large collection of photographs and to describe the changes in the West's awareness of 'other cultures'.

Africa and Oceania have often been described in terms of contrasting images Wilderness or Paradise. Their cultures have been regarded as 'alien', the furthest removed from the culture of the West. They were even called 'primitive'. These are the regions which have most commonly been the subject of research, the places where objects and information have been collected by ethnologists, anthropologists, and ethnographic museums. On reflection, Japan is similar to Africa and Oceania in having been seen by the West as an 'alien' culture. This contrasts with the Japanese themselves who have come to see themselves as a part of the Western world and they have adopted the Western point of view towards other cultures, regarding them as exotic or alien. This exhibition is an attempt to shed some light on the Japanese view of 'other cultures', to build up an awareness of the vision we direct at others.

The point of departure is a reproduction of the displays in the ethnographic gallery of the British Museum as it was almost a century ago in 1907, presenting artefacts from Africa, Oceania, and Japan. Japan was represented, at least in the ethnographic gallery, by sword, helmets, and the early matchlock rifles of the type first made in Japan at Tanegashima. In 1910 Japan had just started considering itself as one of the Great Powers because of its victory in the Japanese-Russian War. This was the Japan represented by the swords and the helmets. While this seems absurd to us, it is the sort of absurdity which has often accompanied displays of objects from foreign culture, and it gives us an opportunity to reflect on the way we ourselves look at 'other cultures'.

While the first room shows how the West looked at other cultures, the second room presents the aspects of other cultures which the West deliberately avoided seeing. More specifically, what we see here are the new cultures actively created by Africa, Oceania, and Japan which incorporate Western elements. This aspect of other cultures has been eliminated from the exhibitions of ethnological museums for a long time, since it was considered to be the result of a breakdown of traditional culture and thus unauthentic. These two rooms represent an attempt to reassert the cultures of Africa, Oceania, and Japan as cultures, which have both occurred in the West and been observed by it. Japan eventually followed the example of the West, adopted the Western view of other cultures in particular the cultures of Africa and Oceania, as its own.

The gallery entitled 'Border-Crossing Cultures Today'

Border-crossing

In the third room we trace this process as it is revealed in a variety of media-historical newspaper reports, books, cartoons, film posters, and television productions. The last room is entitled 'Border-crossing Cultures Today'. As contacts between different cultures are taking place more frequently on a global scale, many of the same elements have become a part of human cultures in every part of the world. But this does not mean that all cultures have become uniform. In this last room we introduce the hybrid art forms which provide the evidence for this cultural border crossing. 'Images of other cultures' may be described as a special exhibition of the art of Africa and Oceania, since many masterpieces of African art and Oceanian art are introduced here. However, the major purpose of this exhibition is to question the Japanese view of the prospect of other cultures. Needless to say, it may be that the viewpoint of this exhibition is only one of innumerable possible views, one which has been chosen in accordance with historical conditions unique to Japan at the end of the twentieth century.

The exhibition in the National Museum of Ethnology in Osaka lasted until the end of January but it can still be viewed in the Setagaya Art Museum in Tokyo until mid-April. The attempt to rethink our view of other cultures must question the conventional division between art museums which contain 'art' as defined by the West and ethnographic museums which contain non-Western 'artefacts'.

Reconstruction of the Ethnographic Gallery of the British Museum c. 1907
Shaman collects negative spirits from the face of power.

The Museum of Modern Art, Oxford
2-13 St Aldates
Oxford OX1 2BP
Tel: +44-1865-265100
Fax: +44-1865-255753

until 15 May 1998
Yoko Ono.
More you turn the mirror lately?

5 April – 28 June 1998
Mori Museum

Ashmolean Museum
Bramston Street
Oxford OX1 2NY
Tel: +44-1865-270090/10
Fax: +44-1865-220108
atm. R.H. Chartix
Tuesdays to Saturday 9am – 6pm
Sunday 2 – 6pm

4 February – 29 March 1998
Paintings from Mogul India
The Museum’s collection of paintings of the Mogul Deccan, Rajput and Company schools, dating from the late 16th to 17th century.

INDONESIA

Cemeti Gallery
Jalan Piggubaya 7a
Yogyakarta 55133
Tel: +62-274-371015
Fax: +62-274-371010

3 – 29 March 1998
Eco Seed, paintings and drawings by Sennan Sensei
In his work Sennan Sahamu (Medan, 1952) shows his concerns about the environment in Indonesia, the suffering of the common people and the ugly face of power.

Van Gogh Museum
Paulus Potterstraat 7
Amsterdam
Tel: +31-20-5702500
Fax: +31-20-5703503

3 – 30 April 1998
Agus Savage
Agus Savage (Central Java 1959) uses a sketchbook every day making countless drawings with symbolic content just as the shaman speaks to him. In this way he wants to express his opinion about problems in religion, the social system, contemporary life and the inner life of mind.

JAPAN

Hiroshima City Museum of Contemporary Art
1-1 Miyajimakoen, Minami-ku
Hiroshima
Tel: +81-82-264-1121
Fax: +81-82-264-1198

6 February – 11 April 1998
Mango:
Retrospective exhibition of Japanese Comics after World War II

The Museum of Modern Art of West Japan
2-1-30 Katsukawa
Kamakura, Kanagawa 248
Tel: +81-432-350750
Fax: +81-432-350751

11 February – 12 April 1998
Images of Other Cultures
(See article page 45)

23 April – 18 October 1998
Malaiks from Sarengau Amuatge

MALAYSIA

NN Gallery
23 Jalan Jelutong
51100 Kuala Lumpur
Tel: +603-231-2393
Fax: +603-231-3393
Mon, Tues, Wed, Thurs, Fri: 10am – 6pm
Sat. 10am – 1pm

11 February – 12 April 1998
Collection of Chinese porcelain from the 18th century

THE NETHERLANDS

Foundation for Indian Artists
Vossenstraat 10
1017 TG Amsterdam
Tel: +31-20-6537547
Fax: +31-20-6537548

The paintings and drawings of Chawdhurry (1939, Bangladesh) show colours, elements in rhythms related to his native province Bangladesh. He is inspired by human nature and the environment.

14 February – 19 March 1998
Jagen Chawdhurry
The paintings and drawings of Chawdhurry (1939, Bangladesh) show colours, elements in rhythms related to his native province Bangladesh. He is inspired by human nature and the environment.

21 March – 23 April 1998
Mien Aliat Mieri
Works on paper are shaped with leaves, mud and rice-paper Abstract forms that are related to the female (female) and the Longon (male) symbol.

Van Gogh Museum
Paulus Potterstraat 7
Amsterdam
Tel: +31-20-5702500
Fax: +31-20-5703503

30 January – 5 April 1998
Yoko Ono (1978-1861)
Hiroshi and Gisabu
(See article page 44)

Rijksmuseum
Hofburgstraat 19
PO Box 74888
1070 AV Amsterdam
Tel: +31-20-568/8418
Fax: +31-20-568/8331

until 16 August 1998
From Sivas to Gobetarp
The journey of the shaman and the quest of the soul in an exhibition about the spread and development of shamanism and the role of the shaman.

Indonesie Museum
Nusantara
Ste. Apolloni
2611 HR Delft

until 23 June 1998
The Chinese porcelain collection of the Rijksmuseum
Large collection of Kangxi porcelain, Yonghehong porcelain and Chinese ceramics.

Tropenmuseum
1092 CX Amsterdam
Tel: +31-20-568/8318
Fax: +31-20-568/8331

until 16 August 1998
From Sivas to Gobetarp
The journey of the shaman and the quest of the soul in an exhibition about the spread and development of shamanism and the role of the shaman.

until 21 February 1998
Dazzle and Dance.
Japanese Kesen in the Tohoku Style

until 29 March 1998
Goblet of India
Costumes and Textiles of Pakistan

53 Gordon Square
London WC1H 0PD
Tel:+44-171-4388888
Fax:+44-171-4388264

Daily 10am - 5.50pm, Mon, 12-5.50pm
Tuesday to Saturday 10am - 4pm;
Sunday 2 - 4pm

Japansche tentoonstelling. Nederlandse en Antwerpse kunstenaars van de 17de tot de 19de eeuw. Een kindertijd, een vaderschap, een latere leeftijd, etc. Aan de hand van portretten en waarmee personen van binnenwerk het leven van een artistische bloeitijd voltrekt. 30 January – 5 April 1998
Yoko Ono (1978-1861), Hiroshi and Gisabu (See article page 44)

Rijksmuseum
Hofburgstraat 19
PO Box 74888
1070 AV Amsterdam
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Nusantara
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2611 HR Delft

until 23 June 1998
The Chinese porcelain collection of the Rijksmuseum
Large collection of Kangxi porcelain, Yonghehong porcelain and Chinese ceramics.
**Museum of Ethnology**

Rotterdam
Willemskade 25
3016 DM Rotterdam
Tel: +31-10-4111055
Fax: +31-71-149040
Callum Morton

*Two exhibitions; one theme: 'Catur glazing. Kangxi, China (1662-1722.'*

*Exhibition, based on the Rijksmuseum are presented.

**Museum of Art**

Honolulu, HI 96814-1495
Tel: +1-808-532 8700
Fax: +1-808-5327871

*Continuing exhibition: Tales of Chinese works of art and everyday items which show modern design elements of the 19th century.*

**Pacific Asia Museum**

46 North Los Robles Avenue
Pasadena, California 91101
Tel: +1-818 4492742
Fax: +1-818 4492754

*18 March – 19 July 1998* 

*The Creative voices of reason and events relating to Asian art to:*

**Winter 1998** 

*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**

KEIZERGRACHT 613
1017 DS AMSTERDAM
THE NETHERLANDS
Tel: +31-20-6208057
Fax: +31-20-6790762
E-MAIL: GATE@BASE.NL
WEBSITE: http://www.base.nl/gate
Asia in Amsterdam, Amsterdam in Asia

By Lodewijk Wagenaar

The Official Opening of the IIAAS Branch Office Amsterdam, took place on 2 December 1997

(for a report see page 51)

On this occasion, Dr. Lodewijk Wagenaar, curator Amsterdam-Asia related history of the Amsterdam Historical Museum, presented a lecture entitled 'Asia in Amsterdam, Amsterdam in Asia'.

What follows is a summary of this lecture.

...certain other publications. The publication of the Ambonische Cruydtboek by Georgius Everardus Rumphiatus (1658-1729) was successfully extracted from obscure files and published not far from forty years after the author's death. Most researchers therefore tend to be fairly negative when appraising the scientific interest of the VOC, in the way this was incarnated by Nicolaas Witsen. In 1712 he wrote to his learned friend Cuper, Burgess of Deventer, that he had bought a new collection of curious herbs in Amsterdam, long ago, even as early as the Seven Seas', a painting by Henricus Corneliscy.

Asia in Amsterdam, Amsterdam in Asia

Indonesia and Asia have always been faraway for most Dutch people. However, these distant parts of the planet were not unknown, that is certain aspects of them were fairly familiar. One could smell Asia, in Amsterdam, long ago, even as early as the beginning of the seventeenth century. An Amsterdammer needed only to go to the warehouses of the Dutch East India Company on the Rapenburg. Alongside the warehouses, the Company extracted oil from the nutmeg, mace, and other spices. The air was heavily scented with the scent of the crushed spices so that the scents could not be assimilated by the essence of Asia. Nowadays the Peperstraat and Foeliessteeg are still reminders of this eastern frame tells us. Twenty years later Batavia was founded. No street has been named after this centre of the Company's trading empire in the East, only one small warehouse. Nevertheless, Batavia and Asia were virtually tangible, in other words, 1712. The shadow of hybridized science had never been so cheap as when the VOC launched, then expanded its business. Cookery books, from the period show that dishes, cakes, and other food were fragrant with these exotic flavours. The amount of imports, and exports, of such sixty percent of the commodities is taken in, was enormous. Just think about cinnamon, eight thousand bales of eighty pounds yearly. Millions of pounds of pepper, cloves, and nutmeg Dutch people and other Europeans were still spice-addicts then. From about 700 onwards the drinking of tea, and later in the century of coffee, were all the rage.

Witsen

The use of spices was widespread and very common to most people. More exciting were the rare species of God's creation. Nautilus shells had been brought back to Europe by the Portuguese ever since they first found their way to Asia round 1500. Many examples are to be found in treasure rooms of Roman Catholic churches in the Iberian Peninsula, in France, Italy, and also in the Netherlands. Round 1770 the craze of collecting rarities had its day. Collections were sold and thousands of items were scattered across Europe. Most of them were purchased by German and Scandinavian kings and aristocrats. To give one example, the famous collection of Burgomaster Nicolaas Witsen (1646-1717) was divided up. The auction catalogues of the collection are still being used by students today. Seeds and plants were shipped on East Indiamen to the Dutch Physic Gardens, the Botanical Garden of Leiden and of Amsterdam, and to other institutions and private persons.

Amsterdam Island

What about Amsterdam in Asia you might wonder, since this subject has been insisted in the title of my speech. I would like to suggest it is one of the most fascinating opportunities that the VOC was able to have in Asia. Amsterdam Island discovered by Tasman in 1644, was a very tiny island in the Bay of Batavia. Like other islands in the VOC, it was seized and inhabited. It has disappeared from the map.

Amsterdam Island discovered by Tasman in 1644, was a very tiny island in the Bay of Batavia. Like other islands in the VOC, it was seized and inhabited. It has disappeared from the map.
1. RESEARCH FELLOWS (POST PhD, <10 YEARS)

- individual fellow, to be appointed within the programme "Changing Lifestyles in Asia". He/She is required to work on the topic: "Changing Lifestyles in Asia". The candidate will be expected to submit a conference paper at the end of the fellowship period. The fellowship period is from 1 to 3 months.

Dr Wolfgang Behr (Germany)
Dr Behr was recently selected as an individual fellow to do research on "Religion, Culture and Society in the Contemporary Middle East." He is working on the topic: "Religious Discourse and Society in the Contemporary Middle East." The fellowship period is from 1 to 3 months.

Dr Angela Schottenhammer (Germany)
Dr Schottenhammer is working on the topic: "Changing Lifestyles in Asia." He/She will work on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

2. SENIOR VISITING FELLOWS (POST-PhD, NO AGE LIMIT)
The ISAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The ISAS will be host to 14 senior visiting fellows in 1998 as of May 15.

Dr David Chambers (UK)
Dr Chambers is a Professor of International Relations at the University of Warwick. He is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Hanne de Bruijn (the Netherlands)
Dr de Bruijn is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

3. PROFESSORIAL FELLOWS
The ISAS is currently offering professorial fellowships to senior scholars in Asia. The fellowship period is from 1 to 3 months.

Dr Pratap Chatterjee (India)
Dr Chatterjee is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Kousuke Kasahara (Japan)
Dr Kasahara is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Toshio Fujii (Japan)
Dr Fujii is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

4. Visting Exchange Fellows
The ISAS has recently established the Visiting Exchange Fellowship. The fellowship period is from 1 to 3 months.

Dr Zafer Cengiz (Turkey)
Dr Cengiz is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Abdul Majid (Pakistan)
Dr Majid is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Gauri Viswanathan (India)
Dr Viswanathan is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

5. ESF FELLOWS
Selected by the ESF Committee of the European Science Foundation (ESF-AC) and attached to the ISAS.

Dr Achim Mittag (Germany)
Dr Mittag is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Sanjay Srivastava (Sri Lanka)
Dr Srivastava is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Jan Wessels (Netherlands)
Dr Wessels is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Ken Wells (Australia)
Dr Wells is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Ofer Abarbanel (Israel)
Dr Abarbanel is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

6. Dutch Visiting Fellowship
The ISAS offers several opportunities for Dutch scholars to do research in the Netherlands. The fellowship period is from 1 to 3 months.

Dr Rein Berends (the Netherlands)
Dr Berends is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr René Barendse (the Netherlands)
Dr Barendse is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Galina Zolotukhina (Russia)
Dr Zolotukhina is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Gert Hjuven (Netherlands)
Dr Hjuven is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Peter Streit (Germany)
Dr Streit is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Ken Wells (Australia)
Dr Wells is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr René Barendse (the Netherlands)
Dr Barendse is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

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Dr Gert Hjuven (Netherlands)
Dr Hjuven is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.

Dr Peter Streit (Germany)
Dr Streit is working on the topic: "Changing Lifestyles in Asia." The fellowship period is from 1 to 3 months.
Opening of the IIAS Branch Office Amsterdam

More than 120 people attended the opening of the IIAS branch office Amsterdam, which took place on 2 December 1997 in the Agnietenkapel, one of the historical buildings of the University of Amsterdam. Prof. Frans Hiisken, Chairman of the IIAS, welcomed the guests and presented a brief overview of the IIAS organization and its national and international activities. He indicated that the establishment of a branch office of the IIAS in Amsterdam will contribute to a further broadening of the organizational and academic base of the IIAS activities in the Netherlands. Prof. Hiisken emphasized that it will link the IIAS with a large and highly varied number of centres of expertise on Asia. In a city and an academic community this large, Asian studies may represent a relatively small percentage of total scholarship—in absolute terms, however, the expertise concentrated here makes Amsterdam a major European centre in that field.

As a first step and to mark the occasion of the opening of the branch office, in Amsterdam, the IIAS prepared an inventory in which the institutions in Amsterdam with an interest in Asian studies are listed. This inventory makes Amsterdam a major European centre in that field.

The programme of the official opening of the IIAS Branch Office Amsterdam was ended with a reception and a performance of the Gender Waving Ensemble irama. The IIAS hopes that the establishment of its branch office in Amsterdam will contribute to a further broadening of the IIAS activities in the Netherlands. Like other information about IIAS fellows and IIAS activities, information about the IIAS Branch Office Amsterdam is distributed through the IIAS Newsletter, the IIAS bi-monthly agenda, and the IIAS homepage (http://IIAS.leidenuniv.nl).

Copies of the IIAS Guide to Asian Studies in Amsterdam (price FL 15,00) can be ordered at the secretariat of the IIAS Branch Office Amsterdam, which is open on work days from 9:00 a.m. till 1:00 p.m.

IIAS Research Subsidy

This subsidy is meant to reinforce the infrastructure of Asian Studies in the Netherlands at national and international level, the internationalization of Asian Studies, and the filling of present gaps in the Netherlands. In general, the maximum possible subsidy per project amounts to DL 15,000. In order to be granted an IIAS guaranteed subsidy, a project application should at least meet the following requirements:

- The applicant must be employed by a Dutch institute and/or be a holder of a permanent Dutch residence permit.
- Other institutes besides the IIAS also contribute to the project.
- The activity must be in agreement with the post-doctoral level of the IIAS.
- The subsidy cannot be used for salary expenses.

Requests for subsidies should have arrived at the IIAS before 1 April 1998 or 1 October 1998. Application forms for the subsidy can be obtained at the IIAS secretariat.

IIAS (Travel) Grants

Each year the IIAS makes available a limited number of grants for European and Dutch scholars, in order to do research abroad. The grants are given for a maximum of two months and should be used to cover the costs of accommodation, travel and/or research.

In order to be eligible for an IIAS travel grant, an application should at least meet the following requirements:

- Applicant has to be employed by a Dutch institute and/or be the holder of a permanent Dutch residence permit.
- The stay abroad and the activities must be compatible with the aims and activities of the IIAS (post-doctoral research only).
- Travel costs and costs of accommodation for Dutch scholars can be made available only after the person concerned has obtained partial funding from his/her institute and when he/she does not qualify for other means of funding (NWO, WOTRO).

Application forms for the travel grants can be obtained at the IIAS secretariat.

IIAS Fellowships for Dutch Seniors

A maximum of two Dutch seniors per year can apply for this position. The period of min. 4 and max. 6 months each at the IIAS. A Dutch senior should have obtained a PhD degree more than five years ago, and be academically very productive. The stay at the IIAS (not abroad) can be used for further research. Candidates with a maximum of 60 years of age are eligible. Each senior is continued by his/her home institute. Funds, to a maximum of NLG 25,000, are available for the IIAS to finance the necessary replacement for teaching activities of a senior at his/her home university.

Applications for 1999 need to be sent before 1 June 1998, using the official application forms only. Requests for these forms can be directed to the IIAS secretariat.
Progress Report: Qiaoxiang Programme

The IIAS signs Memoranda of Understanding (MoUs) with research institutes in the field of Asia Studies all over the world, in order to stimulate further cooperation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-PhD level. The period of exchange can vary from one to six months, in some cases 12 months, depending on the relevant MoU.

Both parties commit themselves to supporting these visiting exchange fellows, by offering office facilities, and in some cases temporary housing and reimbursement of travel costs. The IIAS also welcomes Dutch scholars (or holders of a permanent residence permit in the Netherlands who are affiliated to and/or employed by a Dutch research institute) at post-PhD level to apply for a visiting exchange fellowship under the following MoUs:

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 at Canberra (RSPAS-ANU)
3. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta
4. Institute für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna
5. The Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow
6. Vrije Universiteit Amsterdam. Hanoi (VNU), Hanoi
7. The University Grants Commission (UGC) of India, Ministry of Human Resources Development, New Delhi
8. Shanghai Academy of Social Sciences (SASS), Shanghai
9. École Francaise d’Extrême-Orient (EFEO), Paris
10. Academia Sinica/Program for Southeast Asian Area Studies (AS/PROSEA), Taiwan
11. Korea Research Foundation (KRF), Seoul

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

Selected candidates are supposed to present a progress report to the receiving institute before departure, and to write a report for the sending institute.
On 21 and 22 November 1998, the Programme Committee of the ICAS met in Leiden to evaluate the 330 proposals received by the ICAS secretariat. The Programme Committee meeting was chaired by Prof. J. Campbell (AAS) and Prof. W.A.L. Stokhoff (IIAS). The 140 panels and 50 individual presentations which were finally selected are all listed below.

All abstracts and the latest news on the conference can be found on the ICAS Website at http://ias.leidenuniv.nl/ conferences/icas

The deadline for pre-registration of participants is 15 April, for video screening 15 April, and for meetings in conjunction 1 April. All forms can be found on the ICAS website. We hope to welcome you at the ICAS, 25–28 June 1998, in Noordwijkerhout (the Netherlands).

If you have any questions, please contact Helga Lasschuijt (Project Manager).

ICAS SECRETARIAT O/0 IIAS
Tel: +31 71 527 22 27
Fax: +31 71 527 41 62
E-mail: Helglass@ullet.leidenuniv.nl
http://ias.leidenuniv.nl/conferences/icas

Japan and a Changing East Asian Regionalism
Organizer: Tj. Pempel (University of Washington), pumping@washington.edu • Chair: T. J. Pempel (AAS) and Oxford University)
• Presenters: Tj. Pempel (University of Washington), International History and Asian Regional Integration, Sue F. Kim (University of Maryland), Imagining an Asian Community in Japan (University of Tokyo), Collapse of the Holiday Village: Japanese Tourism Development in Asia, 1887–1997

The Politics of Predominant Parties in Asia
Organizer: Dorsa Pearsen (Princeton University), dppearsen@princeton.edu • Chair: Steven H.捍n (AAS) and Oxford University)

Civil Society at the Local Level
Organizer and Chair: Christoph J. Freidrich (CERI), christoph.freidrich@ceri.unh.ch • Presenters: Fran^oise Bouissou (CERI), Discussion: About the State and Civil Society in the Chinese Context: Francis Meng (CERI), Economic and Cultural Rivalries Generated Film Asia? Toward the Formation of a Civil Society at the International Level? The Case of Small Towns: Relations; Isabelle Buffet (FUSE), Deindustrialization in India: Frederic Dauvergne (University of Nanterre), What is Self-Rule (Swaraj)? Lessons from Goa (tentative); Jean-Marie Bourgeois (CERI), New Citizen's Movements and Alternatives Politic at the Local Level in Vietnam (Japan) • Discussant: Chang Tung-Wei (National University), Jean-Marie Boccardi (CERI)

State-Building in Early Modern Asia
Organizer and Chair: John Witte Johnson (University of Southern California), jwilts@princeton.edu • Presenters: Sajuyi Subhmanayen (HESS), Between Siam and China: The Dangers of Subaltern in a Limiting Case in South Asian History, Christopher Byng (Cambridge University), Elementary Aspects of the Ancient Regency: The World (1650–1800) James Healy (University of Washington), Catherine A. T. Y. T. Law, the Politics of (Ong Diplomacy in the 18th Century), Luke Roberts (UC Santa Barbara), The South Korea, Household Policy and its Language of Authority

Democratization and Economic Reforms: Lessons from Asian Experience
Organizer: Stanley Feldman (Cornell University) and Prasenjit Chatterjee (University of Pennsylvania), chatter@princeton.edu • Chair: Shalini Vishwanath (Columbia University) and Dina Dugger (University of Arizona), Conditions for Success: International Pressure and Economic Reforms: Lessons from Asia (1987–1997) Sanjay Subrahmanyam (EHESS), Between Siam and China: The Dangers of Subaltern in a Limiting Case in South Asian History, Christopher Byng (Cambridge University), Elementary Aspects of the Ancient Regency: The World (1650–1800) James Healy (University of Washington), Catherine A. T. Y. T. Law, the Politics of (Ong Diplomacy in the 18th Century), Luke Roberts (UC Santa Barbara), The South Korea, Household Policy and its Language of Authority

Organizer and Chair: Lanny Coley (University of Hawaii at Manoa), lanny@hawaii.edu • Presenters: Lanny Coley (University of Hawaii at Manoa), A Producer-based Revolution? Post-war Settlement, Distribution, and Consumption in Japanese Consumer History, 1937–1945, Eiji Hikuma (Kobe University), Assessing the Post-war Tokugawa Economy and Social Development: Kaiju Zhou (University of Hawaii at Manoa), The Rise of Consumer Society and Social Change in China, François Meng (CERI), Catherine A. T. Y. T. Law, the Politics of (Ong Diplomacy in the 18th Century), Luke Roberts (UC Santa Barbara), The South Korea, Household Policy and its Language of Authority

The Politics of Public Finance in East and Southeast Asia
Organizer: Jonathan Lewis (University of Tokyo), jonathan@iss.u-tokyo.ac.jp • Chair: Rob Dickinson (University of Tokyo)
• Presenters: Gisei Heij (Morioka University), Tax Reforms in Vietnam and Indonesia; Nanao Ogura (Tokyo Institute for Research on the International Economy), Reform of the Chinese Fiscal System (Shimomecy City University), Fiscal Politics and Japanese Corporate Income Tax: Jonathan Lewis (University of Tokyo), Raising the Roof? The Politics of Japan's Science Budget • Discussant: David Leheny (University of Tokyo)

Remaking Lives: Popular Responses to the Depression in Japan, Brazil, and Manchuria
Organizer and Chair: James McElroy (Brown University), jmcelroy@brown.edu • Presenters: Inada Takanori (University of Tokyo), Under Re-construction: Rural Japan in the 1930s, Jeffrey Lesser (Brown University), Increasing Japan in East Asia: Impacts and (for the Struggle for the Japanese Ghettoes), Sandra Hahn (Kyoto University), Alternative Visions: Manchuria in the Japanese Imagination, 1931–1947 • Discussant: Ann Walsby (Nisai Institute of Japanese Studies), Yoko Tsurumi (Tokyo University)

ReORIENT: Global Economy in the Asian Age
Organizer: Maria Rottman (University of Wisconsin), mrottman@uwm.edu • Chair: Andre Gunder Frank (University of Toronto) • Participants: t.b.a.

Comparative Urban Social History: Singapore and the Middle East
Organizer: Anne Yngve (University of Toronto), anne@toronto.ca • Chair: John Watson (University of Toronto)
• Presenters: Ainslie Yngve (University of Toronto), Reorienting Singapore from an American Historical Association, Peter Skjeggset (University of Utah), Rudiger Klenz and Sara Kienich

Winter 1998 – IAS newsletter No. 3 - 53
International Convention of Asia Scholars

Biography and Society

Organizer and Chair: Khydee Khedekar (University of Essex); khydeek@gmail.com • Presenters: Ajay Khedekar (University of Essex), Family Narratives and Individual Pathways to Social Mobility; Shankar Bhat (University of Hyderabad), Migration and Gender; Prashant S. Sathe (University of Colorado, Boulder), Gender and Sexuality in Hindu Mythology; and Dipesh Chakrabarty (University of California, Santa Cruz), The Making of Modernity.

Bruce Koppel (East-West Center-Paris) • Organizers: Angela Samson (University of Sydney) and You Hsiao-chia (National Taiwan University), Geoffrey Greatbatch (University of Manchester), and Ahmad Fawzi Zakhour (Lebanon). The conference will explore the complex relationships between Asia and the West, focusing on the role of diaspora, migration, and diasporic identities. The program will include plenary sessions, workshops, and roundtable discussions, with contributions from scholars and practitioners from across the region.

The Economic Development of Fujian from the Song through the Qing Dynasties

Organizer: Angela Schottenhammer (BAS), schottenhammer@rulersidents.eu • Chair: Roderich Park (University of Munich) • Presenters: Dr. Michael Lackner (University of Gottingen), Development in the Local Silk Production in Song Queensland; Roderich Park (University of Munich), Research on and questions related to Wealth Distribution; Ofer Zilberfarb (University of Oxford), New Evidence on Arable in Qing Queensland through the Northern Song Dynasty; Nagamine Shigeyuki (University of Tokyo), Landownership and Family Inheritance: A Comparative Study on the Social History of Ming and Qing Fujian; Tannie Tan (University of New South Wales), Court Politics and Administration of Ming and Qing Fujian.

Christians in China: Persecution, Convulsion and Survival in the 18th and 19th Centuries

Organizer: K.C. Tudorow (SOAS) • Organizers: Claire E. Zurcher (Leiden University), Gao Mingfang, Gao Mingfang; Gao Mingfang; and Mikey Iwata, Mikey Iwata. The conference will bring together scholars from various disciplines to explore the complex history of Christianity in China, focusing on the challenges and opportunities faced by Christians during the 18th and 19th centuries. The program will feature plenary sessions, workshops, and roundtable discussions, with contributions from leading scholars from around the world.

China: Evolving Economic Institutions in Action

Organizer and Chair: Thomas Gold (UC Berkeley), thgold@berkeley.edu • Organizers: Thomas Gold (UC Berkeley), Thomas Gold (UC Berkeley) and Robert L. Woloschak (University of Florida), Paul Cottrell (University of Chicago), and John Warden (University of Oxford). The conference will focus on the evolution of economic institutions in China, examining the historical and contemporary developments that have shaped the country's economic landscape. The program will include plenary sessions, workshops, and roundtable discussions, with contributions from leading scholars from around the world.

Def[Y]ning Modernity: Turn-of-the-century Women, Work and Social Change in Asia

Organizer and Chair: Wim van Zanten (PAITAS); wim.vanzanten@ruf.rwth-aachen.de • Presenters: Harriet Zurndorfer (Leiden University), Architectural Modernity, the Aftermath of the 1998 Jakarta Earthquakes; and Sebastian Schiermeier (University of Amsterdam), The Making of Modernity: Turn-of-the-century Women, Work and Social Change in Asia.
A Poem is A Poem is A Poem: But Why, and to Whom?
Organizers: Michel Hockx (SOAS), whl17@cams.cam.ac.uk and Magiel van Creveld (University of Amsterdam), magiel.m.vancreveld@student.uva.nl • Chair: Mirjam Drille (Edinburgh University) • Presenters: Michel Hockx (SOAS), Chao Ching's The Poetic Journey and Chinese Literary Scenes of the 1930s, Magiel van Creveld (University of Amsterdam), The Poetic Journey of the 1930s by Xi Chuan and the Jean; Perc Hoffmann (University of Tilburg), Poetry and Authenticity: Thinking in the China of Nicholas Kallsen (Ohio State University), Li Xiu's Poetic Journey: Hermeticism and Hemiplegia • Keynote Speaker: Lloyd Halt (Leiden University)

Performing Poets, Performing Poetry
Organizer and Chair: Douglas Wilkinson (University of Tennessee), douglas.wilkinson@vanderbilt.edu • Presenters: Stephen Wier (UC Berkeley), Poetry and Performance; Douglas Wilkinson (University of Tennessee), Theatrical Poetics of the Literary Archive; Sophie Vigil (UC Davis), Playways in Performance; Sarah Allan (Dartmouth College), The Poetic Journey Published Laozi Guodian (University of Sussex), sorah.allan@dartmouth.edu and Wang Tao (SOAS), wt@soas.ac.uk

Intersections — East and West: Historical Views of the Middle Kingdom
Organizer and Chair: Anka Andrew (Northern Illinois University), andrewa@n起john.edu • List-presents: Chen Han-Lun (Chinese University of Hong Kong), A Changing Time: The Literature of the 19th Century; Edward Wilson (University of Minnesota), George Jin-Lang Chang (National Chengchi University); Li Ma (University of Paris V)

Grouped papers session: Chinese Modern History
Chair: t.b.a. • Presenters: Faye Toogood (University of Sheffield), The Building of a Mythology; Sophia Chan (Hong Kong University), Changing Values: Economic Growth and the Emerging Welfare State in Taiwan; Thomas Kwan (University of Helsinki), Politics, History and Geography; The CCP Leadership and the Rise of the Shanghai faction; Heike Holzmann (University of Helsinki), Changing the Mode of Chinese Public Discourse; Charles Brown (University of Hong Kong), Globalisation and China: 1985–1995; Eric Harwit (University of Hawaii), Telecos in Shanghai: Growth and Development in China’s Tiger Metropolises

Grouped papers session: Chinese Economic and Politics
Chair: t.b.a. • Presenters: Andrea Erlandson (Tsinghua University), Labour Force in State-owned Enterprises in the PRC; Michael Han Rong, Changing Values: Economic Growth and the Emerging Welfare State in Taiwan; Thomas Kwan (University of Helsinki), Politics, History and Geography; The CCP Leadership and the Rise of the Shanghai faction; Heike Holzmann (University of Helsinki), Changing the Mode of Chinese Public Discourse; Charles Brown (University of Hong Kong), Globalisation and China: 1985–1995; Eric Harwit (University of Hawaii), Telecos in Shanghai: Growth and Development in China’s Tiger Metropolises

Japan in the West: A Convergence of Economic Systems? (EAS) Paper
Organizer: Werner Pascha (University of Duisburg), lg222@uni-due.de • Discussants: t.b.a.

Explaining the Inexplicable: The Writing of Trauma in Japanese Female Fiction and Poetry
Organizer: Janice Brown (University of Alberta), brownw@u of alberta.ca • Chair: Hitomi Gomori (University of Victoria), t.b.a. • Presenters: Sarah Allan (Dartmouth College), The Dissertation for Pain: Facing the Scene in Modern Chinese Poetry; Yang Yu (UC Riverside), The Rhetorics of Mourning: Zhang Heyou’s G Cartoons; Louise Edwards (the University of Chicago), Cultural Challenges of Huang’s John Page (El Colegio de Mexico), Fiction in the Fringe: The Case of Wong Ge Ji Lung Tse. Symbol of Modernism, Kumar and Masako Matsushita

Political Icons, Public Consumption and the Chinese Imagination
Organizer and Chair: Melissa Schilt (University of Hawai’i at Manoa), schilt@hawaii.edu • Presenters: Stephen Landeberger (Leiden University), Propaganda Art in the 1950s; Robert Bennewick (University of Sussex), Landscaping the Chinese Wall; Barbara Mittler (University of California, Los Angeles), From Film to Model: Hong Kong Niang Niang and the Powers of Transnational Capitalism; Patricia Schilling (University of Hawai’i at Manoa), Red Ellipses: The Consumption of Chairman Mao Icons during the Chinese Cultural Revolution • Discussants: Mayling Yang (UC Santa Barbara)

Grouped papers session: Chinese Literature
Chair: t.b.a. • Presenters: Beth Nielsen (University of Toronto), The Daoist as Form: Facing the Scene in Modern Chinese Poetry; Yang Yu (UC Riverside), The Rhetorics of Mourning: Zhang Heyou’s G Cartoons; Louise Edwards (the University of Chicago), Cultural Challenges of Huang’s John Page (El Colegio de Mexico), Fiction in the Fringe: The Case of Wong Ge Ji Lung Tse. Symbol of Modernism, Kumar and Masako Matsushita

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Poets, Ethnographers, Ideologists and Activists: Japan’s Native Traditions
Organizer: Victor Danner (Waseda University), v.danner@waseda.jp • Chair: Toshihiko Kondo (University of California, Los Angeles), The Essay of Ethnography; Kota Watanabe (Chiba University), Modern Japanese Studies in Europe; Yoko Nezu (Meiji University), The Essay of Ethnography; Kota Watanabe (Chiba University), Modern Japanese Studies in Europe; Yoko Nezu (Meiji University),

Chinese Prehistoric Archaeology in Transition: The Third Millenium
Organizer and Chair: Maye Wagner (German Archaeological Institute), curmaring@edc.udu.de • Discussant: Pia Tabet (t.b.a.)

The Rape of the Summer Palace: The Building of a Mythology
Organizer: Régine Thiriez, Chair: James Hava (University of North Carolina) • Presenters: Genevieve Barmé (Australian National University), The Genre of Perfect Sufferings, a Munich Misogynist; Régine Thiriez, Images of Despoliation: The Summer Palace, Beijing 1860; Nicholas Pearce (University of Glasgow), From the Summer Palace: The Creation of an Imperial Style

Daoism and Chinese Painting
Organizer and Chair: Stephen Leong (Art Institute of Chicago), stleong@artic.edu • Presenter: Richard Pogue (Cambridge University), Xier’s ‘Liar’ Seat in a Darken Garden; Stephen Little (Art Institute of Chicago), European Paintings of the Despotism, The Summer Palace, Beijing 1860; Nicholas Pearce (University of Glasgow), From the Summer Palace: The Creation of an Imperial Style

Taking on the Exotic: Chinese Visual Arts of the 1980s and 1990s
Organizer and Chair: Peter Hall (New York University), hallp@stern.nyu.edu • Presenter: Francesca Dal Lago (New York University), dal.lago@stern.nyu.edu

Modes of Disent in Contemporary Japan
Organizer and Chair: Chas Thomas (University of Virginia), chas.thomas@virginia.edu • Presenters: Julia Thomas (University of Wisconsin-Madison), Visual Standards: Making Romance in Harry Potter; Kenta Uehara (Kansai University), Japanese Films Post-1990; Kaoru Watanabe (University of Washington), Nguyen Xuan Binh and the Conundrums of Cultural Studies; Luc van Haute (McMaster University), The Art of Disent in Contemporary Japan; Xie Jiafeng (National Film and Television Institute), Film in Asia; Dian Li (Iowa State University), The Building of a Mythology

Japanese and American Women in Meiji Japan
Organizer: Katsumi Nakagawa (Leiden University), katsumi@uni-due.de • Chair: Jennifer Robertson (University of Michigan), Robertsonj@umich.edu • Presenters: Bridges and Portals of Desire: The Meiji Era in Japan; Sabine Fritschl (University of Vienna), The Timing of Sex in the History of Empirical Sex Research; Jap-German Cultural Encounters in Meiji Japan (University of Leiden), States and Society: Food and Culture in (Late) Modern Japan; Natalie Ashkenas (Gyosha College), Sex, Violence, Food: Pornographics: Masking in Japanese Manga

Sex in Japan
Organizer and Chair: Wim Luning (University of Copenhagen), wimuningko.rcic.ac.uk • Presenters: Mark Lelland (University of Hong Kong), Economies of Desire, Sex, Pleasure and 15th Century English Japonism, Helen Slawinska (Koёlo Solka University), Sexuality and Desire in Japanese Art; Steven Dodd (SOAS), Sex and the Conundrum of Cultural Studies; Mieko Jpodaka (Australian National University), Unsettling Encounter: Sex and the Conundrum of Cultural Studies

Gender and Sexuality in Early Modern Japanese Art
Organizer and Chair: Yasukazu Komiyama (University of British Columbia), komiyama@uwo.ca • Presenters: Tanim Scrooch (Scrooch), Indigenous Sexuality in Japanese Art; Kenji Ishida (University of British Columbia), Sexuality and Desire in Japanese Art; Steven Dodd (SOAS), Sex and the Conundrum of Cultural Studies

Urban Disasters and Urban Planning in Modern Japan
Organizer: Jeffrey Hayes (University of Oregon), hayes@uoregon.edu • Chair: Paul Wexler (University of Leiden), wexler@uni-due.de • Presenters: Jeffrey Hayes (University of Oregon), New York and Tokyo: Architecture at the Edge of Street Culture; Richard Sepp (University of Oregon), West Art: Sato Inaho as Collaborator; Morisse Low (Australian National University), Science and Internationalism in Interwar Japan; Changmo Choi (UC Irvine), Colonialists and Enlightenment in Colonial and Post-colonial Korea • Discussants: Deborah Leavitt (University of Kentucky)

THE INVENTION OF JAPAN
Organizer: Bert Edström (Stockholms Universitet), bert.edstrom@orient.su.se • Chair: t.b.a. • Presenters: Sepp Linhart (University of Vienna), The Making of the Japanese Nation in Wartime Beijing, 1937–1945; Andrew Scott (University of Oregon), The Reconstruction of Tokyo after World War Two; Ivo Smits (Leiden University), Urban Disasters and Urban Planning in Modern Japan; Sarah Sah (San Francisco State University), From Sense to Sensual Implications of the Kamakura Women Debate • Discussants: Michael Allan (UC Berkeley)

OLD AND RARE BOOKS ON ASIA

Booklist from

A S I A N R A R E B O O K S

175 w. 93rd street (suite 16-0)
New York, N.Y. 10025-9344

Fax: 212-316-5348
E-mail: arbs@eolos.com
http://www.eolos.com/arbs
SEMINARS AND WORKSHOPS

There are a number of seminars and workshops that work partly parallel to the ICAS. A large part of these workshops take place outside the formal programme of the meeting and workshops are open to all ICAS participants. Please contact the organizers for details.

Chinese Transnationalism: Cultural and Economic Dimensions

Thursday 25 June, 9.00 am - 6.00 pm
Organizer: Leonel Delibes del Rio (Leiden University)


Panel II: The Revival of Traditional Ties: The Lineage: Presenters: Chen Eng Kiah (University of Hong Kong). Ancestral Worship on Minor Cultivation: Lai Kiong Thiam (Chinese University of Hong Kong). The Revival of Traditional Culture in South China and the Use of the Lineage: Cymone and Fraser Kung (University of Hong Kong). Ping Hoi Wai (University of Wuhan). Traditional Lineage and Modern Life in a South Fujian Village.


Chair: John Knight (Institute of Economic Growth), University of the Philippines.


Managing Knowledge in Asian-Pacific Borderlands

Thursday 25 June, 3.00 - 4.00 pm
Organizer: Jiaojun Zhai and Mervan van Staden (ISIR).


Panel II: The Revival of Traditional Ties: The Lineage: Presenters: Chen Eng Kiah (University of Hong Kong). Ancestral Worship on Minor Cultivation: Lai Kiong Thiam (Chinese University of Hong Kong). The Revival of Traditional Culture in South China and the Use of the Lineage: Cymone and Fraser Kung (University of Hong Kong). Ping Hoi Wai (University of Wuhan). Traditional Lineage and Modern Life in a South Fujian Village.


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Southeast Asia
Marc Akeoo (National University of Singapore), Landscapes of the Urban Forest: Economic, Decision-making and Cultural Positions among Agriculturists in Bangkok's Extended Metropolitan Region; Sovay Gerks (University of Bonn), The Making of the New-Phayao Social Mobility in Java (Indonesia); Yoko Seto (University of Nagoya), Modernization; and the Smallholder: Indigenous Expert Agriculture in Galoindia, 1914-1942

South Asia
Andrew Fisk (University of Massachusetts-Amherst), Ten Procticna: Interpersonal Conflict Resolutions among the Nepal Tharu in South Asia; Selina Ching Chan (National University of Singapore), Entering the Other: Cultural Predicaments in the Background of the Plagues of the Music House; Vitaliy (Italian Laguna), Nasedness, Non-violence, and Brahman's Candot. Gandhi's Experiences to Colombo Sexuality; Rajan, Soni Rajan, The Sound of the Panterlata, State: Women and Institutional Protection in Contemporary India; Zarbani Wyna (University of Brussels), Co-operating Old Networks for New Business Women Entrepreneurs in Sri Lanka

Central Asia

POSTERS

Cross-Regional
Min-ji Kim (Seoul National University), History of Indo-Western Contact from 1514 and the Publication of 'The Truth Can Be Seen': Mark Francis; Thomas Linsen, Sing-Chen Lydia Francis (University of Auckland); Re-Using Asian Recent Discoveries on An-Chin to Medieval China: Wataru Onger, Gilsou Babelizer and Marie Alexandreju (Martin University of Paris IV); To Move in Asia: Racée Sapats (GIS), Changing Labour Relations in Contemporary Asia
The committee reports annually to the ESF Standing Committee for the Humanities and the Social Sciences. The activities and functioning of the Asia Committee, like other ESF activities, are subject to review. Regular evaluation will assist the committee to maintain a sharp focus. By means of closer co-operation with its academic and societal environment, the committee can assume its activities optimally to the demands for knowledge about Asia.

At present, the ESF Asia Committee is the only academic forum where scholars and institutions in the broad field of Asian Studies work together at a European level. The need to strengthen research on Asian studies and to forge co-operation, including that with partners outside Europe, continues unabated. The committee therefore hopes to continue its activities after 1997 along the same lines as in the first three years. In 1997, when the committee entered its third year, its committee’s work was evaluated.

At present the Asia Committee’s modes of co-operation are under review and many changes are expected as of this year. More about the Asia Committee can be found in future issues of this newsletter.

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1 quai Lezay-Marnésia
67080 Strasbourg Cedex, France
Tel: +33-388 76 71 00
Fax: +33-388 71 05 32
WWW: http://www.esf.org

SECRETARIAT OF THE ESF ASIA COMMITTEE
Internationale geesteswetenschapsstudies van en voor Oost-Azië
Stationed at:
Dr. Martin Ramstedt (München)
IIAS, Leiden, the Netherlands
Period: August 1997 – August 2000
Research topic: Exemplary Sodomites: Pornography, Homoeroticism and Sexual Culture in Late Imperial China

Dr. Ines Zupanov (Paris)
Stationed at: School of Oriental and African Studies London, UK
Period: November 1996 – November 1998
Topic: Jesus Missions in India (16th-18th Century). Ethnography,Theology and Social Engineering

Dr. Evelyne Micollier (Aix-en-Provence)
Stationed at: Mediterranean and Middle Eastern Studies of the University of Aix-Marseille III
Topic: Women and Gender Relations in the Muslim World

Dr. Giovanni Vitiello (Rome)
Stationed at: ISERP (Rome), Italy
Period: February 1997 – February 1999
Topic: The Myths of the Global Village

Dr. Cristina Eghenter (Jakarta)
Stationed at: Centre for Southeast Asian Studies of the University of Hull, UK
Topic: The Use of Migration and Trading Routes in the Invention of Borneo

Dr. John Hutnyk (Manchester)
Stationed at: Institute for Ethnology of the University of Sciences of the University of Hull, UK
Topic: Selling South Asian Popular Youth Culture: music technology and television for export

Dr. Cecilia Milworts (Copenhagen)
Stationed at: Institute for Ethnology of the University of Sciences of the University of Hull, UK
Topic: Establishing Civil Society in the People’s Republic of China

Dr. Joseph Paul (Bielefeld)
Stationed at: University of Hamburg, Germany
Topic: Chinese Historiography of Qing Dynasty

Dr. Brigitte Piquard (Louvain)
Stationed at: Centre d’Etudes de l’Afrique du Sud, University of Paris, France
Period: May 1997 – May 1998
Topic: Political Representations of National Pakistani Leaders

ESF ASIA COMMITTEE FELLOWS
IIAS-NIAS STRATEGIC ALLIANCE

In 1997, the International Institute for Asian Studies (IIAS) and the Nordic Institute of Asian Studies (NIAS) formed a Strategic Alliance aimed at further strengthening the fabric of Asian Studies in their two regions and at promoting Asian Studies as a European level. The Alliance plans a number of joint activities, including research projects, fellowships and conferences.

AS PART OF THIS CO-OPERATION, THE ALLIANCE HEREBY INVITES APPLICATIONS FOR THE POSITION OF FIRST

Nordic-Netherlands Research Fellow

specialized in the field of the Humanities or the Social Sciences

This post, created to strengthen the intellectual links between the Netherlands and the Nordic countries in the field of Asian Studies, is available to a Dutch or Netherlands-based researcher wishing to undertake research in the Nordic academic environment. Candidates should hold a PhD.

Appointment is available from 1 September 1998 and the successful candidate should be able to take up the position by 31 December 1998 at the latest. Appointment will be for one year in the first instance, with the possibility of prolongation for two further years if funds become available.

The successful candidate will be expected to work and to carry out his/her research at NIAS in Copenhagen, although provision is made for research and conference travel to Asia and to other parts of the world. In addition to carrying out the research project for which he/she is appointed, the successful candidate will be required to take part in the planning and organizing of research and other scholarly activities at the Institute and to contribute to the maintenance and development of the Institute’s Nordic and international contacts.

The basic salary is set at DKK 23,000-27,000 (NLG 6,800-7,900) per month, depending on qualifications and seniority. Non-residents of Denmark can be eligible for an expatriate allowance of DKK 4,000 per month and a rate of taxation substantially below that of permanent residents. The Institute will make a reasonable contribution to the actual costs of moving household effects to Copenhagen and, where appropriate, to the costs of repatriation at the conclusion of the contract.

Applications for this position should contain:

- a research project proposal
- a curriculum vitae including a full list of publications
- a single copy of those publications (up to five) judged by the applicant as his/her most important (these will be returned by surface mail at the conclusion of the selection process)
- the names, mail and e-mail addresses, and telephone and fax numbers of two referees

Closing date for applications is 15 May 1998

Applications should be addressed to the Director, NIAS, Leifsgade 33, 2300 Copenhagen S, Denmark and should be marked ‘Nordic-Netherlands Research Position’.
FEBRUARY 1998

Laguna, the Philippines
Local Management of Natural Resources in Asia: A Comparative Perspective
Dr. G.A. Persson, Centre of Environmental Science, Leiden University, P.O. Box 9153, 2300 RA Leiden, the Netherlands, tel: +31-71-5277474, fax: +31-71-5277502, e-mail: g.a.persson@rullet.leidenuniv.nl

Paris, France
The Democrazione Process in Pakistan
Organized by D. Parisi (Paris) and St. Antony College, (Oxford University)

Fontainebleau, France
Asian Foreign Investment in Asia
Organized by R. Bevan, Science Building, 9500 Gilman Dr, University of California San Diego, CA 92093-0521, USA, tel: +1-619-5347376, fax: +1-619-5381179, e-mail: rbevan@apc.org

March 1998

March 1998

27-1 March
Lucknow, India
International Dialogue Colloquium II: The Self and the Other
Aditya Chauhan, International Co-ordinator, CTG 1164, B-1, Vaasant Kunj, New Delhi 110070, India, tel: +91-11-6131594, fax: +91-11-6166902, e-mail: sevum@jnuernet.in

Paris, France
The Developmental Process and the West
Dr. Ulrich Kratz, SOAS, Dr. Timothy Coates, College of Charleston, Department of History, 66 George Street, Charleston SC 29403, USA, e-mail: coates@cofc.edu

Kazakhstan and Korean Studies
Korea and Other Flashpoints
SEARCA, UPLB Campus, Laguna 4021, the Philippines, tel: +63-44-356280, fax: +63-44-3516977

26-17
Brussels, Belgium
Regionalization and Global Affairs in the Post-Cold War Era
The European Union, APEC, and New International Political Economy
Eveline van der Hoeck, ISS, P.O. Box 9151, 2300 RA Leiden, the Netherlands, tel: +31-71-5272227, fax: +31-71-527642, e-mail: e.van der Hoeck@rullet.leidenuniv.nl

Leiden, the Netherlands
Formation of Knowledge and Reception of Knowledge in Japan and Europe
The Case of Kaibara Ekiken (1630-1714)
Dr. Prof. W.J. Rösch, Centre for Japanese and Korean Studies, Leiden University, P.O. Box 9151, 2300 RA Leiden, the Netherlands, tel: +31-71-5271611, fax: +31-71-527069, e-mail: ciji@rullet.leidenuniv.nl

New York City, USA
Shinto Shrine in the West: Toward a Re-examination of University Curricula and Future Research Directions
Institute for Medieval Japanese Studies, Columbia University, 406 Kent Hall, New York, NY USA, tel: +1-212-951080, e-mail: t.van narver@alumni.columbia.edu

Beijing, PR China
Modernization Processes in Asia and China 1860-1960
Dr. Oded B. Van Reenen, Sinological Institute, Leiden University, P.O. Box 9153, 2300 RA Leiden, the Netherlands, tel: +31-71-5277474, fax: +31-71-5273817, e-mail: o.van reenen@rullet.leidenuniv.nl

April 1998

Cardiff, UK
British Association for Japanese Studies Annual Conference
Lynn Bird, BAPS Secretariat, University of Essex, Colchester CO4 3SQ, Essex, UK, tel: +44-1206-872546, e-mail: lynn@essex.ac.uk

London, UK
The Economist of South Asia in the 20th Century: Depression
Dr. Ian Brown, Department of History, SOAS, University of London, Throsby Street, Russell Square, London WC1H OXG, United Kingdom, tel: +44-71-3172546, fax: +44-71-3172541, e-mail: ibrow@soas.ac.uk

3-4
London, UK
The Madison Project and the 博士Dr Ulrich Kretz, SOAS, Thornhurst Street, Russell Square, London WC1H OXG, UK, e-mail: U.Kretz@soas.ac.uk

5-6
Steyning, UK
Building the New Asia-Europe Partnership

Penang, Malaysia
Heritage and Heritage
The Context of Sustainable Development in Historical City centres
Prof. Arnold Koerte, department of Architecture, Technische Hochschule Darmstadt, E1-Science, 6-4250 Darmstadt, Germany, tel: +49-6191-189377, e-mail: dkr@th-darmstadt.de

Internet: http://www.sh.darmstadt.de/koerte

6
Oxford, UK
The 8th Biannual Conference of the British Association for Korean Studies
Dr James A. Lewis, Oriental Institute, University of Oxford, Pusey Lane, Oxford OX1 3LJ, UK, tel: +44-1865-77880, fax: +44-1865-778190, e-mail: jay.lisewski@orinst.ox.ac.uk, http://www.oxon.ac.uk/soas/korean-studies/first.htm

6-9
Bells, UK
The 5th workshop of the European Network of Bangladesh Studies
Policy Responses to Poverty and its Reproduction in Bangladesh
Dr. Mark Ellison, European Network of Bangladesh Studies, University of Bath, Bath BA2 7AY, UK

17-18
Beijing, PR China
15th Annual ASIS Conference
The Association for Asian Studies (AAS), 14th Floor, The University of Michigan, Ann Arbor, Michigan 48109, USA, tel: +1-734-763881, e-mail: postmaster@asias.org

ILAS
http://www.orient.ru

Cardiff, UK
British Association for Japanese Studies Annual Conference
Lynn Bird, BAPS Secretariat, University of Essex, Colchester CO4 3SQ, Essex, UK, tel: +44-1206-872546, e-mail: lynn@essex.ac.uk

Baylor, UK
The 5th workshop of the European Network of Bangladesh Studies
Policy Responses to Poverty and its Reproduction in Bangladesh
Dr. Mark Ellison, European Network of Bangladesh Studies, University of Bath, Bath BA2 7AY, UK

Manchester, UK
The 1998 BAPS annual Conference
Dr Bobby Szydow, Department of Sociology, University of Manchester, Manchester M13 AEP, UK, tel: +44-161-275 2461, fax: +44-161-275 2114, e-mail: bobby.szydow@man.ac.uk, BASSAS: http://www.brad.ac.uk/acad/boys/bassas.html

Amsterdam, the Netherlands
6th Conference of the International Society of Ethnology and Folklore
Tom Dekker, P.J. Meertens Instituut, Amsterdam, P.O. Box 988, 1000 GJ Amsterdam, the Netherlands, tel: +31-20-6264068, e-mail: t.dekker@fi.uito.amsterdam.nl

26-28
Bali, Indonesia
The 3rd Indonesia Sea Conference
The Southeast Asia Centre, University of Indonesia, P.O. Box 9151, 2300 RA Leiden, the Netherlands, tel: +31-71-527642, fax: +31-71-5271611, e-mail: iias@rullet.leidenuniv.nl

28-31
Bali, Indonesia
The 3rd Indonesia Sea Conference
The Southeast Asia Centre, University of Indonesia, P.O. Box 9151, 2300 RA Leiden, the Netherlands, tel: +31-71-527642, fax: +31-71-5271611, e-mail: iias@rullet.leidenuniv.nl

Uppsala, Sweden
The Culture of the Indian Tamils
Peter Scholl, professor in the History of Religions, Uppsala University, tel: +46-18-138671, fax: +46-18-138761, e-mail: tamill.studies@helius.uu.se

MAY 1998

14-16
Charleston, USA
The Evolutions of the Peninsular Atlantic and the Sea Route to India: Quincenarian Reflections, 1498-1998
Dr Timothy Coates, College of Charleston, Department of History, 66 George Street, Charleston SC 29403, USA, e-mail: coates@cofc.edu

25-16
Leiden, the Netherlands
Values in Chinese Philosophy
Prof. Pei-Jung Hu, ISS, P.O. Box 9151, 2300 RA Leiden, the Netherlands, tel: +31-71-5272227, fax: +31-71-527642, e-mail: iias@rullet.leidenuniv.nl

27
Heidelberg, Germany
South Western Landscape of the Middle Ages
Prof Axel Michaels, South Asia Institute, University of Heidelberg, Im Neuenheimer Feld 300, 69120 Heidelberg, Germany, tel: +49-6221-54887, fax: +49-6221-54838, e-mail: Axel.Michae.size.uni-heidelberg.de

28-29
Leiden, the Netherlands
The 1998 BASSAS Annual Conference
Dr Bobby Szydow, Department of Sociology, University of Manchester, Manchester M13 AEP, UK, tel: +44-161-275 2461, fax: +44-161-275 2114, e-mail: bobby.szydow@man.ac.uk, BASSAS: http://www.brad.ac.uk/acad/boys/bassas.html

29-31
New Delhi, India
The 3rd India Sea Conference
The USB Journal of Maritime Studies, Journal of the USB Journal of Maritime Studies, 4-17 Horsley Gardens, Bangalore 560001, India, tel: +91-80-5568, fax: +91-80-29208, e-mail: tamil.studies@relhist.uu.se

JUNE 1998

Moscow, Russia
Historical Sources of Eurasian and North African Civilizations: The Comparative Approaches
Dmitry D. Vasilyev, Orientalists’ Society of the RAS, tel: +7-95-2587874, e-mail: dmivas@glas.apc.org

Internet: http://www.orient.ru
DEVELOPMENTS IN THE CO-ORDINATION OF ASIAN COLLECTIONS

FOUR PAPERS PRESENTED AT THE IAS WORKSHOP

DEVELOPMENTS IN THE CO-ORDINATION OF ASIAN COLLECTIONS

AMSTERDAM, 15 APRIL 1997
Introduction

By RIK HOEKSTRA & ROGER TOL

The ILAS and the Platform of Asia Collections in the Netherlands (PAC) organized this workshop because of the growing amount of literature in this field which co-incident with dwindling library funds. This contingency makes it necessary to co-ordinate the acquisition of materials. The workshop was attended by librarians from major Dutch libraries containing Asia collections, who discussed their experiences with representatives from other countries and explored possible future directions for a more effective Dutch co-ordination in the field of Asian collections.

Four papers presented at the workshop are included in this section:

1. PAGE 67
   In his report on the situation in Australia, Andrew Gosling (National Library of Australia) pointed out that library resources are heavily concentrated in Canberra, and to a lesser extent Sydney and Melbourne. There is successful co-ordination in some fields, particularly the field of Chinese, Japanese, and Korean (CJK) Studies, which has been promoted by the use of a National CJK system.

2. PAGE 70
   An American perspective was given by Mya Thanda Poe (Library of Congress, USA). In her paper she highlights the strong relations which have traditionally existed between professional organizations such as AAS and the research libraries.

3. PAGE 72
   George Baumann (University of Tübingen, Germany) explained the mechanics of the German policy for the co-ordination of collections, the so-called Sondereinrichtungen. This system has proved to have worked successfully for more than 50 years, although adaptation now seems necessary since the re-unification of the former two Germanies in 1989.

4. PAGE 74
   R. Wessels (Project Jupiter, Netherlands) sketched the experiences with the fairly successful Jupiter Programme, which for a number of years has co-ordinated collections of science periodicals in the Netherlands, using strictly drawn up procedures.

The workshop ended with a round table discussion of which the aim was to generate ideas about how to proceed with collection co-ordination in the Dutch situation. The following points were discussed:

- What are the differences and similarities between the situations in the Netherlands and abroad?
- Is collection co-ordination a national or a European issue?
- What are the possibilities for and what are the obstacles to co-ordination?
- What is the role of Inter Library Loan?
- Where to begin and in what way should co-ordination be encouraged?

The discussion revealed that while the organization of the research library system in each of these countries is different, the problems of co-ordinating collections are more or less comparable everywhere. An overall co-ordination policy for the whole field of Humanities and Social Sciences in Asian Studies has not yet been established anywhere, with the possible exception of Germany.

Co-ordinating collections must be done on a voluntary basis, using a step-by-step approach. It is important to start with concrete parts of the collections involved, for example serials or specific regions. A strong relationship with the library-user groups may reinforce inter-library co-operation and help to give it direction.

Collection co-ordination has to be balanced by an adequate, accessible, and fast system of inter-library loan and document delivery. In addition to national co-ordination, it would be a good idea to look into the possibilities for international co-operation.

The co-operation between libraries in the field of the Natural Sciences has led to a much more efficient system of acquisition as far as serials are concerned. This model could be an inspiration for the Humanities and Social Sciences in the field of Asian Studies.

THE PLATFORM ASIAN COLLECTIONS IN THE NETHERLANDS (PAC)

The Platform Asian Collections in the Netherlands (PAC) was initiated by the ILAS in co-operation with the Dutch libraries with important Asian collections in 1995. The libraries of the following institutes participate in the platform:

- Amsterdam Historical Museum
- Erasmus University - Rotterdam (EUR)
- University Library
- International Institute for Social History (IISH)
- Leiden University (RUL)
- University Library
- Centre for Japanese and Korean Studies (TCJK)
- Kern Institute
- Sinological Institute
- Van Nollenhoven Institute (VVI)
- Rijksmuseum Amsterdam
- Royal Institute for Linguistics and Anthropology (KITLV) - Leiden
- Royal Institute for the Tropics (KIT) - Amsterdam
- Royal Library - The Hague
- University of Amsterdam (UvA)
- Library Faculty of Political and Socio-Cultural Studies (PSCW)
- Vrije Universiteit Amsterdam (VUVA)
- Library Socio-Cultural Sciences
- Wageningen Agricultural University (WAU)
- University Library

The aim of the platform is to improve service to the users of the libraries involved. The activities concentrate on:

- Optimization of the number of titles available in the libraries
- Propagation of national and international library co-operation in the field of Asian studies.

To these ends the platform employs activities varying from:

- Strengthening mutual contacts;
- Improving information exchange between the libraries involved;
- Creation of a www-site (in preparation);
- Inventorisation of collections;
- In the long term also streamlining of the acquisition of new titles through collection co-ordination.
Australian Experiences with Co-ordinating Asian Collections: Issues and Achievements

By ANDREW GOSLING

The current pattern of Asian collections in Australia has been strongly influenced by geographical and historical factors. Australia, as a country roughly similar in size to Europe but with only twenty percent more people than the Netherlands, the population largely concentrated in urban centres scattered along the more fertile coastal fringe, particularly in the south and south-east. In contrast, although Australia is situated in the Asia-Pacific region, for the first one hundred and fifty years after European settlement in the late eighteenth century, Australians tended to concentrate their resources and avoid unnecessary duplication. According to the Shiraiwa Report, this shared geographic similarity had been effective, and as a result, the Japanese collections of both libraries were of world significance. As the research community in Australia's thirty-six universities. However, the time of growth has been followed by government restrictions, which are affecting educational institutions and libraries across the country. The fact that systematic acquisitions only began in the 1950s has meant that Australia's Asian collections are relatively recent in comparison. Over the last four decades a few Australian libraries have developed extensive holdings, particularly in English, Western, and Central Asian materials, on East and Southeast Asia. These include Asian languages and Western works on Asia. They have been supplemented by reprints, microforms of archival and other older materials and by the acquisition of formed collections from libraries in Asia. Australia cannot match the retrospective collections of European countries, but for its size, the Library of Congress, France, and Germany, or libraries in North America, not to mention collections in Asia itself. Australian libraries have needed to travel abroad for much primary source material.

In the Australian political system there are three levels of government: federal, state, and local. No single organization or level of government has overall responsibility for library planning and acquisition. Different library sectors fall under different administrative and funding arrangements. This means that co-ordination of library activities has been and will remain dependent on a willingness to cooperate for a shared benefit.

**Current situation**

The most recent national figures contained in the Results of the DNC Asian Library Materials Survey (http://www.nla.gov.au/dnc/asia/survey.html), carried out in December 1995, strongly reinforced the findings of earlier studies on Asian collections.

They confirmed the heavy concentration of Asian library resources in Canberra, and to a lesser extent in Melbourne and Sydney. The two Canberra institutions, the National Library and the ANU Library, between them held about 6% of the total national collection of 1,879,545 Asian and Western language titles on Asia. They also accounted for 60% of the total national budget of A$5,327,000 for such materials. While the figures are somewhat out of date, they suggest that the four largest collections, at the National Library, ANU, University of Melbourne and University of Sydney, together contained the language works held in Australian libraries. With the exception of Melbourne's Monash University, which had become a major player, Asian collections in other Australian libraries remained modest in size.

The study also revealed the extent of agreement on purchasing recent publications. Over the last four decades a few Australian libraries have developed extensive holdings, particularly in English, Western, and Central Asian materials, on East and Southeast Asia. These include Asian languages and Western works on Asia. They have been supplemented by reprints, microforms of archival and other older materials and by the acquisition of formed collections from libraries in Asia. Australia cannot match the retrospective collections of European countries, but for its size, the Library of Congress, France, and Germany, or libraries in North America, not to mention collections in Asia itself. Australian libraries have needed to travel abroad for much primary source material.

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**Co-ordination of Asian Collections**

Efforts to develop Australia's Asian collections in a co-ordinated way began in the 1950s. A number of formal and informal agreements were reached at the state or local level or had existed for many years, and have, to a greater or lesser extent, helped libraries conserve their resources and avoid unnecessary duplication.

In Canberra, where the two largest Australian research collections have been developed, it was agreed as early as 1957 that the two libraries should concentrate their resources and avoid unnecessary duplication.

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This was reaffirmed in 1984 when a librarian from the National Diet Library in Tokyo, Mr K.Shiraiwa, reviewed the ANU Japanese collection. He found that detailed plans for the Japanese holdings of the two institutions by subject and form of publication had been developed mainly within their individual fields. At the same time, some flexibility had been maintained through consultation, for example when one library had to buy expensive items falling into the other's area of responsibility. According to the Shiraiwa Report, this shared geographic similarity had been effective, and as a result, the Japanese collections of both libraries were of world significance.

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developments in the co-ordination of asian collections

Major trends affecting libraries included a continuing emphasis on modern Asian though with the study of cultural traditions seen as important for understanding the present emphasis on East and Southeast Asia, but concern that South Asia was not receiving sufficient attention; rapid changes such as amalgamations of existing institutions and new universities establishing Asian Studies libraries with access and distribution. Cataloguing problems were seen as serious, in particular the need for an integrated library system to support Asian scripts. The report referred to a staffing crisis, with virtually all Asian collections understaffed, and a number having no specialist staff. The need for training to produce more professional librarians familiar with Asian expertise was seen as a priority.

Ross Report (1990)

Unfortunately the library aspects of the Ingleson Report were not taken up by government. Instead they were referred to a review on Library and Information Education Institutions (Ross Report). The Ross Report supported Ingleson's recommendations on areas including the lack of trained staff, acquisitions difficulties, cataloguing backlogs and the need for Asian script automation. Ross also stressed that the potential for Asian Studies and the rapid spread of Asian Studies programmes had not been appreciated by the institutions involved or perhaps by the Commonwealth Government.


In May 1991 a National Roundtable on Libraries and Asia was organized at the National Library in order to discuss the need to follow the recommendations stemming from Ingleson and Ross. This and subsequent Roundtables have been important in informing librarians and academics of developments and building consensus for collaborative action to improve Asian collections and services nationally.

Following the Roundtable, the heads of the National Library, the ANU Library, and the University of Sydney Library, jointly wrote to the Federal Government's Department of Employment, Education, and Training, to request funding to implement its recommendations, and drawing attention to the fact that these proposals had previously been urged upon various governments by the Ingleson and Ross Reports.

Survey of Trends in Asian Studies and Asian Collections (1992)

Following a submission resulting from the First Roundtable, a grant was made by DEET for a study to examine national resource sharing for Asian libraries. Part of this funding was allocated to a consultancy to investigate a nationally available sharable library system for Chinese, Japanese, and Korean (CJK) materials. The outcome of a survey of Asian library resources and research trends was undertaken jointly by the National Library and ANU Library. Some eighty academic and librarians were interviewed in Canberra, Sydney, Melbourne, Brisbane, Adelaide, and Perth concerning trends and priorities for Asian library resources nationally.

Over other resolutions included a call for libraries to assess their Korean collections and collection needs; a call for a consistent methodology; an assessment of programmes for the potential for improved supply of materials from libraries in Korea; a call for links and successful service agreement with a Reference Group of academics and librarians to establish the present situation and the value of setting up electronic networking, as well as the need to fill gaps in the totality of the holdings of Australian libraries. The Working Group includes the following components: the National Library of Australia (NLA), the University of Melbourne, the University of Adelaide and the University of Sydney.

Asian Studies libraries and libraries in Australia. It was agreed that significant help to Australian libraries with Asian collections should indicate areas in which they were prepared to discuss the implications of setting up electronic networking, as well as the need to fill gaps in the totality of the holdings of Australian libraries. The Working Group includes the following components: the National Library of Australia (NLA), the University of Melbourne, the University of Adelaide and the University of Sydney.

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DEVELOPMENTS IN THE CO-ORDINATION OF ASIAN COLLECTIONS

While national co-ordination is important, Australian libraries are strongly aware that international co-operation is vital. Australia has never been and cannot be self-sufficient in terms of Asian collections and services. A major theme in the Roundtable has been the strengthening of the already considerable links with institutions in the region and beyond. The building of closer ties regionally and internationally is central to major developments including the National CJK Project, and the Korean and South Asian initiatives. Recent examples of closer co-operation include the widening of the National Library’s Indonesian Acquisition Project to include the National Library of Singapore as a participant; the work of the National Library’s National Preservation Office in close co-operation with the National Diet Library as a regional centre for the IFLA Preservation and Conservation (PAC) Core Programme; and the strong role of the National Library in assisting libraries in countries such as China, Vietnam and Papua New Guinea to gain access to the Internet.

Conclusion
While certain aspects of the Australian experience may reflect circumstances unique to Australia, a number may be of more general interest to other countries in dealing with similar issues, and assist in formulating the aims of this International Workshop on Developments in the Co-ordination of Asian Collections.

Glossary

ANU – Australian National University
ASIA – Asian Studies Association of Australia
CJK – Chinese, Japanese, and Korean
DELT – Department of Employment, Education and Training
DNC – Distributed National Collection
RIEF – Research Infrastructure Equipment and Facilities

References

Australia in South Asia: Recent Developments is based on the Teaching of Asian Studies and Languages in Higher Education (Inglis Report), Canberra: Australian National University, 1995.

The role of electronic information on Asia is becoming increasingly important, and is expanding the DNIC concept originally developed for traditional library materials. It is also broadening the focus of libraries from the national to the international level, as networked information is not limited by borders.

Australian institutions have been active in the electronic arena. The ANU, for example, has played a major role in developing the Asian Studies World Wide Virtual Library (http://coombs.anu.edu.au/WWW/AsianStudies.html), as well as its Chinese Seriais Database (http://coombs.anu.edu.au/Asian-Seriais/). The National Library has also been a participant; the work of the National Diet Library as a regional centre for the IFLA Preservation and Conservation (PAC) Core Programme; and the strong role of the National Library in assisting libraries in countries such as China, Vietnam and Papua New Guinea to gain access to the Internet.

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The Library of Congress Experience in Co-ordinating the Development of Asian Collections in the United States

By MYA THANDE POE

The International Workshop on the Co-ordination of Asian Collections sponsored by the International Institute of Asian Studies (Leiden) in Amsterdam and subsequent establishment towards greater co-operation at the international level, in addition to regional, national and local levels. Because of dwindling budgets in libraries nationwide, the impact on the development of foreign language collections and the decrease of staff with area and language expertise, research institutions and libraries are seeking creative and innovative approaches either to build on existing arrangements or to develop new models of co-operative and consensual arrangements in collection development and resource-sharing.

The growth and development of Asian collections in the US began after World War II, though there were historical Oriental collections in the Library of Congress, Harvard and other libraries in the mid and early 20th century. At present, there are approximately 25 libraries with Asian and Oriental collections. The Library of Congress is considered to have the largest collection with almost two million items in vernacular languages under the custody of the Asian Division. Digital materials are available in the Law Library and special format materials such as films, sound recordings and photographs are in the custody of the special collections divisions. The Library of Congress participated in two early co-operative programmes the Farmington Plan and the Association for Research Libraries (ARL) Foreign Newspapers Project for extending development of the collections in the USA. East Asia libraries have had a more organized approach to have a more organized approach to collection development and other library activities. The informal group established a National Committee on Asian Library Association (AALA). Its charge was to examine the problems of resource assessment and technical procedures for a consortium. In 1997, the first conference was instrumental in bringing together the East Asian librarians and the donor which led to the eventual formation of the Korean Consortium. Based on recommendations and proposals made at the conference to promote Korean collections and Korean Studies abroad, the Korea Foundation provided support for a consortium. In June 1996, six founding libraries of the Consortium laid down the terms of their agreement with the main purpose of building up traditionally underdeveloped areas of Korean acquisitions. In 1994, the Consortium began its five-year collection development plan to support the needs of libraries with Korean collections.

South Asia

In the 1940s, the Library of Congress took the leader in developing a programme on Southwestern Asia, and this was the first programme from a private foundation and because of Congressional interest in the Subcontinent. In 1949, a committee on Southwestern Asia was held at the University of Pennsylvania at which the participants discussed the need for a conference. In 1951, the joint committee on Southwestern Asia (AAS) was constituted with representation from the East Asian Countries. The conference was instrumental in bringing together the East Asian librarians and the donor which led to the eventual formation of the Korean Consortium. Based on recommendations and proposals made at the conference to promote Korean collections and Korean Studies abroad, the Korea Foundation provided support for a consortium. In June 1996, six founding libraries of the Consortium laid down the terms of their agreement with the main purpose of building up traditionally underdeveloped areas of Korean acquisitions. In 1994, the Consortium began its five-year collection development plan to support the needs of libraries with Korean collections.
DEVELOPMENTS IN THE CO-ORDINATION OF ASIAN COLLECTIONS

We have seen that these co-operative arrangements have succeeded in acquiring, accessing, and preserving language material from South Asian and South East Asian models and more innovative co-operative arrangements in the nineties. There is a need for area specialists from all countries and libraries to discuss new ideas and innovative approaches to expand their options as well as the scope and services of research libraries. The AARL and other institutions will organize this type of gathering for exchange of information and experiences. The future of the South Asian and South East Asian regions depends on shared resources utilizing technology and increasing co-operation to find the most cost-effective and viable routes into the 21st century.

References


We believe we are all agreed, that with the explosion of publishing in Asia, most libraries can no longer comprehensively only in selected fields in a narrow range of subjects and formats. We also acknowledge that most libraries can no longer comprehensively only in selected fields in a narrow range of subjects and formats. We also acknowledge that most libraries can no longer comprehensively only in selected fields in a narrow range of subjects and formats.
DEVELOPMENTS IN THE CO-ORDINATION OF ASIAN COLLECTIONS

Special Subject and Area Collections System in Germany

By George Baumann

(University of Tübingen, Germany)

A Short History of DFG-Programme

A system of decentralized special subject and area library collections (at present more than 80 participant libraries) has gradually been developed and institutionalized in Germany over the past 77 years. In fact, this development is a continuously expanding process as attempts are now being made to include various libraries in former East Germany in this programme. The original idea was born in 1919 at a time of national emergency when German libraries were not in a position to acquire sufficient academic literature, particularly foreign academic literature, to meet research demands.

After an interruption between 1933 and 1949, a similar programme was re-instated under the auspices of the German Research Association (Deutsche Forschungsgemeinschaft, DFG). Several types of libraries, e.g. university libraries, national specialized libraries and libraries of the German National Library of Science and Medicine in Cologne and the library of the Economics in Kiel, or the Library for Technology in Hanover and various libraries in Berlin, have been incorporated into this programme. In addition, a few specialized libraries excelling their normal activity to include special collections of certain types of literature, e.g. grey literature of a particular subject. The DFG itself is responsible for financing the universities and the DFG. This profile has to be given both German and foreign academic qualifications; the burden for some libraries is very heavy, both financially and administratively.

The role of the DFG is to provide the necessary financial support — at present approximately DM 450,000 annually for the Oriental collections in Tübingen — for the acquisition of foreign literature, both monographs and periodicals, each with separate funding. It seldom finances personnel for longer periods of time. Personnel has to be provided for by each individual institution, in other words, by the individual State governments which are responsible for financing the universities and the libraries in their respective states. This definitely is a weak side of the programme. Traditionally, German academic libraries employ academic librarians, in addition to training as librarians. They are responsible for building and maintaining the library collections.

Standard foreign literature, i.e. literature one would normally expect in any university library, irrespective of whether pertaining to a special subject area or area collection, is excluded from financing by the DFG. This self-contribution on the part of a given library amounts to 25% of the total expenditures financed by the DFG. Also literature published in Germany (and before re-unification in East Germany) has to be purchased out of State government funds. The DFG does grant special funds for antiqua. At present, antiquarian literature is defined as literature published between 1800 and 1950. Each special collection library has to submit its financial wishes for antiqua annually to the DFG. Here a ratio of 50% for financing such literature is the rule — 80% from the DFG and 20% from the research library. Binding costs of Oriental literature can be expensive so the DFG has made an exception in this case and allows our library to spend up to 15% of the annual budget set aside by the DFG for such activities. Duplication of literature paid for by the DFG, for any reason, is not allowed from DFG funds. As a rule a publication costing more than DM 2,000 cannot be purchased automatically by the special subject area collection library. That library must do all in its power to prevent such a publication. The DFG has not been ordered or purchased by another library collection enjoying DFG financial support. The University Library of Tübingen is included in the DFG. In Tübingen approximatelly 10,000 volumes of Orientalia (including periodical volumes) are added to our holdings annually.

The DFG is quite realistic in recognizing that there are also negative sides to this system. Experience has shown these to be the following: - newly developing areas of research may not be recognized in time; - the system must rely on the goodwill of the library administration, on the librarians and their academic qualifications; - the burden for some libraries is very heavy, both financially and administratively; - lack of awareness on the part of the researchers about the existence of the special collections; - to the best of the present, at least, has depended heavily on a properly-functioning inter-library loan system.

Special area collections in Tübingen

I should now like to give you a brief summary and some details of the special area collections relating to Asia in the University Library in Tübingen. Before the old university by European standards (founded in 1477), for centuries Tübingen has had active theological departments. In fact, it is one of only two German universities having both a department for Roman Catholic as well as Protestant theology. Therefore, at a very early stage, Hebrew studies were incorporated and these were gradually supplemented by Arabic, Arabic, and other similar linguistic studies. As a rule these were only auxiliary courses, not having an independent status or departments. By the middle of the 19th century the first chair of Sanskrit studies was established. The chair-holder was Rudolf von Roth who also became the main librarian. Since he was later internationally known for his work on the Petersburger Sanskrit-German dictionary, he had world-wide contacts which brought him numerous gifts of Oriental literature. His tenure in office lasted almost forty years, until the end of the 19th century. When the predecessor of the DFG, the Notgemeinschaft der deutschen Wissenschaft (Emergency Committee for German Research) started its special subject collection system to refurbish German libraries in 1910, it requested the University Library of Tübingen to carry on the good work started by Roth, who himself had administered the considerable amount of Oriental literature relating to Biblical Studies collected by his predecessors. The collection has grown continuously since then and suffered no war damage during the Second World War.

Special area collections housed in Tübingen

At present there are three special area collections housed in the University Library in Tübingen:

1. The Ancient Near East
   This is a small collection by definition. It extends historically up to the end of the cuneiform period and covers all phases of research on Asia Minor, Syria, Palestine, Mesopotamia and Cyprus.
   It is maintained by one academic librarian who is also entrusted with additional duties beyond this special area collection. The reason, at least, has depended heavily on a properly-functioning inter-library loan system.

2. The Near and Middle East, including Islamic North Africa
   Geographically this is a huge area, but linguistically not too diverse. Its main elements are Semitic, Turkish, Iranian, and Caucasian Studies. The last has been included as it is otherwise isolated and certainly does not belong with Slavic Studies. The Turkish and Iranian cultures of Central Asia are also included here.
   The eastern limits of this collection are the eastern borders of Afghanistan and the Islamic republics of Central Asia. The southern boundaries are the Islamic nations of North Africa. Ethiopia is included here because of its Semitic linguistic heritage.
   This large special area collection, containing approximately 200,000 volumes, is at present maintained by four academic librarians, all of whom have other duties, both administrative and collection-building. One of them is responsible for the above-mentioned Ancient Near East collection.

3. South Asia/Indology
   This large special area collection also covers a large geographical area, but is linguistically very diverse and complicated. Its western limits are the borders of Pakistan with Iran and Afghanistan and the eastern border ends at the border between Bangladesh and Burma. Literature on Tibet is included up to about 1930 when it came under Chinese control. From that time this literature has been collected in the special area collection of East Asia/Sinology at the Staatsbibliothek zu Berlin.
   Three academic librarians share the responsibility for this collection. Two of these are only involved part-time in this collection, one half-time and the other three-quarters.

Further Oriental special area collections in Germany

Special area collections for East Asia/Sinology/Indology and for Southeast Asia exist at the Staatsbibliothek zu Berlin. The Oriental-Institut in Hamburg collects 'grey' literature relating to Southeast Asia, including the Near and Middle East. This is only part of the Institute's activities and this part is supported financially by the DFG. Therefore, it is not possible to mention all special area collections: at the State University and State University Libraries in Frankfurt am Main (City and University Library in Frankfurt).

Acquisition policies and methods in Tübingen

Blanket-order programme
   For the past twenty years the University Library in Tübingen has been using the auspices of excellent booksellers in New Delhi, Cairo, and more recently in Istanbul to collect relevant literature on a standing-order basis. The programme covers English and Sanskrit publications from India and all publications from the Near East via Cairo and publications from Turkey via Istanbul.
   We have given reliable agents a very detailed profile of our literature needs. They then select the relevant literature according to the profile and send it to us. Because of the long distances to be covered from South Asia we realized that we would be without any information about...
DEVELOPMENTS IN THE CO-ORDINATION OF ASIAN COLLECTIONS

which literature was being seen for a period of about the DFG. We have solved this problem by sending blank order-forms to our agent in New Delhi who has the bibliographical information for each book typed on the forms and they are then sent to us by air-mail. Within a lapse of about 2 or 3 weeks we have received the order-forms and have filed them into our order-file. This prevents duplication of titles already on deposit and unnecessary acquisition efforts. As a rule, books published previous to the past 2 years are not included in the blank-order agreement. Also books published by publishers outside of India, particularly in Europe, are excluded as we generally obtain the European edition more quickly.

Conventional ordering

Owing to the diverse vernaculars of South Asia and the immense geographical distances in the Near and Middle East we also have to maintain contacts with booksellers outside of the metropolitan areas. Literatures in the vernaculars is ordered from individual booksellers in South Asia, who have the capabilities to deal with the language involved. In the past and at present this kind of literature has not been ordered as widely as the English-language literature. Literature in the vernaculars is ordered from individual booksellers in South Asia, who have the capabilities to deal with the language involved. In the past and at present this kind of literature has not been ordered as widely as the English-language literature. However, in the Near and Middle East this type of literature is the rule.

Buying trips

In the past buying trips to their respective regions have been undertaken as a rule in this manner. Since our booksellers in the Middle East and South Asia are so reliable and quick with their service this manner of acquisition has now been dispensed with for several years. To a small extent it is combined with the attendance at conferences in a particular region. Such trips have been financed in the past by the DFG – travel expenses as well as acquisition funds.

Exchange of publications

My experience in Tübingen has shown that it is important to have some exchange relationships with various libraries which wish to distribute their publications and are not willing to offer them through the normal booktrade channels. These are often important publications. Such partnerships are of course not restricted to Germany, but they demand a considerable correspondence and patience. They also require that we have appropriate literature to offer. Until recently we had maintained an active exchange programme throughout the world, but has now cut back the programme considerably. The exchange literature we received was offered to the relevant special area or subject collection-library in Germany. The DFG has a special allotment of funds for purchasing German literature to be used in exchange for the foreign literature. Some of our exchange relationships have a direct exchange programme between individual German libraries and foreign libraries is that we generally do not have any profit from any of our own or funds to buy the literature desired by the exchange partner. In the future the literature we could offer to exchange may have to be financed by an European authority.

Electronic ordering

There are signs that electronic ordering may soon be under way, particularly in India. About 2 or 3 weeks we have received electronic delivery and unnecessary acquisition efforts. As a rule, books published previous to the past 2 years are not included in the blank-order agreement. Also books published by publishers outside of India, particularly in Europe, are excluded as we generally obtain the European edition more quickly.

Future acquisition policies and methods: co-operative acquisition

It is becoming more and more obvious that the personnel capacities of the book catalogues and area collection-libraries are becoming exhausted. The larger Orient collections in Europe must search for new methods to fulfill their research needs. We must seriously consider instituting acquisition offices in Asia. Rapid and universal acquisition would be greatly enhanced in this manner. Some years ago, at the invitation of the Library of Congress, our library participated in a international co-operation was discussed. Allow me to quote a passage in a memorandum (Deutschrit) where at the time of this meeting were mentioned: 'As far as the technical side of acquisitions is concerned, we are thinking of European acquisition centres in the Third World' and of co-operating with the DFG in this manner' (Translation by G. Baumann).

Co-operative cataloguing

Co-operative cataloguing in the State of Baden-Württemberg

Since 1968 we have been cataloguing all our current acquisitions into a database in our State, Baden-Württemberg. Numerous other libraries in our state do the same. Even the federal system in Germany there are many libraries that maintain a database at the country level. Until recently they were not linked up with each other. Our database has an authority file for names and one peculiarity of our database which is worth mentioning is that, from the beginning, we have had the possibility of changing a name,.Normal authority name in our database neither having to change each and every title connected to that person. This allows for quick changes in the name authority file with the least amount of effort.

Retrospective cataloguing

With financial support from the DFG for personnel, Tübingen has been able to catalogue all its literature which was published between 1000 and 1850 into the database. There are approximately 2000 volumes of Oriental literature among this converted material. The bulk of our holdings, however, dates from between 1851 and 1895 and retrospective cataloguing for this period is now in progress, starting from 1855 retroactively. At present we have reached our acquisitions for the year 1979. In all this, the mass of Oriental tile-cards have not been converted through the numerous databases, which are said to be very costly to convert. Originally for a few years, the conversion was done by scanning, but now a new company is doing it with the help of typists. It is highly probable that the DFG will be requested to finance the conversion of the specialized Oriental literature in the near future.

Supplementary databases

Efforts are under way to make the individual databases in Germany compatible and inter-connected. One first step on this path is the Kgl. Privilegium Katalog which offers literature searching to numerous German databases simultaneously. The same is true of the DBI-Link in Berlin which is a database-service of the German library institute (Deutsches Bibliotheksinstitut, DBI). It offers access to supragional-library catalogues, tables of contents, literature and index databases. Connected to the databases is a handy document-order-system enabling the users to place online-orders subsequent to a title search. At the moment 18 German libraries as well as the British Library Document Supply Centre (BLDSC) and the Library of the Royal Netherlands Academy of Arts and Sciences (KNAW) accept online-orders via DBI-LINK.

Subject cataloguing

Co-operative subject-cataloguing

Since 1994 we have started also doing the subject cataloguing of all our literature into the State database. Should cooperative subject-cataloguing get off the ground within Europe in the near future, we will have to tackle such problems as the question of cataloguing language(s).

Publicity

WWW

Recently our library has installed a homepage on WWW. Although still under construction, we offer direct access to our acquisitions lists and OPAC, direct e-mail links for our subject specialists, and general information about our library resources.

Accessions lists

For the past 17 years our library has been publishing accessions lists for all Oriental acquisitions. The original list for all Oriental subjects was divided in 1977 and since then there are two lists, one for the Near and Middle East and another for South Asia. Since 1986 both have an annual author-index. The list for the Near and Middle East is published monthly. The list for South Asia appears seven times a year. The data is abstracted from the State database in Constance. Initially the service was free of charge but since 1985 the subscribers have had to pay for it. As present, there are about 400 subscribers to the lists.

Periodicals Index

The first alphabetical index of our Oriental periodicals was published in 1953. In 1991 a new edition was issued to which articles were added in 1993 and 1995, respectively. It contains more than 1500 current periodical titles and in addition some 300 non-current titles.

Inter-library loan service

Conventional inter-library loan service

The conventional inter-library loan service both national and international, provides access to our holdings. During the past few years there has been some improvement in this notoriously slow service. Again it is the DFG which has insisted that orders for special collection literature be sent directly to the relevant library and not on the usual roundabout tour to see if the required literature is available in the vicinity of the requesting library. This has speeded up service considerably. Since our library publishes accessions lists, the subscribers to these lists find the call number of the desired literature and can indicate upon submitting their loan requests that the literature is available in a particular special collection-library. Tübingen receives between 800-900 inter-library loan requests for Oriental material each month and is able to fulfill approximately 86% of these requests. An attempt should normally be made to acquire the material which was not available when searched for via inter-library loan. In fact, our Indian bookseller even goes to the point of offering a copy to the requesting library, if we indicate that the desired literature is outside of our collection profile, we do not buy the required literature.

Sonderausgabe

gebietstextlitteratur-schnell (SSG-S)

The DFG is sponsoring an electronic document delivery service for literature from various special collections. Tübingen is also participating in this programme. The literature ordered and available in Tübingen is delivered for a fee which is determined by the number of words which the document contains. Both articles and books can be ordered through this service. However, at the moment, book loans are restricted to Germany, Austria, Switzerland, and the Netherlands and to books published after 1960.

After a test period of one and a half years we feel that this method is proving successful. Usually, if available, the required literature can be processed and sent within 3 days after receipt of the request.

Conclusion

The Special Area and Subject Collections system in Germany, sponsored by the DFG is doing it with the help of typists. It is highly probable that the DFG will be requested to finance the conversion of the specialized Oriental literature in the near future.
DEVELOPMENTS IN THE CO-ORDINATION OF ASIAN COLLECTIONS

Collection co-ordination from a natural sciences perspective

Introduction

The growing amount of information makes it an uphill battle for libraries to continue to be self-sufficient in meeting the needs of their users. The subscription prices for journals are rising by 15 per cent annually. The volume of grey literature published by non-commercial organizations is also swelling annually. Matters are complicated because the volume of material that should be cataloged goes beyond the capacity of the existing limited number of staff. This situation makes co-operation between libraries necessary, in sharing collections and sharing the cataloging process.

This contribution shows how the Jupiter libraries in the Netherlands through co-operation can meet their needs in the area of journal collections. Attention will also be given to the activities of the Bureau of Jupiter to grey literature, international document delivery and consultancy.

Jupiter

Libraries are being forced to be dependent on interlibrary document supply to fill the gaps in their own collection. There is a lack of local libraries, but it applies equally to national libraries.

During the last decade, libraries in the Netherlands, with a national document delivery responsibility, have developed a model for co-operation in the field of journal collections. These libraries are: the Library of the Royal Netherlands Academy of Arts and Sciences (medicines & natural sciences); the Library of the Agricultural University of Wageningen (agriculture); the Library of the Delft University of Technology (technology); and the Royal Library (humanities).

During 1993 the Jupiter libraries received 600,000 requests for copies of journal articles. This is 70 per cent of all external journal article requests in the Netherlands. Over 30 per cent of the documents requested is delivered from a collection of 40,000 current (inter)national journal subscriptions.

Through their co-operation these libraries were able to reduce the number of less frequently used and multiple subscriptions in their collections considerably (fig. 1). Since reduction of collections cannot go on forever a study was conducted to estimate the optimized collection of libraries.

The optimized collection model

It is a well-known principle that the per cent of the requests for copies of journal articles are delivered from 70 per cent of the subscriptions. The functional relation between demand and collection was estimated using the figures of usage and subscription costs of individual titles of the collection of the Delft University of Technology.

Figure 5 shows the estimated functions between the demand and both the percentage of subscriptions and the percentage of subscription costs.

The function related to titles perfectly crosses the 80/20% point. The function related to subscription costs, however, crosses the 80/20% demand point at 30% of the total subscription investment. Obviously titles with a high demand will on average contain more articles and will be more expensive in general.

On the basis of these basic functions a model was developed to define the optimal journal collection of a library. The model has 4 parameters:

- a = the total number of articles needed annually by the user community of the library
- b = the total cost of an average fulfilled document delivery request
- c = the total number of journals that could possibly be acquired with respect to the subject of research,
- d = the average subscription price.

Using these four parameters it is possible to estimate the optimized size of the journal collection. The model is described in detail in a recent journal article. The estimated optimized collection for two examples will be shown.

1. University

The first example is of a small university (fig. 3).

It has 15,000 users each with twenty requests annually. So the total number of requests in a year is 300,000. The total cost of an external document request is set at US$ 20. The maximum possible collection is 15,000 subscriptions. The average subscription price is set at US$ 120. On the left side of the graph there is no inhouse collection. All requests will go outside. This will cost the library 20 x 300,000 = US$ 6,000,000. On the right side there is a maximum inhouse collection of 15,000 subscriptions. There will be very few requests that cannot be delivered from the library's own collection. The model shows that an acquisition of only 35 per cent of the possible subscriptions results in the lowest expenditure for document supply. An inhouse collection of about 35 per cent of the possible subscriptions creates an optimal collection. Acquisition, of course, starts with the most frequently requested titles.

This calculation was repeated with other settings for the total cost of an external document request. The results are shown in fig. 4.

2. Research Institute

The second example shows the document supply of a research department or research institute (fig. 5).

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The second example shows the document supply of a research department or research institute (fig. 5).
In order to show the actual procedure for cancellation, titles containing the words Japan, Japanese, China, Chinese... were selected from the journals database. There were 42 titles found with total 49 subscriptions (8 per cent double). Part of these rules is shown in the table:

<table>
<thead>
<tr>
<th>KA</th>
<th>TU</th>
<th>LU</th>
<th>ISSN</th>
<th>TITLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>01</td>
<td>1629</td>
<td>1993</td>
<td>Asian environment</td>
</tr>
<tr>
<td>A</td>
<td>00</td>
<td>0921</td>
<td>1973</td>
<td>Bulletin of the Chemical Society of Japan</td>
</tr>
<tr>
<td>A</td>
<td>00</td>
<td>1524</td>
<td>1979</td>
<td>Chemical education (Hodoku ippon)</td>
</tr>
<tr>
<td>A</td>
<td>00</td>
<td>0203</td>
<td>1918</td>
<td>China information</td>
</tr>
<tr>
<td>A</td>
<td>00</td>
<td>0574</td>
<td>1901</td>
<td>Chinese journal of Acoustics</td>
</tr>
<tr>
<td>A</td>
<td>02</td>
<td>0576</td>
<td>1987</td>
<td>Chinese Science Bulletin</td>
</tr>
<tr>
<td>A</td>
<td>04</td>
<td>8247</td>
<td>1994</td>
<td>Journal of the Chemical Society</td>
</tr>
<tr>
<td>A</td>
<td>08</td>
<td>2045</td>
<td>1972</td>
<td>KONA Powder Science and Technology in Japan</td>
</tr>
<tr>
<td>A</td>
<td>08</td>
<td>5350</td>
<td>1940</td>
<td>Matica i Medicu (Belgrade)</td>
</tr>
<tr>
<td>A</td>
<td>00</td>
<td>0462</td>
<td>1966</td>
<td>Publications Astronomical Society Japan</td>
</tr>
<tr>
<td>A</td>
<td>01</td>
<td>1536</td>
<td>1939</td>
<td>Publications of the National Astronomical Observatory</td>
</tr>
<tr>
<td>A</td>
<td>02</td>
<td>2358</td>
<td>1930</td>
<td>Science since Sone A</td>
</tr>
<tr>
<td>A</td>
<td>00</td>
<td>1456</td>
<td>1976</td>
<td>Understanding Japan</td>
</tr>
</tbody>
</table>

The table shows basic titles (A) and supplementary titles (A) of the following libraries (there were no subscriptions at the Royal Library in this set):

- KA: Library of the Royal Netherlands Academy of Arts and Sciences
- TU: Library of the Drift University of Technology
- LU: Library of the Agricultural University of Wageningen

From the three management rules it will be clear that TU cannot cancel the Bulletin of the Chemical Society of Japan without consultation (rule 1), while KA and LU may cancel that title without consultation (rule 4.2). Were TU and LU to consider the cancellation of 'Asian environment: journal of environmental science', they would be obliged to consult the partners subscribing to the same title.

The result is a flexible system that stimulates the existence of a broad total collection. In between, the partners have a maximal freedom in determining their collection. As a result the amount of double subscriptions decreased from 28 per cent in 1980 to 8 per cent in 1995.

**Jupiter Article Highway**

Collection co-ordination is only effective when participants guarantee continuity and have a high quality document delivery service. The quality of document delivery is therefore monitored (see section 7). The optimal collection model and the practice of co-ordination of collections shows that libraries can collect more effectively and of better quality. In order to improve the service level of the Jupiter libraries, a market survey was established to define what the user requires in the field of document delivery. This market survey showed that for 96 per cent of the users, the specially completed journal is delivered within a week. Only 4 per cent of the requests are urgently needed. In the case of standard delivery, the user wants a reliable speed. If the document cannot be delivered, he wants to know this in time.

In order to improve international access to the collections of the Jupiter libraries, a new service 'Jupiter Article Highway' was introduced for delivery of copies to foreign countries. Jupiter Article Highway offers a standard prompt service at a fair price (20 to 40 US per title). Requests for copies of journal articles will result in delivery within 4 days upon receipt of the request.

In case of delay, the customer will be notified of the reason for the delay. Requests can be made by mail, fax, electronic mail...

In order to be able to serve the per cent demand of urgent requests, these will be fixed within 9 hours upon receipt as a higher tariff. Through this service the Jupiter libraries expect to contribute to the growing amount of shared collections of libraries.

**Involvement in the European initiative for control of grey literature**

In 1979, on the initiative and with financial support of the European Commission, national grey literature centres in 7 EU countries decided to create the database SIGLE. System for Information on Grey Literature in Europe (SIGLE). In 1985, when the financial support of the Commission was terminated, the participants decided to found EAGLE (European Association for Grey Literature Exploitation). Grey literature is defined as literature which cannot readily be acquired through normal book-selling channels. Examples are reports, theses, conference proceedings, preprints. The main problem is that these documents are difficult to identify and to obtain.

Members of EAGLE are libraries and documentation centres that have a major role in giving access to the grey literature in their country. They have the criterion that the first exchange needed for the acquisition of the documents. Even before SIGLE was founded, they had created bibliographies of grey literature. Now these members adapt records to the standard format of SIGLE equals the INS format. They include special fields that are mandatory for SIGLE (such as English language title, descriptors, and corporate body information) and deliver the records to the central processing centre. Each record contains a statement of availability. On request the documents will be delivered by the centre which created the record. SIGLE covers all subject areas, i.e. technology, social and economic sciences and the humanities. (1) Natural sciences: medicine: biology, SIGLE contains over 450,000 records on the CD-ROM. The volume of annual input to SIGLE is steadily increasing. During 1995 the input was 20,000 records. The input during 1996 was 45,000 records.

During the eighties EAGLE was mainly a paper exchanging association. The records generated were controlled and included in SIGLE at the central processing centre. The database was offered on file STN International, Blaise and Sunquest. In the nineties EAGLE decided to expand its activities in order to make SIGLE a more comprehensive database in terms of geographical distribution. Membership was made available to national centres in all European countries. So that SIGLE could be made more useful to users of the database, additional products were developed. The SIGLE CD-ROM on SilverPlatter one example. At the moment SIGLE covers 15 countries. Information on EAGLE and SIGLE can be found on WWW: http://www.konbib.nl/sigle.

Documents that are described in SIGLE are also found in Europe. The subject they deal with could be elsewhere. Therefore a search on Southeast Asian countries and languages was performed. In the subject area Humanities, 4,183 records were found! 306. 05 A Management Administration and Business Studies
71. 05 B Documentation for Science and Librarianship
87. 05 C Ergonomics and Human - Machine Relations
89. 05 D Economics, Economic History and Consumer Affairs
182. 05 E History
13. 05 F Archaeology
114. 05 G Anthropology, Folklore, and Folk-Studies
66. 05 H Philosophy and Religion
54. 05 I Law
689. 05 J Politics and Political Science
79. 05 K Linguistics
99. 05 L Literature, Manoeuvres, and Performing Arts
17. 05 M Sports and Leisure-time Activities
23. 05 N Arts and Crafts
10. 05 O Architecture
138. 05 P Education and Training
46. 05 Q Psychology
376. 05 R Sociology
164. 05 S Labour Relations
47. 05 T Community, Health, and Molest Planning
20. 05 U Housing
108. 05 V Urban, Regional, and Transport Planning
49. 05 W Demography, the users are satisfied with delivery within a week. A per cent of the requests are urgently needed. In the case of standard delivery, the user wants a reliable speed. If the document cannot be delivered, he wants to know this in time. In order to improve international access to the collections of the Jupiter libraries, a new service 'Jupiter Article Highway' was introduced for delivery of copies to foreign countries. Jupiter Article Highway offers a standard prompt service at a fair price (20 to 40 US per title). Requests for copies of journal articles will result in delivery within 4 days upon receipt of the request. In case of delay, the customer will be notified of the reason for the delay. Requests can be made by mail, fax, electronic mail...