Forum Luso-Asiatico promotes and encourages the exchange of information on economic, political, social, cultural, and linguistic aspects of Asian countries. Its principal aim is to become a catalyst for future academic connections within Europe and to encourage the exchange of information on the respective republics in Uzbekistan, Kirgizstan, Tajikistan, and Turkmenistan were proclaimed independent. Edward Said, a Palestinian by birth, feels his work on the question of Zionism and Israel. His work on the Eighth Annual Kattaikkuttu Festival. For the first time both professional male actors and professional female actors and women played together. Gender bending at Kattaikkuttu theatre is traditionally performed by professional male actors and musicians in the northern parts of Tamil Nadu, South India, but barriers were broken in a unique performance on the occasion of the Kattaikkuttu Festival. For the first time both men and women played together on a Kattaikkuttu stage. To tap it all the sexes played each other's roles. Gender bending at it's most subversive, hilarious, and pointed, standing every cliche on its head. Kashmir has remained the most contentious issue between India and Pakistan. The dispute has lasted for a half-century without there being a definitive approach to resolution. Now Pakistan and India are consolidating their political and economic bargaining. The Orde Baru of President Soeharto accepts by the Yi population. The policy changes of 1965, when the Orde Baru of President Soeharto was established, opened up new directions in the field of art. The situation of the Zambesi river in east Africa of peoples with legends and funerary rites which appear to be of Indonesian origin, and which also exist in Madagascar, suggests that the proto-Malagasy, probably being Barito navigators, touched the coast of East Africa before settling permanently in Madagascar. Stephen Ellis and Solofio Randrianja pursue to resolve where the first Malagasy came from. (p.23) The presence of the Zambesi river in east Africa of peoples with legends and funerary rites which appear to be of Indonesian origin, and which also exist in Madagascar, suggests that the proto-Malagasy, probably being Barito navigators, touched the coast of East Africa before settling permanently in Madagascar. Stephen Ellis and Solofio Randrianja pursue to resolve where the first Malagasy came from. (p.23)

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EDITORIAL PAGE

Editorial

by Paul van der Velde
Editor-in-chief

It is not without some feelings of sadness that I am writing this, my twentieth and last editorial for the IAS Newsletter, which over the past years has been described as a thump on the doormat, an elephant, and since the addition of the Pink Pages as a pink elephant. A couple of internal and external developments clearly stand out: the identification of Asians as a group who...
Assessing the Asian Crisis

The economic crisis in East and Southeast Asia has dominated the news for months. Currencies, stock markets and businesses have collapsed. Central banks are hard pressed to come up with foreign exchange needed to cover international debts. Millions of jobs have disappeared and workers have been displaced. Governments face crises of legitimacy. As a result the viability of the 'Asian model' of economic, political, and social development has been called into question. Candid discussions between eighteen participants at the University of Manchester's international conference on 'Assessing the Asian Crisis' provided an opportunity to get beyond the headlines and to elaborate critical understandings of the national, regional, and global causes and implications of the crisis.

**By Gareth API RICHARDS**

The framework for debate was established in two keynote papers. Paul Carew (University of Manchester) located the significance of the Asian crisis within the broader structures underlying world order and global capitalism. The leading global regulatory agencies tend to promote the further subordination of labour to capital, and thus is likely to sharpen class struggles in the region. Walden Bello (University of the Philippines) stated that what is happening is more than the collapse of second-rate economies; it is the unravelling of a model of development that brought a certain kind of liberal progress within the scope of its own downfall. The region may enter a prolonged depression, but there are also others in which the crisis opens up a space to pursue alternative paths of development. Nga-Ling Sim considered the global/regional-national interaction and the resultant socio-economic and financial (dis)orders. The tendencies towards financial liberalization in the 1990s led to the NICs becoming increasingly dependent on cheap finance and speculatively vulnerable to their "casino" nature. Shanghai Beein examined the effects of inward investment and how it has altered the crisis. What appears at first sight to be a minor shock wave from the rest of the region has exacerbated domestic economic, social and political problems.

Three contrasting perspectives were presented on the significance of the crisis for the remaking of interregional relations. Heiner Hänggi emphasized the ways in which the geographical unevenness of globalization, the new wave of regionalism as well as the rise of East Asia have been the major factors behind the 'new Triad' based on the three major economic regions. He speculated on the extent to which the globalization could undermine processes of regionalization and East and Southeast Asia's relations with other regions of the global political economy. Franco Fratoli identified a lack of consistency at the heart of the European Union's Asia policy, which derives from the "coherence dilemma" in the EU's external relations. Reflecting on the EU's inadequate response to the crisis, it is unlikely that the Union's political economy will ever face the near future so that the Asia strategy of the EU can be even more than a limited framework. Gareth Api Richards pointed out that in the striking upson of oppositional political activity and politics from below in East and Southeast Asia. National struggles are slowly taking shape against the crisis and the IMF-led strategic response.

**Society**

Michael Freeman discussed how the idea of universal human rights can be articulated within the paradox of Asian cultural traditions, what problems this generates, and how these problems might be addressed in the interest both of genuine development for Asian peoples and of a mutually beneficial dialogue about human rights between Asians and Europeans. According to Evelyn Balais-Serrano a crisis of democracy and human rights in Asia long predated the onset of the current economic crisis. Nonetheless, the costs of the crisis have been borne by vulnerable social groups and unleashed new restrictions of the democratic space. Patricia Ranal outlined the impact of the crisis on employment, living standards, and working conditions, and initial responses from independent labour organizations in South Korea and the Philippines. Union movements have been among the most powerful voices challenging the crisis and organizing popular responses. The potential for union survival and development of local and regional alliances exists and these will form a strategic resistance to the expansion of the IMF's "conditional" debt regime.

A number of cross-cutting themes stand out from the discussions that concluded the proceedings.

1) The uneven impact of the crisis across regions and its origins can be located in the disequities in Asian structures of production and finance. iii) The IMF, structural adjustment policies will do nothing to advance Asian economic development since their terms are designed to ensure that the targeted countries open themselves more fully to international business and give priority to earning the foreign exchange necessary to pay international debts. iv) The social distribution capitalism of recovery and adjustment are falling particularly on vulnerable social groups. This is likely to lead to severe social dislocation and increases in poverty.

2) The crisis has had knock-on effects for human rights and democratization and the discourse around "Asian values". There are the beginnings of critical responses to the crisis 'from below,' at the national level labour movements and civil society opposed to IMF-led conditionality.

3) The crisis has long-term implications for processes of regionalization, triadization, and governance of the global political economy including Asia's relations with Europe.

The conference analyses suggest that the economic crisis is more than a collection of socio-causal effects. The causes and implications of the Asian crisis are more complex than they have been suggested in most mainstream accounts. The discussions laid bare the ways in which explanations of the crisis need to be located within broader understandings of the world economy. Social movements have seized the opportunity to project a light on who is driving processes of change and for what purpose. This demands that our own thinking should open up and learn from the debates and struggles currently taking place in Asia.

**ReORIENT: Global Economy in the Asian Age**

The book ReORIENT: Global Economy in the Asian Age outlines and analyzes the global economy and its sectoral and regional division of labour and cyclical dynamics from 1600 to 1800. The evidence and argument are that within this global economy Asians and particularly Chinese were preponderant, no less so than Europeans. This is in fact largely fat so. The historical documentation poses an 'emperor has no clothes' challenge to received Eurocentric historiography and social theory from Toynbee, and Polanyi, to Rostow, Marshall, and institutional mechanisms, as well as how several regions in Asia maintained and even increased their global preponderance therein. The book proposes a global macroeconomic analysis of how the world economy functioned and generated by the global world economic structure and dynamic. It is studied how Asia's world economic advantage between 1600 and 1800 turned to its disadvantage and to the advantage of the West. The centre of Asian world macroeconomy is studied how Asia's world economic advantage between 1600 and 1800 turned to its disadvantage and to the advantage of the West. The centre of Asian world macroeconomy is studied how Asia's world economic advantage between 1600 and 1800 turned to its disadvantage and to the advantage of the West. The centre of Asian world macroeconomy is studied how Asia's world economic advantage between 1600 and 1800 turned to its disadvantage and to the advantage of the West. The centre of Asian world macroeconomy is studied how Asia's world economic advantage between 1600 and 1800 turned to its advantage of the West. The centre of Asian world macroeconomy is studied how Asia's world economic advantage between 1600 and 1800 turned to its advantage of the West.

**GENERAL NEWS**

**GLOBAL ECONOMY IN THE ASIAN AGE**

I believe Malraux’s prose can be a vivid example of the tension between ‘vision’ and ‘narrative’. A literary work like this puts us back to ‘experiences’ which immediately brings sensuous particularity against spurious abstraction. However, my speech is by no means a eulogy for Malraux’s fine work of fiction. As I read it, the novel is about two friends writing to each other, from two distant places. One (called ‘Ling’) is a 23-years-old Chinese in a visit to Europe. The other (called ‘A.D.’, age 25) is his French friend on his trip to Asia. Arguably it is an unusual novel, since it reads more like a group of short essays (in the form of letters) than a story.

Malraux’s piece covers a static body of Orientalist (or essentialist) thought and opens with an Asian landscape crowded by Tartar roses, caravans that step the steppes, dirty merchants who lead shaggy horses, and numberless, extrava­gant temples, studied with trembling.

The rising of the West and its present and its past, its heap of offerings of living and dead forms, its meditations... is a brilliant mix of literary travel and an elegant expression of the famous Kipling’s line, reminding us in the famous Kipling’s line, reminding us in the words again, ‘an opposing point of the unitary web of vision.’ The prose - elegant, exalted, brilliantly eloquent, and sometimes poetically incandescent — reveals very clearly, its own intent. The centre does not hold.

Voices get mixed up. Which one is Ling and which one is A.D.? Increasingly, both, and num­berless, extrava­gant temples, studied with trembling.

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I am giving this talk primarily because the Asian Studies Association of Australia (ASAA) was referred to in a previous meeting about the moves towards FICAS (First International Convention of Asian Scholars) and then ICAS, and raised some uncomfortable questions about what internationalizing Asian Studies should mean.

The old centres of learning clustered towards ‘internationalizing’ the study of Asia seemed a more than questionably theme as ‘Asia’. He is here anyway, part of our mental furniture. We are all uncomfortably aware that our discipline, itself, is what it is, developed as a means whereby an economically advanced West could understand a troubling ‘Other’. If, the ICAS is more usefully, I suggest, is a commitment to the serious enterprise of understanding a culture and tradition other than our own, through a variety of disciplines and techniques usually including language. This is not very different from the definition of Asian Studies given by the President of the 1983 Japan ICAS congress, Professor Yamamoto Tatsuro: ‘to develop our understanding by trying to imagine the standpoint which other persons are acting upon in observing’. So defined, these standing in Asia have no very good reason to exclude European Studies from the enterprise. ‘European Studies’ might indeed be a more helpful umbrella under which to build a genuinely plural and balanced discipline of this sort, even though its subdivisions would have to be still more numerous than at present. For the moment, however, Asia is the umbrella we are stuck with, practically useful in grouping non-European language and culture studies, and ideologically useful in a challenge to the dominant paradigms in the established disciplines.

The orientalist exclusion of Asian diversity, and of the internal dialogues into English, or to become such polylogues that we can cope adequately with the insights of scholarship in a multiplicity of languages? The first route has no merit except practically. The fact that more and more Asian scholars do write prescriptively about other Asian countries in the English makes internationalization not just an aspiration but a process. There remains appalling inequalities of access to what we tend too glibly to call ‘international’ discourse, and of power within it. But this discourse, in Asian Studies more obviously and necessarily than in any other discipline, is at least plural, and must ever strive to be more so.

A future for ‘Asian’ Studies? I should conclude by returning to the challenge of globalization. In ‘Asian Studies’ caught in its own trap, condoning by meetings such as this the stereotype that ought to be consigned to an Orientalist past? Is the world converging in communication terms so swiftly that our structures are becoming part of the problem, or are we a relic of a colonial and post-colonial past, which ought to be banished?
The Eurasian Orientalists' Server as a Tool to Maintain National Cultural Heritage

One of the main goals of the Institute of Oriental Studies of the Russian Academy of Sciences (IOS/RAS) is to establish fruitful co-operation and confidence between different scientific institutions, centres, and research teams working in the field of Oriental Studies both in Russia and in other CIS republics.

The Eurasian Orientalists' Server (EOAS) http://www.orient.ru. IOS/RAS is using the EOAS to develop the All-Russian Information Space (Rusinform) in the field of Oriental Studies. The newly established Association of CIS Oriental Studies institutions and colleagues working in Russian and foreign universities has maintained historical relations, and research teams, the International Association of Oriental Information Centers (IAOIC) has recently been established. The IAOIC is supposed to tie together all Information Centers (IAOIC) has recently been established. The IAOIC is supposed to tie together all Information Centers of the Peoples of Ancient and Modern Asia and Africa.

The EAOS is an educational and consulting centre which holds training workshops, helps colleagues to master hardware, and to create their own sites and place them on the Internet. Thirdly, the EAOS is a standardization centre, which helps to adopt standard methods and software for working out electronic catalogues, catalogues, and libraries. Finally, the centre spreads information on new developments, publications and events, and on new software which can be applied in scholarly research. In order to increase the process of maintaining the spirit of co-operation and confidence between different scientific institutions, centres and research teams, the International Association of Oriental Information Centers (IAOIC) has recently been established. The IAOIC is supposed to tie together all Information Centers working in the field of Oriental Studies. In its initial stage it linked about fifteen Orientalist centres (institutions, museums, libraries, etc.) in Russia as well as in CIS republics, such as Georgia and Tajikistan. These centres are supposed to be supplied with appropriate equipment, software and documentation, so that the specialists working in them can create an integrated set of catalogues, electronic libraries, and databases for different historical sources and search materials. They are also supposed to be interconnected by Internet, e-mail, web-sites, teleconferences, regional and international seminars.

Within the IAOIC some sections are laid down in different fields of Oriental Studies such as Turkic Studies, Islamic Studies, Middle Eastern Studies, Chinese Studies, South Asian Studies, Buddhist Studies, Central Asian Studies, etc., which will have their own web-pages on the EAOS.

One of the first steps taken by the Association has been on the electronic catalogue 'Two Hundred Years of Russian Oriental Studies' containing information on scientific organizations and groups, their history, work priorities, descriptions of holdings, bibliographies, personalities and so on.

Prospects and problems

One of the most essential tasks now is to support all these activities by a printed and on-line periodical 'Turkic and Asian Internet Journal' which is intended to spread information and knowledge among scientific teams and individuals of the EAOS and its colleagues. It is also necessary to link the EAOS with as many Russian and international servers and sites with information on Oriental Studies as possible.

The EAOS 'Resources' division is specially destined to be filled with electronic editions of monographs prepared by the scientific staff of the IOS/RAS. The number of publications exceeds two hundred. Placing each electronic edition on the EAOS implies creating special sites. This listing of the prospects for developing integration, co-operation, and dissemination processes is partly provisional. We have the material, the scientific resources, specialists and - to some extent - the know-how, but the present state of our activities cannot be given a high assessment rating because of deficit financing. The budget does not support Internet activities; they are too expensive. We have to rely on the Russian Foundation for Basic Research but this is entirely Russian-oriented. It is difficult for us to develop international projects even with our CIS partners.
Regionalism and Global Affairs in the Post-Cold War Era

by Donald Hellmann

A Conference on "Regionalism and Global Affairs in the Post-Cold War Era: The European Union, APEC, and New Institutional Political Economy" was held in Brussels on March 26 and 27 under the joint sponsorship of the IAS, the University of Washington APEC Study Center, and the National Bureau for Asian Research in Seattle, Washington. The conference took up the key questions of the transformation of the region under which serious issues of economic management and of political change, differing from the European Union's capital model in the Western world.

The participants involved were an array of senior scholars from East Asia, Europe, and the United States. In addition, a number of ambassadors from the APEC region and representatives from several major European companies attended and were active in the lively discussion of this timely topic. The opening session involved a heated debate concerning the current global political economy. Was it really an independent but nonconvergent world in which the Asian region stood apart? Or was the current crisis essentially a problem that would be solved by bringing Asia into line with the market-driven Western economic models? This set the tone for the next two days, during which a wide range of views on this subject was articulated. There were three major themes: (1) the lack of and need for clearer leadership to manage the global political economy—especially from the United States; (2) the need for new institutional institutions to replace those left over from the Cold War era to address more effectively contemporary political-economic realities—most notably the current economic crisis; and (3) the need to address the challenge of Asian power and the Asian developmental model from a historical and cultural perspective, not as a purely economic and short-term crisis. A publication and a follow-up conference in Asia will be the result of this conference, which succeeded in broadening the boundaries of debate over a still unfolding upheaval that will cast a shadow over the international relations of East Asia for the first years of the new millennium.

Professor Donald Hellmann is the director of the APEC Study Center in Seattle, Washington.

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EU Project at Chulalongkorn University, Bangkok, Thailand

European Studies Program

T he European Studies Program (ESP) is a project of the European Union with the aim to promote academic teaching about the various aspects of European integration process, its legal and historical foundations, its institutions, its policy orientations, and external relations, in Thailand. To achieve this, the ESP intends to develop a well-trained core faculty and a curriculum in European Studies at Chulalongkorn University, Bangkok, covering fields as community law, economics, history and political science. Furthermore, the Project will attempt to stimulate research in Thailand and Southeast Asia on matters concerning the European Union and EU-ASEAN relations and to encourage co-operation between researchers in the four disciplines. The plan is to institutionalize the Program as a permanent Centre for European Studies in Southeast Asia.

In a general sense, the Program intends to foster a better understanding of the EU among the academic community, public opinion, political and business decision makers, as well as to contribute to the development of mutual advantageous economic cooperation between Thailand and the EU.

Established in November 1992, the European Studies Program can look back on more than five years of experience with Asian European academic co-operation and intends to build on this experience in the future.

The Project Activities include:

- European Chair: two-week visiting professorships for European specialists at Thai universities. Specialists from all 15 European member states have already been recruited;
- Faculty Fellowship: intensive research periods of two to four months in Thailand;
- Research Grants: joint or individually conducted projects to stimulate research on EU and ASEAN-related topics for Thai and European researchers;
- Conference Participation Grants: invitations to Thai academics to participate in European conferences focusing on EU issues;
- Annual international conferences in Thailand;
- Seminars and lectures in Thailand on EU topics, primarily addressing the Thai academic community, but also a larger public and the private sector.

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PH.D-Grants: long-term stays at European universities by Thai post-graduate students;
- Junior PH.D-Grants: short-term stays at European universities by Thai students;
- Research Grants: jointly or individually conducted projects to stimulate research on EU and ASEAN-related topics for Thai and European researchers;
- Conference Participation Grants: invitations to Thai academics to participate in European conferences focusing on EU issues;
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**GENERAL NEWS**

**Hmong and Miao Studies**

The First International Workshop on the Hmong/Miao in Asia was successfully held in Atla-on-Provence, from 11 to 13, September 1998, supported by the Asia Committee of the European Science Foundation. Convened by Dr Jean Michaud (University of Hull) and Dr Christian Culas (CNRS), the workshop brought together for the first time a group of international scholars who are specialists on the Hmong and the Miao minorities of Mainland Southeast Asia.

By JEAN MICHAUD

The Hmong in Southeast Asia and their relatives in China, the Miao, form a group of people numbering nearly ten million people. Despite the long period of intensive observation of the group in the field, Hmong/Miao research has never been consolidated, and even more so, it is still being performed by a handful of mostly non-Asian researchers in dispersed international situations. The study of specific topics by scholars who have been engaged in the West has resulted in gatherings and two collective publications, whereas the study of the Hmong/Miao in Asia, where more than ninety per cent of them live, has led chiefly to individual publications on a wide variety of topics. The main purposes of the Workshop were therefore: 1) to take stock of the scholarly research on the group in every relevant discipline in the Social Sciences and the Humanities (anthropology, sociology, linguistics, history, and human geography) to highlight the strengths and weaknesses in our knowledge of Hmong/Miao culture(s), favouring cross-disciplinary exchanges; and 3) to create the conditions and set an agenda for long-term academic collaboration.

The need to launch such a scholarly co-operation is urgent. The re-opening of formerly closed communist states in Asia is forcing a renewal of the negotiations in the relationship between the national minorities and the central powers, and it also changes the research conditions dramatically. Foreign scholars are gaining access to isolated communities in Guizhou, Yunnan, northern Vietnam, and Laos. Local archives are being opened up for national and international consultation. A growing number of young researchers from both inside and outside Asia have found an interest in the Hmong/Miao. The international conference entitled "Identity, Identities and Identity in China and Asia" was held in Beijing, 17-18 April 1998. It was organized by the Institute of Asian-Pacific Studies, Chinese Academy of Social Sciences of the People's Republic of China, in collaboration with the International Institute for Asian Studies (Lund) and the Institute of Social Studies (The Hague of the Netherlands).

By LEILA FERNANDEZ-STEMBRIDGE

Surrounded by blossoming trees stirred by a breeze, the historical building was the perfect setting for the discussions on one of today's hottest topics in the Social Sciences: the origins and implications of labour mobility and migration in China and Asia. The Conference was divided into four sessions, which were all linked: the industrialization and urbanization of China and Asia; the economic, social and political implications; and finally the problems and effects of labour migration. If we want to understand how migration flows evolve in the Asian context, it is fundamental to consider the case of China as an essential case of study reflecting the tendencies in labour migration, the role played by migrant workers, and the response offered by governmental authorities. Needless to say, it is also necessary to understand migration in the rest of Asia in order to create a more coherent framework for the Chinese case. After all, the globaliztion of a more developed system of transportation and communication has eased and increased the frequency of human movements. This implies therefore a necessary comparison at the Asian regional level. Now, the question is whether the progressive marketization of all Asian countries has had a positive impact. In China, it has rather been impeded by governmental intervention, and has therefore created obstacles to a real economic and social integration of migrants in their respective places of destination. Thus, the process of job-hunting may be motivated by economic interests, but may also be necessarily dependent on the government political interests, as governments tend to explicitly advocate further freedom of mobility, but in fact provoke barriers that impede migrant workers to achieve their objective.

During the conference the linkage between Chinese characteristics and Asian features often surfaced as a key for further debate. In addition, comparative studies between India and China or between Vietnam and China proved both the parallelsisms and differences in the rapid process of urbanization and modernization of the three countries. This implied an important academic exchange with the key to be considered for future projects of discussion.

Different Perspectives, Similar Problems

Despite the hot debates raised on the economic, social, and political challenges caused by the rapid economic modernization, the case of the particular and Asia in general, only few of the participants challenged the classical and theoretical concepts of migration originating from the Toch Ravel Model. Instead, the majority raised questions about the crude reality migrant workers are generally forced to face.

On the other hand, the globalization effects of migration were seriously considered in the context of today's growing Asian economies, and the phenomenon of expanding markets became a target within the causal relationship between capital and labour. In that sense, it was concluded that both factors of production, capital and labour, are doubly correlated, which makes more dubious what can be expected or wished to be a high level of labour mobility.

Some Shortcomings and Some Suggestions

As usually happens in seminars or conferences dealing with a wide expertise and missions, a key feature in Hmong culture, providing fertile ground for research. Mythology and funeral rituals are now better understood, in particular to Western missionary activity — but many seasonal practices are still unknown. Religious variation is huge: Hmong/Miao sub-groups in different countries should be paid specific attention.

On the topic of Transnationality, Social Change and Adaptation, it became clear that the relationship between the States and the Hmong/Miao minorities is a sensitive issue. For instance, Hmong/Miao communities have had to adapt to national frames. The Hmong/Miao societies in different countries have followed various directions. Connecting and articulating Western and Asian expertise, including scholars of Hmong/Miao origin, can contribute to identifying patterns of cultural resilience, of social and spatial organization, and structures of adaptation, in particular regarding health issues. This work is a requisite before getting any further in the understanding of Hmong patterns of adaptation in Asia and the West.

The Future of Hmong and Miao Studies

In the plenary session, the overthrowing feeling was that the meeting had been a success and should be repeated. The issue of whether it would be appropriate and financially viable to set up a permanent association remains a difficult task for the future of the Hmong and the Miao was also raised. Participants agreed, as a first step in the right direction, to start with the organization of a second meeting in two years time, and Chang Mai (Thailand) has been mentioned as its probable venue. Consequently, C. Germain from Sweden has set up an electronic mailbox (Hmong-L@lists.gu.se) where participants and others can continue to exchange ideas on topics related to Hmong and Miao studies and the future creation of a network. A registral is requested by Dr Germain himself at c.germain@lists.gu.se.

A book will be prepared for publication gathering together most of the papers presented at the Workshop. C. Culas, G.Y. Lee, J. Michaud, and N. Tapp were appointed on the editorial committee.
Edward W. Said: Scholar and Activist

You cannot put a label on Edward W. Said. This University Professor of English and Comparative Literature at Columbia University, US, is also a historian of ideas whose dazzlingly gifted musician, at present Said is working on a new interpretivist as well. A Palestinian by birth, he has been deeply Islam by others. But how does Said see himself? 'As a teacher,' he says. Excerpts of an interview.

Edward W. Said

Q: You may have always been a teacher, but you are also a prolific writer and an activist. How do you reconcile all these identities? In which role do you feel most comfortable?

A: I think the role of a teacher. I've been teaching now for almost forty years. And I've always learnt during the actual class. There's something that eludes me when I read and think without the presence of students. I've always thought of my classes not as a routine to go through but rather an experience of investigation and discovery. And I depend very heavily on reactions from my students. In the early days when I started teaching, I used to overprepare—plan every minute of a class. Later, because I had such overpreparation, it found its way into my columns a month for an Arabic newspaper. For the first time now I've regular Arab readership, which has been very important for me. My work is so often translated into many different languages and I go to countries and places where the terms of debate and understanding of what I've written are so different that I constantly surprised. But I've never had the feeling of speaking into the void. I think the audiences I get in universities and academic associations, professional groups and activists are very stimulating and I love the debate.

Q: What do you write, for whom do you write, for yourself, for other intellectuals, for policy makers, for activists, for whom?

A: I write most of the time for an occasion rather than for a person. I certainly don't address policy makers. My readers tend to be people on the left, who are outside the consensus and looking for alternatives to the prevailing world view. For Arab readers, I try to reach out as widely as possible, for there I feel that I'm crying to change opinion. But, I also write for myself. For instance, the menace I'm writing now is really a search for a lost time and those on music satisfy my own long-standing interest in these issues.

Q: Some people argue that because of your influence, Indian literary writing has been too detailed. Too much attention is being paid to literary and aesthetic representations of colonial rule than, say, to social, political, or economic domination. How would you respond to that?

A: I hope not. I'm nothing if not historically based. I've always said that the study of literature is basically a historical discipline, no use in separating one from the other. There's a constant tension between the world of aesthetic and the world of historical action, which I am interested in explaining. I've always had an aversion to theoretical web-spinning, but one can't neglect the theoretical and the aesthetic — as important components of human experience. My views are more inclusive than exclusive. I don't think of the study of literature or of history as separate or competing; they support each other. The whole process of writing, whether of literature or history, involves sifting through evidence and in the end arriving at interpretations. I would find it very surprising and even perverse, if I was understood as detailing the study of history.

Q: You've always been focused on the problems of the Arab world, especially Palestine. But as an exile in America do you ever feel that you are cut off from a void? How interested are, say, your students in the issues that engage you most?

A: In the beginning I certainly felt that I was only addressing my students. Later, as I began to write politically, I became conscious of a larger audience, my students. I have never used my classes to talk about my political activism. The classroom is a sanctuar of a certain
degree. But the more I wrote the more I discovered that by writing one could get an audience, especially on the question of Palestine. Since there was a dearth of voices, I was able to create, in a certain sense, a kind of constituency for what I was saying and it became quite large. The latest phase is that, since the early nineties I've been writing two columns a month for an Arabic newspaper. For the first time now I've regular Arab readership, which has been very important for me. My work is so often translated into many different languages and I go to countries and places where the terms of debate and understanding of what I've written are so different that I constantly surprised. But I've never had the feeling of speaking into the void. I think the audiences I get in universities and academic associations, professional groups and activists are very stimulating and I love the debate.

Q: Your work on Orientalism has profoundly affected the writing of Indian history, but has your work affected the historians of the Arab world?

A: In the Arab world, sadly, my work has really not been as deeply understood as I think it has been elsewhere. There are in a sense a kind of Arab nationalism against the evils of the West. I think, is a caricature. The theoretical side is missing there. In the Arab world there is not much interest in material that isn't directly about them. A new historical consciousness, however, is slowly emerging and more of them are affected by the kind of criticism I've done. I'm writing now in the first of its kind in the Arab world — devoted to my work. It called 'Towards a critical culture'. But that's a tiny step. Arab intellectuals are not spinning, but one can't neglect the theoretical and the aesthetic as important components of human experience. My views are more inclusive than exclusive. I don't think of the study of literature or of history as separate or competing; they support each other. The whole process of writing, whether of literary or of history, involves sifting through evidence and in the end arriving at interpretations. I would find it very surprising and even perverse, if I was understood as detailing the study of history.

A: You've never been educated in orthodox and elite institutions. How did you develop into an anti-establishment intellectual from such a background?

A: You see, my background was always conflicted. Before I left for the US, I had a colonial education and I felt out of place. There was some-
Asia Urbanisation is Becoming Effective

The Asia Urbanisation Programme is now in its operational phase after the setting up of the Asia Urbanisation Secretariat in March 1998.

By GIE SIAUW

Initiated by the European Commission, the Asia Urbanisation Programme is a new framework for decentralized cooperation between Europe and Asia. It will enhance and strengthen links based on urban development cooperation between local governments in South and Southeast Asia and Europe. The Programme is designed to move urban development planning closer to the beneficiaries focusing on citizen participation and capacity building. It will encourage the delivery of technical and financial support to pilot projects.

The total budget allocated for the project is twenty-six million ECUs for a three-year period, while the development projects should normally last two years at a maximum. A Call for Proposals will be launched and each selected project will be co-financed by the European Commission up to 50,000 ECU. The remainder at least thirty-five per cent of the total cost in cash or in kind will be supported by the partners.

Besides enhancing co-operation between Europe and Asia, the objective of the Asia Urbanisation Programme is to improve the quality of life of citizens in their cities in assisting local governments to strengthen their efforts towards sound urban management. The Programme will consider activities aimed at reinforcing networks of local governments and close partnerships in the following areas: urban management, including institutional development and urban design policies; socio-economic development, including participation of women in the cities and urban poverty alleviation; urban environment, conservation and rehabilitation, management of water and waste; and urban social infrastructure including methodologies and feasibility studies. Priority will be given to project design and pilot projects where the substance and the proposed form of partnership implementation have demonstrative values.

Projects aiming at improving the quality of life of dwellers through adequate provision of urban services; sound proposals for carrying out the activities and the dissemination of results in terms of eligibility, European and Asian local governments with a legal status in their respective countries are the appropriate bodies to prepare project proposals, make financial requests and implement the related activities. Each project will be based on a partnership involving at least two local governments from two different European Union member states and at least one of the following eligible Asian countries: Bangladesh, Brunei, Darussalam, Bhutan, Cambodia, India, Indonesia, Lao People's Democratic Republic, Malaysia, Maldives, Nepal, Pakistan, Philippines, Singapore, Sri Lanka, Thailand and Vietnam. For more information please contact Asia Urbanisation Secretariat, Avenue Marie Jass 44A, 1200 Brussels, Belgium. tel: +32-2-722 87 94, fax: +32-2-722 87 07, e-mail: secretariat@asia-urbs.com, www.asia-urbs.com

Fourth conference of the European Society for Oceanists

Asia in the Pacific

Leiden, The Netherlands

25-27 June 1999

The purpose of the biennial conference of the European Society for Oceanists (EaSO) is to exchange research results and to create closer links amongst European Oceanists, and among European scholars and their colleagues from other parts of the world. As a rule, its main theme is designed to accommodate the diversity of the problems faced by the scholars and disciplines concerned.

The first conference of the EaSO was held in Nijmegen in 1992, the second in Basel (1994), and the third in Copenhagen (1996). The fourth one, in 1999, will be held in Leiden, jointly organized by the Centre for Pacific Studies (CPS) in Nijmegen, and the Irizan Java Studies Project (ISJP) in Leiden. The conference will start on Friday evening, 25 June 1999, and end on Sunday evening, 27 June 1999.

The main theme of the 1999 ESfO conference will be "Asia in the Pacific". This theme has been selected in the light of the cultural, linguistic, political, and economic influences of Asia in the Pacific and of the Pacific in Asia - in the past and at present and will be addressed in particular in de keynotes and in some workshops. Although the organizers would like to see many papers discussing aspects of this main theme, it should be emphasized that the participants of the conference are also free to choose a subject outside the scope of this general theme for their papers. This non-exclusive and broad perspective conforms to the many disciplines united in the ESfO (anthropology, history, linguistics, museology, etc.) and is evident in the thirteen working sessions proposed for the 1999 conference:
1. Movements and Migrations of Ritual Practices;
2. Tourism and Cultural Identities;
3. Impact of Foreign Occupation and Migration on Local Cultures and/or Individual Life Histories;
4. Conversion and Missions;
5. The Trader's Dilemma in Asia and the Pacific;
6. Consumption and Identity;
7. Myths and Rituals;
8. Local and Global Identities Confronted with Universalism;
9. Feelings and Forces of Displacement;
10. Languages and Other Semantic Systems;
11. Resource Exploitation;
12. Knowledge and Knowing;

Call for Papers

Papers on any of these thirteen proposed sub-themes are invited. If you intend to present a paper, please indicate your first choice and a second choice for a working session. Organizational considerations may oblige us to regroup papers in different sessions. A short abstract of your paper (no longer than 150 words including the title) is requested by 1 March 1999.

We will charge a conference fee of Dfl. 350 for members with full-time jobs and Dfl. 50 for unemployed members and members with part-time jobs. Both fees include coffee/tea, and a programme book with abstracts, but do not include dinner(s).

Visiting Arts:

Asia-Europe Newsletter

In September 1998, this new, informal quarterly was launched with a view to encouraging and facilitating creative collaboration between Asia and Europe and keeping artists and art practitioners from both regions fully apprised of the latest developments in Asia-Europe cultural exchange. With the emphasis firmly on practicality and ease of distribution, the Newsletter will be distributed by fax and e-mail to key individuals and organizations, backed up by a printed version for distribution to those without fax or e-mail facilities.

Regular features in the Newsletter will include information on Asian arts networks, databases, web-sites; information regarding festivals, seminars, conferences and other major events at which Asian arts and culture are showcased; news about cross-cultural collaborations including proposed Asia-European arts projects seeking partners; case-studies of artist-led exchange programmes where the emphasis is on process rather than product; examples of good practice in the contextualization of traditional Asian art forms; special features on contemporary Asian art; news about Asian diaspora communities in Europe and their cultural activities; and information about key sources of funding.

We welcome all contributions. If you have information regarding planned or forthcoming exchange programmes with the Asia-Pacific region for inclusion in the newsletter, please forward this to:

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fax: +44-71-3893016
e-mail: TimDoling@compuserve.com

BOOKS RECEIVED

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Paul Lim and Roger Mayer-King
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Susan Legêne
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Asian Food Culture in the Twentieth Century

The Medieval History Journal

The Medieval History Journal makes its appearance at a time when the historical periodization of a given society's past is being re-defined the world over. Timeframes that have been frozen for many decades have been questioned in recent years and the boundaries of the 'medieval' have been expanded. Medievalists no longer see the sacred form the mundane, the classical designed as a forum for these trends from the vernacular, while literature critiques, and debates. It expresses and for accommodating questions, spatial and temporal flexibility in main. Overall, the journal seeks to transcend the narrow boundaries of ciology, and human geography.

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Central Asia: Language Policies & Movements in Present-Day Central Asia

In 1989-1990, when the Soviet Union still existed, the titular languages of Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan, Turkmenistan, and Turkmenistan were proclaimed the official languages of their respective republics. This was no surprise to anyone. It was part of a general trend among the Soviet republics. Similar developments could be witnessed in other parts of the union. Furthermore, it was generally believed, or expected, that this was but a natural course of events, and a part of the endeavours made by groups of people, possibly the majority, to gain autonomy, or even independence.

By Birgit N. Schlyter

This expectation was reinforced - not least among linguists in the West - by the final collapse of the Soviet Union and the dissociation of the Soviet Union. The symbolic impact of language is generally recognized; it easily moulded into a feature of identity or an index of cultural belonging of one sort or the other. In Western thinking it has been provided with a significant political dimension being included in definitions of ethnicity and 'nation', the latter term being placed in direct correspondence to the notion of 'state'.

In 1991, as the Soviet Union was split up and new states emerged in the aftermath, the idea of 'one state - one nation', strengthened. Everybody started talking about nation-building, one important ingredient of which was language. For seven decades the inhabitants of the newly independent Central Asian states had experienced nation-building as members of the Soviet state. Having never experienced it as a sovereign people they left them with the responsibility of singling out the features of nationality for themselves, which was to put it mildly, a pretty tall order.

Another conceptual problem that the Central Asians are now facing is that of language policy. Their legacy here is quite naturally, Soviet language policy, which during the Soviet era was highly centralized, designed and controlled as it was by Moscow, and which was characterized first and foremost by the dominance and influence of the Russian language. Consequently, present-day Central Asian language policies, if there are any, are centralized rather than decentralized, though this time at the local level instead of at a broad union level - and languages to which present-day language policies in former Soviet Union are to be applied are, to varying degrees, former standardized Soviet languages and as much or less russified languages.

Definitions of language policy vary, but in my research on the language situation in Uzbekistan, I stick to a rather narrow definition: 'that which an authority, for example, the government of a country, both allows and stipulates as far as language practice is concerned'. Language reform - another notion - is promoted both by laws and regulations, i.e. language policy, and language planning and language plan implementation.

Language reform awareness

The notions of language policy and language reform are often treated as if their principle concern is language planning. In fact, they are not. They concentrate on language practice, or more precisely, on the language users, and part of the implementation work consists of arguing for better public legislation as convincingly as possible for the proper justification and advantages of the language reform envisaged. A possible model in this context would be to depict language reform and language community as two separate entities interrelated by features of the latter, such as socio-demographic structure, language habits, changes in language habits, language attitudes etc. - and also something that I call language reform awareness, a notion referring to the fact that people must be informed and kept aware of the language reform process and somehow be convinced of its rightness in order to make the language reform catch on and take effect.

The degree of the public's language reform awareness and engagement is dependent on the general socio-political importance of linguistic matters. The language issue in Uzbekistan is not as politically 'hot' today as it was earlier. Uzbek has been established as the state language and is safe in this respect. At the same time there are some signs of fatigue caused by practical intricacies and the slowness to enforce language reform. Despite such setbacks one has to say that an impressive amount of substantial language reform work has already been done in Uzbekistan. The Uzbek are conducting a fairly broad-scale language policy which includes scrutinizing both alphabet and vocabulary. I would venture to make the statement that at present Uzbekistan is the only Central Asian state with a language policy in the sense of a strategy for a fundamental change of language practice in the country. In other states and nations it would perhaps be better to talk about inclinations in linguistic matters rather than fully fledged language policies.

The two alphabets that have been proposed so far for Uzbek - one in 1919 and the other in 1935 - have been heavily criticised. From a linguistic point of view one can hardly be regarded as improvements on the Cyrillic alphabet, they are more or less just schemes for Cyrillic-Latin transliteration. The preparations for the change-over to Latin script have slowed down in Uzbekistan. Nevertheless, a detailed plan has been worked out for the implementation of the Latin alphabet for Uzbek, at least in Uzbek schools and offices of learning.

One special complication in the case of Uzbekistan is the presence of Uzbek state borders of the Autonomous Republic of Karakalpakstan within Uzbekistan with its own autonomous language policy, enshrined in fairly strong terms in the Uzbek state language laws. So far, there have been no definite signs of any independent Karakalpak language policy.

Another drawback in the case of Karakalpak is, the uncertainty about the plans to adopt a Latin alphabet for Karak. Karakalpak is much closer to Kazakh than to Uzbek, and if this language is to adjust its script to that of any other language, that should be Kazakh. To my knowledge, no alphabet law has yet been passed by the Karakal Parliament.

Turkic alphabet

Especially in Karakalpak, but to some extent also in Kirghizistan, the proportions of Russians are much higher than in the other three states, which has inevitably had an impact on language attitudes and the handling of language issues, not least the Russian language issue. In the latest Kazakh constitution from 1996, Russian was deleted from its status as 'language of interethnic communication' to the status of 'official language', while Kazakh remained the sole 'state language'. In

Kirghizistan, by 2000 amendment to the constitution in 1996, Russian was deleted from the second official language of the republic. This was in direct contrast to pronouncements in the Kirghiz 1989 state language law, according to which Russian should be placed out as a language of official government work by 1999. The first Central Asian republic to make its national language the state language of the republic was Tajikistan. Tajikistan has a large Uzbek population, and concessions were made in the Tajik language law of 1990 to the practice and teaching of Uzbek, in the same manner as concessions were made to the one of the 'international' Russian language as well as Russian-Tajik bilingualism in the republic. Provisions were also to be made for the use of minority languages in Gorno Badakhshan. The Tajik language law came into effect on 1 January, 1990.

Successful language laws in the other Central Asian republics were provided with timetables giving different deadlines for different articles of the law. Generally speaking, transition periods of around ten years for the complete implementation of all articles of the language law was envisaged. This period is now coming to an end, and a great deal still has to be done.

I have not heard of any official declaration about a clear-cut Turkic alphabet revision, although Arabic script has made a stronger comeback in this republic than in the others. However, the Latin script has its proponents even among the Tajiks. Some held the opinion that there should be co-operation and co-existence in the alphabet issue between Uzbekistan and Tajikistan, since the Uzbek and Tajik languages and literatures are so closely interwoven. This could also give play to the idea of the same type of script - not a very easy task. The last republic to proclaim its state language was Turkmenistan. According to Charles Garlow Turkmenistan was the only Central Asian republic to put its national language on a par with Russian as an international language.

With these developments of new Central Asian Turkic alphabets, the attempts to create a basic, or general, Turkic-Latin alphabet seem to have been seriously hampered. At the beginning of the 1990s, Turkey played an active role on this issue. The basic Turkic alphabet adopted at a conference at the Marmara University in Istanbul in November 1991 has appeared to be of no more than a small group of Turkish linguists, and this is attached to the Forum for Central Asian Studies, at present, besides my own research on the linguistic structure of Uzbekistan and language renewal in this country, we have a project on Uighur and other minority languages in Sinkiang. In another project on 'Cultural Syncretism in Central Asia', the phenomenon of 'mixed languages' will be studied. The current new linguistic and cultural awareness and transformation in large parts of the Central Asian region will be of immediate future interest to researchers and this large-scale transformation might well add dynamism to linguistic issues and have an influence on attitudes towards language and culture even in state bureaucracy.

Birgit N. Schlyter is attached to the Forum for Central Asian Studies, Stockholm University. This can be reached at e-mail: FCS@ISvator.ac.uk
Tibet in the West and the West in Tibet

I am distressed to note that Amalendu Misra, the author of the review article "Tibet in the West and the West in Tibet," should demonstrate such surprising ignorance of the history and culture of Tibet as not to write: "Though ruled by Dalai Lamas from the seventh century onwards, the actual political status of Tibet has always been subject to the political process beyond its frontiers. From the seventh to the mid-nineteenth century Tibet was subject to a line of rulers generally known as the Yarlung Kings from their main bastions in the Yarlung Valley. The independence of Tibet in that early period was unquestioned and those kings were frequently at war with China."

For the 'Dalai Lama', this title was bestowed upon the third Grand Lama Lobsang Gyatso by the Mongol chieftain Gushi Khan, resulting in the final defeat of the King of Tsang in 1646. The first 'Dalai Lama' to exercise power in the Tibet was the famous fifth, and thus it can be fairly said that the Dalai Lamas have ruled Tibet from the mid-seventeenth century onwards, first under nominal Mongol suzerainty and subsequently under nominal Chinese suzerainty from 1711 onwards, when the Manchu Emperor Kang Hsi drove Dzungar Mongol forces from Tibet. Chinese suzerainty over Tibet thus dates from the early eighteenth century onwards.

Amalendu Misra
The primary factors for the establishment of the Centre of Central Asian Studies in the University of Kashmir, Srinagar, was the increased interest and scholarly importance of the study of the state of Jammu and Kashmir with Central Asia, boosted by the linkage of the kingdom throughout the medieval times with the Silk Route network.

The idea of the establishment of an advanced research institute with multi-disciplinary and multidimensional approach was conceived as early as the 1970s by Sheikh Mohammad Abdul-lah, then prime minister of Jammu and Kashmir State. The idea did not materialize until he again resumed the reins of the power in 1975. In the year 1976-77, a High Power Committee under a leading educationist and retired civil servant, Badar-ud-Din Turybi, was appointed to ensure that reforms were introduced in the field of higher education, especially in the university system. The idea of the institute came up again and in consultation with Professor S. Mirza-Hassan (minister of education, government of India) and Professor Faisal Ahmad (vice-chancellor of Kashmir University), the proposal for formal establishment of inter-disciplinary Research Centre was mooted in the apex body of University of Kashmir in 1978. The Centre of Central Asian Studies was founded as a consequence and Prof. S. Majeed Ahmad was appointed its founding director. Later a specialized Museum of Central Asia was also added.

The State Government transferred a huge collection of antiquities and artefacts containing Central Asian characteristics from the newly established Central Museum to the Centre for Central Asian Studies. A new building for the Central Museum was constructed in 1982. The Centre of Central Asian Studies was founded as a consequence of this Central Museum collection and antiques from the ancient site of Burzahom. In the year 1984, Centre of Central Asian Studies was accorded the status of a ‘Research Institute’.

In his letter to the Viceroy of India, Lord Curzon, wrote 22 August 1901: ‘The Tibetans are but the smallest of pawns on the political chessboard, but castles, knights and bishops may all be involved in trying to take that pawn.’

Tibet. The image of Tibet as a pawn in the game of the Great Powers has been played fast and loose with the Central Asian territory between China and Russia. The ‘Great Game’. The socialist annexation after the breakup of the USSR and the liquidation of the socialist model of governance broke its Super Power Myth. The breakup and Central Asia is again in focus. This is not politics of economic considerations. The social revolution which is shaping the East has a part to play. The Asian giants are thrusting up their heads to determine their genuine place in the nations of the world, a phenomenon which is drawing the attention of scholars, academics, area analysts, and economists. The whirlpool is bursting out of the confines of the Afghan situation, the prolonged transitional pangs in Tajikistan, and the Iranian dilemma on the fringes are other pieces of the jigsaw puzzle. Several questions with far-reaching consequences are emerging. Will Central Asian countries adhere to the greater traditions of Islam, or will they be led by the Sufi Schools of Thought? Will China or Central Asia be forced to realign with Russia? Have the peoples of Central Asia the determination to safeguard and maintain their independence? Being virtually land-locked, can they forge independent economic policies? What will be their role in the unipolar world? Will their historical traditions allow elements of the reactionary and fantastic model of Islam? Will the Himalayan Law of Sea again emerge as a beacon of light in such pitch darkness? The list of such questions is long, hence the study of the area with a multidisciplinary approach is essential.

For further information, please contact
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NISAS: Studying South Asia

One question frequently put to associates of the Netherlands Institute of South Asian Studies (NISAS) is: "South Asia, is that Iran, India, Burma, Thailand, Vietnam?" This question comes from many quarters. Journalists, managers of internationally operating companies, even fellow academics are thoroughly puzzled by the specific territorial content of that elusive term 'South Asia'.

The NISAS was founded as an independent research institute in 1992 to carry out its own research programmes and publish its results. It was created by a group of enthusiastic visitors to India and, at one time, Afghanistan. They were well aware of, if not actually disturbed by, the fact that thorough academic research on contemporary developments in South (West) Asia was indeed a rarity in the Netherlands. Although all simultaneously developments in the region, in particular those concerning Afghanistan since the late seventies, have attracted a huge press coverage, relatively little academic research has taken place. There was a lack of both specialists and funds.

Another important task of the institute is to carry out studies on contemporary political, economic, religious, and military developments in the region. The NISAS tries to be a neutral, independent centre that provides the main area studied by associates of the NISAS.

Maharashtrian Culture & Society

'House and Home in Maharashtra', edited by Irina Glushkova and Anne Feldhaus (New Delhi: Oxford University Press, 1998) is the first of two volumes featuring the proceedings of the 19th International Conference on 'Maharashtra: Culture and Society' held in May, 1995, in a picturesque vicinity of Moscow.

By Eugenia Vanina

As a whole, the book is featured by a variety of themes, but it is not a random selection of papers. The thematic areas are related to the main topic of discussion and grouped in a logically progressive way to present a unified picture of the 'ghar', its spatial dimensions, inside relationships, religious and emotional implications. The authors represent different schools of thought, in a productive way to present a unified picture.

The most important task of the institute is to carry out studies on contemporary political, economic, religious, and military developments in the region. The NISAS aims at connecting academic analysis to practical applications like feasibility studies, country location reports, and briefings.

Recent publications are a book entitled 'Pakistan: An Environment at Risk' (Istituto Orientale, Naples, 1997) and a brochure entitled "Origins of the Sunnite Deen in Kabul" (Sunnite Decnistuzentrum in Kabul) a book on the history of Afghanistan, and a somewhat more analytical brochure on the Kashmir dispute.

We hope we have been able to whet the appetites of the particular activities of a small institute like ours. We consider it most important, however, that similar initiatives may take place.
 Tradition and Innovation: 

The Shifting Boundaries of a Popular South Indian Theatre

This report describes a unique theatrical event produced by the members of the Tamil Nadu Kattaikkuttu Kalai Valarcci Munnerra Sangam and performed in three rural towns of Tamil Nadu in March 1998. It appeared originally as an article in a slightly different version as a newspaper article in The Hindu of 31 May 1998. 

By MINA SWAMINATHAN

The Tamil Nadu Kattaikkuttu Kalai Valarcci Munnerra Sangam is a grass-roots association, which promotes the interests of professional Kattaikkuttu actors and musicians in Tamil Nadu in South India. It was established in Kanchipuram in 1990 by a group of seventeen performers. At present it has over two hundred members. Its main activities include (1) training in the Kattaikkuttu theatre of working children and young people in the rural parts of northern Tamil Nadu, (2) the organization of an annual Kattaikkutu Festival, and (3) the production of innovative plays on themes which are relevant to the local society. Kattaikkuttu (also known as Kuttu and Terukkuttu) is a theatre traditionally performed by professional male actors and musicians in the northern parts of Tamil Nadu. It is characterized by an epic story repertoire, featuring especially the Mahabharata, and a heroic style of acting.

The special performance of the Mahabharata by a group of Kattaikkuttu performers on the occasion of the Eighth Annual Kattaikkuttu Festival was memorable for the number of firsts -- the number of barriers broken and the chance to observe a living tradition in the process of growing by innovation. To begin with, this was the first (and only) time in living memory that an effort was made to stage the entire Mahabharata in a single night. For P. Rajagopal, writer and director of the play, this was a special Golden Jubilee offering, a tribute from Kuttu artists to India's fiftieth year of Independence. This nine-hour show -- no Peter Brook copy -- has to be seen in the context of the Kattaikkuttu tradition. Theatrical companies performing in this tradition normally take ten or more nights to perform the Mahabharata, and even then only certain major events are presented in each. Scenes are summarized, and others left out. Even ten nights of eight-hour performances, it is felt, is not enough to do justice to this epic. What is unique here was the attempt to compress the entire repertoire of Kuttu, with all its richness and subtlety, into a condensed form -- an effort to produce the grandeur of the epic sweep without sacrificing the characteristics of the form.

Another first: it was the first time in the world of professional Kuttu companies that such a large group of artists played together -- fifty performers (not including the musicians and supporting cast) from nearly twenty Kuttu companies, some playing multiple roles, necessitating an extra large acting space and several dressing rooms. Not merely a logistic and organizational feat, which it surely was, even to get together all the artists, each with a rigorous calendar of engagements, but even more so, the co-operation and team work needed to bring about a harmonious and well integrated performance among so many talented but highly individualistic performers.

And most unique of all: it was the first time that both men and women played together on a Kattaikkuttu stage! It is well known that this traditional theatre is an all-male form; the first performance by women artists was put together by Rajagopal himself in 1997, when an all-women cast of twelve performers drawn from another theatrical genre and trained in Kattaikkuttu staged Valiyaoppu or Draupadi's Wedding. That was daring enough, and drew gasps of astonishment not only for the sight of women performing Kuttu, in full kattai vesham (heroic, usually male role characterized by the characteristic ornamentation and demanding physical stamina), but even more for their immensely polished and brilliant performance. (Some said they were even better than the regular male performers!)

Mind-boggling. But this time, just to make it more complex, bewildering, and delightful, both men and women played both men's and women's roles! It was gender bending at its most subversive, hilarious, and pointed. Standing, every echelon on its head, making the audience chortle with glees at times and freeze with emotion at others. The play begins with two Kattirakkaram (clowns-cum-heralds), one female and the other male, and carried along by them - their earthy humour and ribald jokes become all the more saucy when the audience knows, for example, that she's playing a 'he' playing at being a 'she'. The heroine of the play, Draupadi, is finely portrayed by an excellent male player; so also are some other female parts considered important in the Kutta form - Ponnuru, the wife of Karna, Hirdimbi and Mohini. A variety of other smaller female parts were also played, as usual, by skilled male actors. The women were just as good at the impersonation game. Donning the kattai which typically signifies a heroic warrior part, a woman actor (the word 'actress' sounds wrong in this context) gave a splendid rendering of the lustful and loud-voiced Kichaka - the bouncing gait, the stride, the chest-thumping boasts alternat- ing with pathetic wheedling and pleading - a rendering of Kichaka which perhaps few men could have excelled, and yet somehow she managed subtly to subvert his lust and turn him into a pitiful figure. Arjuna, his men and the five wives exchanged by four people at different phases of the story, by a man or woman as required.

But it was in the comedy scenes that gender switching provided its most hilarious moments. In pairs like the gypsy couple (Kuravan and Kuratti) and the hunter couple (Veeran and Veeratti) gender roles were invas- tably reversed - the man playing the wife, the woman the husband. A bewildering array of seven beauties dancing the loonim turned out, on inspection, to consist of three woman and four men, all sinuously graceful; the Kuttu version of the strip tease, in which the performer wears five or seven saris one on top of the other, and skillfully removes them one by one in a dazzling sleight of hand, was enacted by a well-known male actor.

And so it went, from one mind-boggling act to the next, till one did not know who was who. And the culminating moment of that mad, wild whirl- gig of seemingly artless gender fun and frolic, concealing a well-orchestrated series of well-crafted performances, was the realization of what art is all about - art is the outcome of painlessly learnt lesson - of how tradition transcends gender. That art transcends gender, was the realization of what art is all about - art is the outcome of skill, practice, training, devotion, understanding, what you will - but not gender. That art transcends gen- der was the lesson, and the audience loved learning it.

LIVING TRADITION

Innovation and tradition: from that magical night came yet another priceless lesson learnt - of how traditions are and how they grow and change by such small increments and accretions do traditions evolve, responding to the ever-changing needs of the people. And this may be even more true of the folk art forms than of the so-called classical forms.

Those who like to believe that the 'folk arts' are 'pure forms' crystallized at a certain period and frozen in that perfection for ever after, like museum pieces, for our delectation, and who raise alarms from time to time about their impending death, are only deluding themselves. Folk art forms are constantly evolving, because they are, have to, be always in tune with people's tastes and needs. And who knows what they were like two hundred years ago? Living performers can testify that the Kutta of today is not what it was fifty years ago. One can constantly observe the relics and survivors of particular historical periods - the songs of the freedom movement, as well as contemporary film songs; the synthetic sari of the Sixties as well as the T-shirts of the Nineties; the heraldic cries (in English) of the Brit- ish 'kutcheries' as well as those of the ancient Tamil kings; striped pyjama-suits, tinsel crowns, cricket caps, cane under-skirts, and wooden ornaments, happily co-existing, check by jow. Even the so-called 'conservatism' is uncomfortable at the sight of these anachronisms and contradictions - the bearers of the living tradition know that they are the signs of life and growth, of evolution and incorporation. In art as in biology, a static form is a dead form - and by that token, Kutta is alive and well. Long live Kuttu! 

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The marriage of Draupadi and Arjuna - Draupadi performed by a well-known male actor and Arjuna by a woman performer. A humorous scene involving the female and male Kattiyakkarans and an all-wonder.

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The Mahabharata

Production has been recorded on video. Copies are available from: Tamil Nadu Kattaikkuttu Kalai Valarcci Munnerra Sangam, 31 Selva Vinayakar Koil Street, Vedasila Nagar, Sellilendur Post, Kanchipuram - 631 502, India. tel: +91 4132 345724. 325. Mina Swaminathan is one of the advisors to the Tamil Nadu Kattaikkuttu Kalai Valarcci Munnerra Sangam.
On 7 and 8 May 1919, in response to Gandhi's arrest, the industrial city of Sholapur witnessed violent disturbances, which led to a complete breakdown of civil order and culminated in the imposition of martial law. The stoning of the District Magistrate and the police, followed by the gutting of liquor shops, murders of policemen, and the burning of the District Court buildings, symbolized an open insurrection against the Magistrate and the police. The imposition of martial law led to a complete breakdown of civil order and culminated in the promulgation of the Civil Disobedience movement. The results of my research have been suggested, shows the coming to an end of the Civil Disobedience movement in a year.

Metamorphosis

An investigation of this nature into the unusual incidents at Sholapur, which broke with prevalent norms, may help to shed light on why disparate groups came together in an attempt to destroy symbols of state power, without any direction from the Congress or any other established locus of power. A study of Sholapur in these critical years also enhances our knowledge of the workings of the colonial state in moments of exceptional crisis, like that of Sholapur in May 1919. Perhaps, the divergent Congress strategies towards Chautari Chaura and Sholapur will illuminate our understanding of the metamorphosis within the Congress in particular and the nationalist movement in general. My project has also tried to serve another purpose. Sholapur was the largest centre of the cotton textile industry in the Bombay Presidency. Yet apart from a single study which focuses on trade union organization in the city, the working classes of the Deccan city have been ignored by historians interested in labour. A study of Sholapur labour, therefore, contributes to our understanding of the Indian working classes and eases the way for a comparative analysis between different centres before we proceed to make generalizations based on a few major case studies. My thesis has sought to situate workers' politics in Sholapur in the local political context and investigate workers' experiences in the dual processes and the economic changes affecting the Sholapur cotton textile industry between the two world wars. Such an investigation is crucial as so an analysis of the 1919 disturbances and the developments thereafter, in the locality and the nation.

Labour and Nationalism in Sholapur, Western India, 1918-1939

Tabo, A Lamp for the Kingdom

Tabo monastery, situated in the Spiti Valley in northern India, was founded in the year 996, and is the oldest continuously functioning Buddhist structure in the Himalayas. Due to its location on the periphery between the Indian and Tibetan cultural worlds it has functioned as an intermediary between the two cultures for the last millennium, during the tenth and eleventh centuries when the second and final transmission of Buddhist from India to Tibet saw a period of tremendous religious vitality in the region.

By Alex McKay

In more recent times the great Italian Tibetologist, Giuseppe Tucci, laid the foundations for a study of Tabo with a brief visit there, and his pioneering work is given due credit here. Tucci's esteemed pupil, Luciano Fretch, has contributed an introduction so the history of eastern Tibet to this volume, an important essay which will be invaluable for future research. The volume describes the physical and historical setting of the monastery, with a proposed chronology of its first century of existence, includes an interview with the current abbot, examines its artistic and architectural heritage and discusses the emergence of an aesthetic style in the region. There is additional material concerning many related religious and cultural aspects of the region, in particular an analysis of clothing styles, a new translation by Steinkellner and Lucantis of an inscription first recorded by Tucci, with an extensive bibliography.

This is an important contribution to the field by one of the foremost Himalayan art specialists, very reasonably priced, which will appeal to all those with an interest in the history, religion and culture of the Himalayas. The quality of its photographic reproductions also ensures its place on coffee tables as well as library shelves.
Kashmir and the United Nations

No matter the complexion of governments in India and Pakistan, the dispute over Kashmir has remained the most contentious issue between the countries. Emergence of a nationalistic-oriented coalition government in New Delhi in 1998 served to highlight the fragility of mutual confidence. India, introspective, and defiant following condemnation of its nuclear tests, appears in no mood to compromise or even consider a workable solution to the problem of the territory which is regarded by most Indians as an integral part of the republic. Pakistan, with a lack-lustre but a dynamic leader of a high-powered government, and ever suspicious of its larger neighbour, is not inclined to consider Kashmir in the context of Indian nationalism, and has adopted a robust stance bilaterally and internationally.

- By Brian Cloughley

The United Nations Military Observer Group in India and Pakistan (UNMOGIP) has been stationed in Kashmir since January 1994. There have been suggestions that it be disbanded because India and Pakistan, and perhaps confusingly, that Indian-administered Kashmir is part of a State of the Republic but that discussions concerning the region should be bilateral between itself and Pakistan, excluding the UN and thus justifying the Mission's diminution. No such proposal has been made formally, but Indian diplomacy is pitched at claiming that UNMOGIP is moribund.

India's contention is that the UN no longer has a part to play in the Kashmir dispute may be defensible in terms of altered circumstances since passage of UN resolutions relevant to the controversy; but it appears there is no premise on the part of the UN that would satisfy India's interpretation of affairs. There is a potential problem of induction inherent in the Indian stance, in that fundamental questioning of Article 34 of the UN Charter (that the Security Council may investigate any dispute) might give rise to serious complications.

Nevertheless, there are reasons to examine the standing of the UN concerning Kashmir. The dispute has lasted for a half-century without there being a definitive approach to resolution, other than force of arms. It caused two wars, has given rise to an insurgent resulting in over twenty thousand deaths, and exists in a logjam in which the inhabitants denied a voice in decision to matters that might determine their future. The dispute, Alastair Lamb says, began 'as a contest over rights... it might give rise to serious complications.

The dispute, Alastair Lamb says, began 'as a contest over rights... it might give rise to serious complications.

The overriding problem, however, is that years of manipulations has led to a rebellion which has fed upon itself and created an atmosphere in which it will be difficult to build confidence. The majority Muslems of IAK are dependent on the Indian Army for their daily sustenance. They have seized on an alternative whose only virtue is that it is a handful and Pakistan agrees its inadmissibility: independence.

So what might be called a 'standstill' agreement could serve to defuse tension. To draw the extremists of the generation born into itics may be too much to ask of India, but it worked in the Sikh rebellion in Punjab. An Indian officer said to this writer in 1994 that 'to cross the frontier in Kashmir we would go on for as longs and as much as it takes', which is perhaps a cruder approach than desirable and one that might raise doubts as to the legitimacy of the forces deployed in the field of conflict resolution. It appears there is not only a battle for the hearts and minds of the inhabitants of Kashmir but for the attitudes of those who combat them. The way ahead will be difficult. The ice-breaker, however, could be Pakistan. It is time for Pakistan to acknowledge that 'Jammu and Kashmir' is not, whether legally or not, a part of India.

Indian-administered Kashmir will never be surrendered by an Indian government, anymore than 'AK' would be given up by Pakistan. The population of Kashmir is a ripe for more sophisticated processes of conciliation to be initiated by New Delhi. But it is in Pakistan that could provide the necessary encouragement by its policies.

It is not the xenophobic determination of India to refuse mediation, the plain fact is that the two sides of themselves would never agree on which is as having a conflict as it has ever taken place. This would be supervised by UNMOGIP which has been unable to secede for that position to continue. An independent arbitrator is essential if the sides are to reach accord. Unfortunately it is an anachronism and inanegence that the entire peace process could founder, with unacceptable consequences for the region.

The Royal Nepal Academy

By Yogendra P. Yadav

The Royal Nepal Academy (RNA) is Nepal's oldest non-profit-making autonomous institution, charted in 1957 by His Majesty's Government. Since its inception, the Academy has sought to foster Nepalese language, literature, art, culture, and social sciences. It now consists of the following departments: 1. Language and Literature; 2. Culture and Social Sciences; 3. Drama and Music; and 4. Art and Craftsmanship.

The RNA also aims to translate outstanding works into native and foreign languages, organize talks, seminars and conferences individually or in collaboration with other organizations, promote relations between the Academy and international academic institutions and present awards to distinguished scholars in the related fields.

The Nepal Association of Fine Arts (NAPA), a part of the RNA, has been set up to foster fine arts, paintings, sculpture and the graphic arts. It runs an art gallery.

Equipped with a sophisticated offset press, the RNA has so far published about three hundred titles in Nepalese and foreign languages. It regularly brings out a number of journals including Journal of Nepalese Studies in English.

The Academy has a well-furnished indoor theatre for the performance of plays, songs and dances as well as for holding meetings. It has a group of eminent artists who stage their performances all over the country and abroad.

For details, please contact: THE ROYAL NEPAL ACADEMY, Kamalbari, Kathmandu, Nepal tel. 977-1-221124. fax. 977-1-221175.
Nepal, a small Himalayan state, possesses a striking cultural diversity including linguistic plurality, largely because of its mountainous setting. This milieu confers on Nepal a unique position on the linguistic map of the world and makes it one of the most fascinating areas of linguistic research.

By YOGENDRA P. YADAVA

**Language Endangerment in Nepal**

Nepal, a small Himalayan state, possesses a striking cultural diversity including linguistic plurality, largely because of its mountainous setting. This milieu confers on Nepal a unique position on the linguistic map of the world and makes it one of the most fascinating areas of linguistic research.

The linguistic survey has so far been carried to identify Nepalese languages precisely. According to Grimshaw (1996), however, there are about one hundred languages and dialects spoken in Nepal. These languages (except Ku­lacak, Bhotia, and Tibetan) belong to four main language families: Indo-Aryan, Tibeto-Burman, Austro­Asiatic, (munda) and Dravidian.

Of these languages, Nepali, the language of the nation and the only official language, is the majority language spoken by fifty per cent of the total population. Quite a few of the minority languages have already died out. The Tibeto-Burman family, however, appear to be threatened by extinction.

This situation of language endangerment in Nepal can be attributed to a number of circumstances: the lack of sufficient number of speakers, of a written literature and official initiatives, demographic conditions like large-scale urban migration and con­comitant gradual change of linguistic habits among the younger generation, and complex socio-economic conditions like poverty, marriage patterns, negative attitudes of some na­tive and majority language speakers, and so on. Of them, the foremost fac­tor is the continual use of the domi­nant language as the only medium of education, mass media, administra­tion, and employment. These oppor­tunities are open only to the speakers of the national language, it is natural for the speakers of minor languages to shift from their traditional languages to the language of the nation.

This process of language shift has gradually given rise to a situation, referred to as language endangerment. If the existing situation continues, the dying languages are on the way to be replaced by the major languages (especially Nepali), the official lan­guage) and will eventually cease to be the language of their speakers of old generation.

Responses to this crisis have been varied. Some people are indifferent, assuming that ‘death is a natural phe­nomenon’. Other people, mainly speakers of majority languages, feel language shift with a sense of gratifi­cation, in that it will increase the number of people speaking their lan­guages and reduce language diversity. In contrast, there is also a group of na­tive speakers and social researchers who consider language shift and lan­guage death as a great loss to culture and human civiliza­tion.

According to Grimshaw (1996), the government in Nepal can be attributed to the shift from their traditional languages of the national language, it is natural to the language of the nation.

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The objectives of this workshop were to share the findings of a two-year long study by the Centre for Social Studies (CSS) at Surat organized an International Workshop on Understanding Health Care Systems with special focus on Malaria. It was sponsored by the British Government, the Government of India, the British Council (New Delhi) and prepared by Dr Lobo (CSS) attached to the Malaria Control and Research Project being conducted in the Surat District.

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The First Malagasy

The Netherlands has occupied a niche in the history of Madagascar since Frederik de Houtman, at the beginning of the seventeenth century, wrote the first-ever dictionary of the Malagasy language, listing about two thousand words which he compared with their Malay equivalents to demonstrate the connection between the two languages. Subsequent research has served to confirm De Houtman's view that the Malagasy language may be classed as part of the Austronesian language family. The view generally accepted among modern scholars is that the closest relative of Malagasy is the Maanj language of southeast Borneo.

Sakalava outrigger-canoe at the Malagasy west coast

The First Sites

The first sites that can be determined through archaeological analysis date from the fifth century AD, and suggest that the first-known human settlements were close to the coast, strengthening the generally held view that the island was settled by peoples of Indonesian family rather than by a language who settled in Madagascar. How did they arrive, and when?

New Dictionary

Malagasy-French

International Conference in Mauritius

In March 1998, Mauritius reached its thirteenth year as an independent sovereign state. In the context of this anniversary, the Mahatma Gandhi Institute proposes to organize an international conference from Tuesday 8 to Saturday 12 December 1998.

1. The conference will provide an opportunity to examine and reassess: (a) the processes of decolonization and their implications; and (b) the ideals and aspirations embodied in the national movements and those of their leaders, and the ideological choices of the new states, in the light of the current social, economic, and political configurations in those countries.

2. The conference will also provide an opportunity for an examination of national education, national cultures, and post-colonial literatures as challenges to the legacy of colonialism.

3. A special session of the Conference will be on Republic, Citizenship, and Fundamental Rights. The countries and regions under consideration include Britain, Egypt, France, Ghana, India, Indonesia, Kenya, Madagascar, Mozambique, the Netherlands, Senegal, Singapore, USA, and the West Indies. Mauritius will, of course, constitute a major focus of the conference. The Conference organizers welcome contributions that provide fresh insights into and perspectives on the study of the problems that have confronted the new Mauritian nations.

The response to the first call for papers has been very encouraging. Participants from Britain, India, USA, France, Singapore, and Mauritius responded to our invitation.

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December 1998 • IIAS NEWSLETTER NO 17 • 21
The creation of an independent Social Science Institute in Cambodia, a country which has never experienced a social science academic tradition, and where social structures are based upon political alliances or patronage, didn't happen overnight. However, after three years a flourishing agency does exist. The development of the organization mirrors the development of the country. The aim of this short paper is to describe these developments and to introduce both Cambodia and the research institute to the European reader.

By John Vijghen

"Tell me you run out of sugar palm trees you are in our land." It is said with a smile and a warning: "Do not touch our land". Kampuchea (pronounced kampuchai) or the Kingdom of Cambodia is inhabited by smiling people who at various times in their history have turned ruthlessly against invaders and their fellow countrymen. It is known throughout the world for the genocide by Pol Pot who caused the death of a quarter of the population. It is also the country which was brought into the realm of democratic nations by a tremendous effort of the world community on the successes of the United Nations. Some called it an experiment in democracy, until the second prime minister took power by force and ousted his rival prime minister last July. In this country another experiment is still taking place. The creation of an independent Social Science Institute in a country which never had a social science academic tradition, and in which social structures are based upon political alliances or patronage, did not come about without problems, but, three years later a flourishing agency seems to have found its feet.

While the United Nations Transitional Authority of Cambodia prepared the nation for general elections and thousands of foreign electoral officers introduced the concept of democracy to a once fanatical population, the idea was born of introducing such skills and capacities among nationals. The research group was set up as a Non-Governmental Organizational association, not associated to any government agency or the national universities, the latter being inaccessible under the patronage of political figures. The name chosen for the organization was "Cambodian Researchers for Development", symbolizes both the advanced and national capacities and the development of society. A national folk theme animal, the rabbit, as the symbol of truth, was selected for the agency's logo. Effective from January 1995 the Social Research Institute CRD (acr monopoly for Cambodian Researchers for Development) with the cooperation of the international development community, was formed. The major studies focused on children and about women, two marginalized groups in Cambodian society. Cambodia's major social problem is the distribution of resources and the limited freedom to participate in social and political decision making. Owing to the increasing gap between the rich and the poor, more and more children are denied sufficient food and an adequate education. Women constitute more than half of the population, but are not represented in the public realm which is the domain of men. Women guarded the household budget, but a significant proportion of the men use violence demanding money for gambling, drinking, and visiting prostitutes, causing their women not only physical suffering but also leaving them with the burden of feeding the children. Women may also suffer most from the traumatic events during the terror regime of Pol Pot or the continued guerrilla fighting in remote parts of the country. They lost loved ones and had to feed and protect their children during those terrible times. CRD has initiated and executed such studies into these problems, some are now running, some are on hold pending further funding. A major problem is that during thirty years virtually no field studies about the Cambodian society and population could be conducted. Cambodia is still a white spot on the social science map. Researchers from CRD aim to fill these white spots to increase knowledge and understanding.

Backbone
On 5 July 1997 fighting broke out between rival forces of both major political parties. The Prateak (the Event), as Cambodians call the coup which was not a coup d'etat was a turning point on the way to democracy. The Kemasonic party took back what it lost during the general elections with unexpected rigger and violence. Democracy received a blow but there are many rays of hope for democracy. For more than two years researchers from CRD have been studying local participation in the affairs of rural communities. Evidence is starting to emerge that the concept of democracy as a basic principle has taken root. The results are still weak and further research is needed, but there is a light at the end of the tunnel. The Cambodian researchers are helping their countrymen find the way out of the darkness. Who are these men and women who started from nothing and created an Institute which has completed over twenty studies on topics ranging from Water Use Practices to Village Decision Making, Village Development Committees and Political Rhetoric; and who continued to conduct field work on democracy issues while fighting was still going on? Their names are not important, their nationality is. With the exception of the Dutch founder who at present acts as adviser and is phasing himself out, all are Cambodians who have remained with their countrymen in times of conflict and hunger. This group of researchers, academics and non-formally educated field researchers alike, are the backbone for the kingdom's emerging young research core who wish to study their own society in order to improve its development. They are still vulnerable and need advice and support from more senior (European) scholars and institutions.

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The Land of the Sugar Palm Tree

Southeast Asia

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The Economies of Southeast Asia in the 1930s Depression

This workshop took place at the School of Oriental and African Studies, London, 2-4 April 1998. A total of fifteen papers were presented, by scholars from the Netherlands, Great Britain, Indonesia, France, Denmark, Malaysia, Singapore, and the United States.

The workshop pursued two central themes. The first was the proposition that when the 1930s depression crisis struck Southeast Asia, the populations of the region—large sections of whom were heavily dependent on production for international markets or was it mainly the tightness of local credit conditions, which determined the severity of the depression in a given locality?

The papers from the workshop are now being revised. In addition, a further paper was prepared on 1930s economic crisis—being sought. The participants and their revised papers have reunited at a panel at the Centre for Southeast Asian Studies in Hamburg in September 1998. The panel was used to make the final revisions to the papers and, it is fair, to consider the first draft of an introductory paper. It is intended that the papers will be published as a single edited volume.

Places of transit, exchange and encounters

Fairs & Markets in Southeast Asia

Southeast Asian specialists are invited to participate in our interdisciplinary research project 'Fairs and Markets in Southeast Asia'. Aim of the project is to undertake the specific forms of sociality disclosed by these places of transit, exchange and encounters. We wish to develop a comparative approach that would be both synchro-

chronic and diachronic. Contributions on 'peripatetic' markets in India, China or Japan are therefore also welcome. Rather than list the various kinds of markets according to their nature or establish a typology based on their different specialisms, we suggest a transversal interpretation of markets that will emphasize similar patterns of articulation.

The starting point would be the market as a locus (does it have its own space, are there permanent buildings or not, is it in a special neighbourhood,)?; sometimes geographically distinguishable (crossroads or river junctions, ports, near by stations); it might be observed that the market place is frequently associated with a sacred spot (springs, tombstone, temples, churches, or mosques) or a place of power (e.g. palaces). The market can also be a place for proselytism (cf. the fairs at which Mo-hammed preached). The place were a market is held could be considered a kind of 'forecourt' for political and public life, the strategy of political figures concerning the information (and the money) which is exchanged in a market. One should also look into the extent to which the people frequenting markets have taken an active part in political upheavals. Another aspect is the timing of a market, which, if not sacred, is at least very specific as it is often connected with a religious festival. Markets therefore are special occasions, not only thanks to their links with neighbouring markets but also because of their own calendar. The conditions for the emergence of a market would have to be studied. These are first and foremost historical. Market practices are very important: a police force which protects merchants, special jurisdictions, rights and particular codes, the nature of contracts made, and systems of loans. The origins of merchants should also be looked into, where they go, how they travel and how they are judged and fed. We could also pay attention to the reasons for the eventual decline, renewal, or metamorphoses of markets disfigured or abolished faced for instance with urban reconstruction. One could also observe the forms of exchange and the products exchanged (perishable, luxury, valuable, light weight) and the mode of transport.

The question of 'what is exchanged in markets in addition to commodities' could also be studied. This would include words, languages, currencies, and more different religions, customs and customs. This leads to the question: who are encountered in a market, merchants, foreigner for example, or how they are lodged and fed. We can define markets people (such as packers, porters, money changers, hawkers, storytellers, medicine sellers) and a 'peripatetic' population of beggars, priests, thieves) excluded from other spaces of sociability. The market as a place for festivities could be also considered. Finally, the mythology of markets could be analysed, claiming for instance to date back to 'the dawn of time', or to a unipari place of multi-cultural receptivity as the market is also a place for special 'staging' procedures of the foreigner for example, or of a stereotyped cultural identity.

To sum up, markets and the images that they convey constitute, through the exchanges that are accomplished by them, the backbone of other social exchanges. Markets are always attending globally to the needs, desires and hidden dreams of a society.

In addition to publications a mind table is planned. Papers in French or English, to be sent by December 2000. They may be 5 to 25 pages long and sent in a PC or Macintosh disk (Word), with a print out. Kindly send to Gilbert Hamonic and Ify Kristensen, () EASEA, EASEA Centre, Operation Fonds en Marche d'Alsace, 19, Seud-Est, 22 rue d'Athenes 75009, Paris, France, tel: +33-145-26 15 12, fax: +33-144-33 06 06.

The seventh EurASEAA Conference

The European Association of Southeast Asian Archaeologists (EurASEAA) has held conferences every second year since its establishment in 1996. The main aim of the association is to bring together European scholars working in the field of Southeast Asian archaeology, including protohistory and early history, epigraphy and art history, and to offer facilities to participate. The association also strives to raise funds for inviting Southeast Asian colleagues to participate.

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Political Hypocrisy: An Indonesian Way

Two shocking events which were intensely upsetting to Soeharto before he decided to withdraw from the Indonesian Presidency on May 21, 1998, were the appeal from the Parliament/Peoples' Assembly that Soeharto should step down followed by the statement of withdrawal of fourteen Cabinet Ministers in the following week. Both surprising proposals were sent to him by persons who had always been his loyal followers, just at the moment when he was being pushed into a critical corner by his political opponents.

By AMBI MARZALI

The first proposal was sent by Har­moko, the Chair­man of Parliament/­People's Assembly, who was once Soeharto's brill­iant and loyal cadre, and the second came from Ginanjar Kartasasmita, the Co­ordinating Minister of Eco­nomics, Finance, and Development, who once used to be the loyal protege of Soedarmo, former vice­president and chief friend of Soe­harto. They were all president's men, who metamorphized into pres­i­dent's foes. The proposals deflated Soeharto, filling him with a sense of hopelessness. He seemed to be so isolated, deserted by men who used to respect him, hanging on his every word. It seemed that Soeharto had reached a nadir of loneliness and disappointment. It must have been similar to the way he felt two years before when he was left alone after the death of his wife. His spoiled children, who had frequently undermined their father's dignity, and were unable to resist the temptation to accumulate wealth for themselves by manipulating their father's position, were powerless to help their father out of the crisis, or consoling Soeharto's wounded and disillusioned heart.

A tragedy of a human being, who had become enthralling by his worldly grandeur. He thought that Indonesia was well and truly in his grasp, and was blind and deaf to people's cries of misery. He was able to order the poor to tighten their belts while he and his children accumulated billions of dollars by collusion, nepo­tism, and manipulation. He kept quiet when right­wing Indonesians - mostly javanese - slaughtered hundreds of thousands of their Communist brothers and sisters in 1966 when he was the most powerful general in Indonesia. He had no qualms about ordering his ABRI (military) machine to 'punish' the critical, and intellectually alert young Indonesian students, sending some of them to jail. Others were kidnapped and yet others are believed to have been killed. Soeharto is now bearing the burden of his own sins.

Not Napoleon

Up to 10 July, 1998, when the extra­ordinary congress of the ruling parry, Golkar, was opened, (more than a month after the fall of Soeharti), many people in Indonesia still believed that Soeharto would stage a come­back. Now, they say, he keeps silent, lying prone like a soldier. Many people believe that Soeharto's followers are still rearing around, waiting for the right time to make a grab for power and restoring Soeharto to his former position. Soeharto's enemies will begin to count down the days before they are doomed to hell.


This angst is unreal - it will never happen. Soeharto is not Napoleon. He is too old for ordinary men to muster the energy and plan the strategy needed for this sort of goal. His kidneys are failing, and he does not have the heart to carry out such a huge task. Next year, or even in the next months, he will need a stick to totter around.

Nonetheless, the most important factor, of which many people in Indonesia are not aware, is that Soeharto has never attracted fantasical followers. Soeharto is not Soekarno. Soeharto built his gang by the system of the 'whip and carrot'. You obey me, adore me, and give me no trouble, and you are eligible for carrot. Then you will be rewarded with a strategic so-called 'wet position' in the government structure (the term used to refer to a governmental position, which can be manipulated by its holder to produce wealth for himself by collusion, corruption, and nepotism). If, however, you choose the opposite cause, you will be whipped, or sent to jail or, at very the worst, to hell. The way Soeharto built his mass following is highly reminiscent of the Big Man system in Melancia, or the Totorni system among the Kapauku in Irian Jaya. This patron-client system of political recruitment will produce a blurred, illusive, and non-compact group of clients. The clients will be loyal to the patron only when the patron has something of value for them.

Die by the sword

Soeharto is different from his pre­decessor, President Soekarno, who drew his followers to him with political ideology, namely: Indonesian nationalism, socialism, self-help, and anti-neocolonialism and neo­capitalism. When Soeharto was pushed aside by his opponents, there was no poor lower class mass to defend him, crying the slogan 'pejah geang udeuk Soeharto' (live or die with Soeharto), as it happened to Soekarno.

Soeharto's scenario was very differ­ent. At the critical moment the president's men, namely Harmoko, Ginanjar, and Habibie deserted the him. In fact, what dealt the body­blow to Soeharto were not the demonstra­tions organized by the Indone­sian students and Amien Rais -cum against him, but the betrayal of the men who had pretended to be his loyal followers. They were just playing the political game that so characteristic of Soeharto's Indonesia: the strategy of political hypocrisy. Soe­harto successfully applied this strategy, only to be struck down by the political hypocrisy of his followers.

As it says in the Bible: Those who live by the sword, will die by the sword. For Soeharto, this phrase should read. He who ascends the throne trough hypocrisy, will be cast down from the throne by hypocrisies. Who would dare to say these things that Harmoko, Ginanjar, and Habibie are not among the heroes of the Reformation Order in Indonesia?

The 8th Annual Meeting of the South East Asian Linguistic Society

The Eighth Annual Meeting of South East Asian Linguistic Society was successfully held at Bridgale Inn, Kuala Lumpur, Malaysia, July 20-22, 1998. Participants from Malaysia, New Zealand, Germany, Singapore, Brunei, USA, Australia, Japan, Canada, Thailand, Indonesia, Vietnam, and the Netherlands exchanged ideas and findings on languages of Southeast Asia in Southeast Asia for the second time.

By JYH WEE SEW

Although a few unannounced pullouts disrupted the flow of the meeting, these did not deter a thorough discussion on Malay linguistics with papers on Malay word stress, Kuala Lumpur Malay as a mainland Southeast Asian language, Malay and English news broadcasts in Brunei, Singapore, Ma­aysia and Indonesia, etc. Other papers ranged from a comparative analysis of grammaticalization between Japanese and Thai, and between Malay, Chinese, and Japanese to Tagalog Ilo­cano grammar, and a functional anal­ysis of Bengali. As a participant in this conference, I thank the organizer David Gil for bringing the conference closer to home and thus more affordable to those from Southeast Asia. The next conference on Southeast Asian Linguistics will be held at the University of California at Berkeley, and will be organized by Prof. James Matroff in May 1999.

Jyh Wee Sew can be reached at the Linguistics Section, School of Languages, University of Otago, PO. Box 56, Dunedin, New Zealand.

ASIAN STUDIES ON MICROFICHE

THE EAST TIMOR QUESTION, 1975-1996
LABOR ISSUES IN INDONESIA, 1979-1995
POLITICAL REPORTS AND DISPATCHES, DUTCH EAST INDIES, 1849-1949
SOURCES FOR THE STUDY OF COLONIAL INDONESIA (INDONESIA) was a senior visiting fellow at the US from 15 February to 15 May 1998.

DUTCH EAST INDIES, 1849-1949
IMAGES OF EAST AND WEST: MAPS, PLANS, VIEWS AND DRAWINGS, 1593-1963
MEMORIES VAN OVERTAAR EN MAILRAPPORTEN, 1849-1962
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SOUTHEAST ASIA
New Catalogues of Indonesian Manuscripts

By BAREND JAN TERWIEL

The theme of the third Euro-Japanese Symposium was Religion and Cultural Diffusion. From the outset it attracted enquiries from all around the world and offers of papers from scholars of international repute. What made this symposium so special was the fact that all speakers are familiar with primary sources related to Mainland Southeast Asia. At the same time many different disciplines were brought together. One had an intimate knowledge of Japanese sources, others were specialists on historical Kiter topography, classical Old literature, Roman Catholic missionary activities in Southeast Asia, etc. This proved to be the right mix to produce lively discussions. New questions were posed and areas of further study were identified.

During the concluding business meeting it was decided to appoint Barend Jan Terwiel and Alain Forest as editors of the proceedings of this third symposium, which again will be published by the University of Leiden and other Collections in the Netherlands: Volume One comprising the acquisitions of Malay manuscripts in Leiden University Library up to the year 1896. Leiden University Library: Legatum-Warners, 1998, 608 pp. ISBN 0-169-86727-2.


The catalogue compiled by Wie­ rings has taken quite a few years to compile and the result is marvellous. Detailed descriptions of all manuscripts, references to other catalogues and places in secondary litera­ ture, as well as many illustrations of the manuscripts concerned has turned this book into an indispensa­ ble tool for scholars interested in Malay and Minangkabau texts and manuscripts. Also the inclusion of letters written in Malay make this book even more attractive. Volume two contains manuscripts up to the year 1966. Other volumes of manu­ scripts acquired after that date I hope will appear in the near future.

The two volumes of catalogues of the University of Indonesia are a major achievement of Behrend and Pudjiastuti and their vast team of co­ editors. All the manuscripts in many different languages have been described in detail and elegant illustrations of illuminations found in the manuscripts make this book even more attractive. Both catalogues are augmented by detailed indexes and references to make them easily accessible. ■

By DICK VAN DER MEIJ

The interest in texts from the Indonesian At­ chipelage has never faded. They have been studied ever since the first interested scholars appeared in the field in the nineteenth century, and at present, editions are still being prepared and published. Finding the way in the many collections in the world has often been hampered by lack of the basic tools for searching: catalogues.

Luckily, librarians and institutions concerned with Indonesian studies have always understood that cata­ logues are an essential part of the scholarly tradition of text explora­ tion. As the methods of text-edit­ ing have changed over the years, so has the method of cataloguing them. It is no longer sufficient to just list the manuscript by title and shelf number, nowadays the average scholar expects to find much more information and details.

Catalogues such as the vast four­ volume catalogue of javanese Manu­ scripts in the Library of Leiden Uni­ versity and other collection in the Netherlands compiled by Th.G.Th. Pigeaud (1967-1986) contain a wealth of information on the text level, but not on the manuscript level. Details, as to material (paper, palm leaf), measurements and such are found in them, but other details such as watermarks are not. Details on texts, however are. Since a catalogue is pri­ marily concerned with texts and manuscripts, they now tend to offer information in detail on both.

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Luckily, librarians and institutions concerned with Indonesian studies have always understood that cata­ logues are an essential part of the scholarly tradition of text explora­ tion. As the methods of text-edit­ ing have changed over the years, so has the method of cataloguing them. It is no longer sufficient to just list the manuscript by title and shelf number, nowadays the average scholar expects to find much more information and details.

Catalogues such as the vast four­ volume catalogue of javanese Manu­ scripts in the Library of Leiden Uni­ versity and other collection in the Netherlands compiled by Th.G.Th. Pigeaud (1967-1986) contain a wealth of information on the text level, but not on the manuscript level. Details, as to material (paper, palm leaf), measurements and such are found in them, but other details such as watermarks are not. Details on texts, however are. Since a catalogue is pri­ marily concerned with texts and manuscripts, they now tend to offer information in detail on both.

The catalogue compiled by Wie­ rings has taken quite a few years to compile and the result is marvellous. Detailed descriptions of all manu­ scripts, references to other cata­ logues and places in secondary litera­ ture, as well as many illustrations of the manuscripts concerned has turned this book into an indispensa­ ble tool for scholars interested in Malay and Minangkabau texts and manuscripts. Also the inclusion of letters written in Malay make this book even more attractive. Volume two contains manuscripts up to the year 1966. Other volumes of manu­

scripts acquired after that date I hope will appear in the near future.

The two volumes of catalogues of the University of Indonesia are a major achievement of Behrend and Pudjiastuti and their vast team of co­ editors. All the manuscripts in many different languages have been described in detail and elegant illustrations of illuminations found in the manuscripts make this book even more attractive. Both catalogues are augmented by detailed indexes and references to make them easily accessible. ■
A Century of Philippine-Dutch Connections: Philippine Studies in the Netherlands

On the occasion of the celebration of the centennial of the Philippine Revolution and the proclamation of the First Philippine Republic, the International Institute for Asian Studies, Amsterdam Branch, organized a workshop in collaboration with the Philippine Embassy in the Netherlands on August 11, 1998. The venue was the recently renovated Doelenzaal in the University of Amsterdam Auditorium-cum-Library complex.

At the University of Amsterdam the medical anthropology unit of the department of anthropology focuses on how people define and experience health problems, improve their health, and respond to health care interventions. Report. In the mid-1980s Dr. Rosanne Rutten also read the report on the unit's recent and present work, including close collaboration with Philippine counterparts in two action research projects on gender, reproductive health, and population policies; on community drug use and on immunization programs at several locations in the Philippines. 

Joost Oorthuizen M.Ag.Sc. (Agricultural University Wageningen) dealt with research and teaching in which questions related to poverty alleviation, higher education, environmental problems, and the rehabilitation of former migrant workers. The Philippines contributes to the Dutch economy by its export, which is mainly directed to Rotterdam harbour, and its culture (film, television, and professional). In the educational field, it has sent over 1,000 fellows to Holland for training. Ambassador Sanchez concluded by referring to an official Dutch suggestion to celebrate Four Centuries of Philippine-Dutch relations in the year 2000, possibly with an expedition of the San Diego treasures in Amsterdam.

National Hero

Professor Dr. Otto van den Muijzenberg (University of Amsterdam) raised the much asked question why the Philippine national hero, Dr. Jose P. Rizal, never visited the Netherlands, although his name was known to late nineteenth-century Orientalists here. He gave an overview of Philippine Studies in the Netherlands during the late colonial period, when social-economic and governmental problems were studied in a comparative fashion. But it is the past twenty years which have turned out to be the most productive, for Dutch academic work on the Philippines. The overall picture is one of diversity in approaches, topics, disciplines. Much work has been done in the applied fields of development and environmental studies as well as more precisely scientific disciplines (e.g. anthropology and linguistics). Owing to limited access to archives, history is an underrepresented discipline in Dutch Philippine studies.

Outlining the general set-up of the Institute of Social Studies in The Hague, Mrs. Aurora Payayo-Galindo showed how since its inception in 1955 this institution has received hundreds of Filipino students, a number of whom produced papers and theses on Philippine matters for a diploma or a master's degree in one of eight specializations. Doctoral theses dealt with resource allocation in Philippine households and mail-order bride migration from the Philippines.

Gerhard van den Top M.Ag.Sc. (University of Leiden) introduced the collaborative research and teaching project which his university and its Center for Environmental Problems launched in 1990 in conjunction with the College of Forestry of Isabela State University. The ongoing programme under the name Cagayan Valley Project for Environment and Development (CVPEd) focuses on problems connected with deforestation and the transformation of the ecosystem and rural economy and was host to more than a hundred fieldwork projects by pairs of Filipino and Dutch students in the natural as well as the social sciences. Faculty members from both sides transformed this and their own work into PhD theses. The programme tries to contribute actively to the solution of problems of the region. 

Historical Conjunction

In her review of Philippine research projects at the University of Amsterdam, Dr Rosanne Rutten showed how a historical conjunction in the mid-1960s in Indonesia led to the diversification of what had been Indonesia-focused work in the University of Amsterdam towards social research in the Philippines (and India), with the first two PhD projects launched in the late sixties. Amsterdam's staff and students have laid great stress on lengthy fieldwork, but insights thus gained are always interpreted in the context of larger and long-term developments. Five themes are to be distinguished: socio-economic change in rural society; changes in urban society, political change and the more recent themes of the social implications of gender and street children, and child labour.

Embassy in the Netherlands. Plans for a regular follow-up in the form of quarterly meetings of a Dutch Philippine Studies network may materialize soon.

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PATHS TO CONFLAGRATION: FIFTY YEARS OF DIPLOMACY AND WARFARE IN LAOS, THAILAND, AND VIETNAM, 1778-1932

Adolf M. van der Veer

KOMETIE-STAAMBOEL EN ANDERE VERHALEN

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Lasse Zorens.

INDIE VOORBIJ: VAN KOLONIE TOT NATIE


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Joost Oorthuizen M.Ag.Sc. (Agricultural University Wageningen) dealt with research and teaching in which his university has been involved over the years in and with the Philippines. In Wageningen, almost all working relations with the Philippines are based in Los Banos, where the University of the Philippines, the International Rice Research Institute and the Southeast Asian Research Council in Agriculture are located. Much of the work is in the sciences, and research is done in crop science, geographical information systems, soil erosion research, horticultural research, and work on crop ecology, irrigation and, lately, sustainability of various technological innovations. More in the social science field is work on the users' perspective in agricultural research, stressing the need for participation by farmers (women) in technology development. Ongoing interdisciplinary PhD research by the speaker and two colleagues deals with contract farming arrangements in Mindanao, interactions between users and officials of irrigation systems, and the dynamics of development NGO's in a rapidly changing national and international context. 

A documentary film 'The Law of the Jungle' which was made in the context of CVPEd, mentioned above, concluded the academic part of the workshop which was rounded off by a reception offered by the Philippine Embassy in the Netherlands. Plans for a regular follow-up in the form of quarterly meetings of a Dutch Philippine Studies network may materialize soon.
Second International Conference on Yi Studies

Under the title 'Processes of Social Change, Rising Ethnic Identity, and Ethnicity among the Yi Nationality in China' the conference brought together more than forty scholars from China, France, Germany, Japan, Poland, Switzerland, Taiwan, and the US. The majority were scholars from among the Yi themselves. Twenty-nine papers were presented, all in Chinese.

The conference was sponsored by the German Research Association (DFG).

By Thomas Heberer

The conference started with the issue of ethnic identification and definition. Stevan Harrell (University of Washington) illustrated the complexity of the term minzu (nationality) in China. The Yi, for example, a group of people in Mi County (Sichuan), are classified as a component of the Yi nationality, even though they do not recognize any kinship between themselves and the local Nuosu branch of the Yi. They are components of the same minzu, but they are two different ethnic groups and neither group will marry the other. Therefore there is a difference between the objective characteristics of a group set up by the state (nationality or minzu) and the subjective consciousness of this group (ethnic group).

Pan Jiao (Central University of Nationalities, Beijing) argued that the ethnoscape in China seems to have confirmed the thesis that ethnicity is created by the nation-state. Although the diversity within the Yi is tremendous, the designation of Yi nationality seems to have been accepted by the Yi population. This is not only because they have no choice, but primarily because they are aware of the advantages of forming a larger nationality in any political and economic bargaining with the state.

Wugashinuimo Louwu (University of Michigan) compared narratives from the classics of Sichuan, Yunnan, Guizhou, and Guangxi and discussed the number of bimo (traditional priests and healers) who are not only intermediaries between men, ghosts, and ancestors, but also between men, between classes, and between men and nature. The ethics of the bimo are by no means only traditional. Bimo are also models for a modern system of ethics and education. Benoit Vermander (Ricci Institute for Chinese Studies, Taipei) argued that the religion of the Nosu (Liangshan Yi) is not a 'primitive' one, but the result of a profound and continuous historical evolution which has not stopped yet. There is no homogeneously religious belief, but we can identify a 'world vision' that is proper to Nosu religion.

On the topic of the anthropography of the Yi various questions were asked: in China there is one history of the Yi people or are there several histories, (as He Yauhia, Yunnan Academy of Social Sciences claimed)? Have the Yi as a nationality existed since the Zhou dynasty or are they the descendants of various people who have merged together throughout history? And what is the difference between the Yi history imagined by the Chinese state and the historical perception of various Yi groups and social strata within the Yi?

Ann Maxwell Hill (Dickinson College, USA) argued that the Yi in Xiao Liangshang were not a slave society, if we mean by that a term a society where the mode of production was based on the slave-master relationship. Nuosu society bore little resemblance to economies that relied significantly on slave labour. Slavery was indeed the main institution through which outsiders became Nuosu. Nuosu consciousness of slavery was also a window on social stratification. Ma Erzi (Institute of Ethnic Studies of Liangshan Autonomous Prefecture, Sichuan) claimed that there was no term for 'slave' in Yi but that instead there were different words for specific situations and that therefore the English and Chinese terms for 'slave' would not correspond to the Yi terms and would thus present a wrong imagination of traditional Yi society.

Issues of language education were addressed by Huang Jiaimin (Central University of Nationalities, Beijing) who considers Yi scripts and literature to be important factors in the identification and identity of the Yi. Halina Waslewksa (Adam Mickiewicz University Poznan, Poland) spoke about the Yi writing system and its multiple presentations. Generally speaking, fewer and fewer Yi are interested in bilingual education, and prefer education in Han Chinese, but there are different local developments. In Yunnan county only very few people are interested that their children learn Yi language, as most have already turned to Han language, whereas in Liangshan only a few people understand Han Chinese and therefore have a deep interest in their children receiving a bilingual education. As Thomas Heberer (University of Dussberg, Germany) pointed out, there is still a considerable inequality in terms of minority languages, as access to higher education, employment, and professional career depends on mastering the Han language and not on mastering minority languages. This has also a material foundation and could change under specific conditions, e.g. with the development of an economy in the non-state sector based on ethnic group, with the emergence of a system of higher learning for non-Han nationals or even with modernization processes that may lead to the revival of minority languages.

After the First International Yi Conference in Seattle 1995 (organized by Stevan Harrell) and the second one in Trier (by Thomas Heberer), the third will be held in September 2000 in Yunnan Yi Autonomous County in China.

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R E G I O N A L  N E W S

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T R I E R ,  G E R M A N Y

19 > 23 J U N E  1 9 9 8
T R I E R ,  G E R M A N Y

Ghosts and Modernity in East Asia

There is a celebrated scholarly tradition wherein Japanese spirit and ghost beliefs have been documented by folklorists, historians, and anthropologists. In this conference, we focus on spirit and ghost beliefs in relation to modern East Asia. Many 'traditional' beliefs are eclipsed and regarded obsolete in modern society, but it is also the case that modern society and culture maintain and even generate spirit and ghost beliefs. In this conference we aim to document the beliefs themselves and to analyse the social and cultural conditions of believing. We emphasise the following sub-themes:

- Spirit-related Commerce.
- In the name of the dead, money is spent, spaces are fashioned, and services are performed. To a certain extent, this spirit-based commerce forms part of a wider economy of misfortune in which people attempt to offset actual or pre-empt possible misfortune or calamity by investing resources in spiritualist professionals. A wide range of modern problems, ailments and difficulties (education, career, family, health etc.) are attributed to spirits or other unseen forces (e.g. house position), and a wide range of services are available to counter their effects.

- East Asian Ghostliness. One of the features of East Asia is the moral imperative among the living of maintaining a connection with the spirits of the dead. Abandonment of the dead is one of the principal ways in which ghostliness arises. Loneliness is central to East Asian ghostliness: the imperative of social inclusion extends to the spirit world.

- Haunted Spaces of Modernity. Death is often the occasion for such beliefs to emerge, to be rendered, to be activated etc. This is so both for individual deaths but also for large scale times of death such as war or calamities. Just as human life marks space, so too does human death have the power to mark space - for example, the protracted association of the spirits of the dead with the places where they die. Deaths in addition to representing the ending of lives, also shape the lives of those they hereafter. Non-human deaths also occasion spirit beliefs - particularly the large scale animal deaths demanded by modern industrial society.

We already have a solid block of papers for next summer's conference, but are interested in finding further papers, especially on Korea, China and Taiwan. The conference will take place in Leiden, the Netherlands in July 1999.

Please contact one of the convenors:
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P.R. CHINA

JAPAN

KOREA

MACAO

TAIWAN
Collective Identity, Experiences of Crisis and Trauma

'Asunder breaks the country, only hills and streams remain' (Du Fu, 912-770). Crises, catastrophes, cataclysms – China's long history, exceptionally well documented for over three thousand years, witnessed such ruptures abundantly. How were these ruptures dealt with in Chinese historiography? Which remedies were provided by Chinese historical thought to cope with such catastrophic events and fundamental experiences of crisis and disorder? How were these experiences integrated into society's collective identity so that people could go on living? And what about these so-called 'modes' of historical thinking developed in traditional China in the face of the traumatic experiences of modernity? In the face of modern world's 'one big catastrophe that piles up rubble and ruins incessantly', as Walter Benjamin put it in his seminal reflections on history?

By ACHIM MITTAG

East

Such were the questions that were discussed for three days by a high-powered group of scholars in history, anthropology, sociology, and religious studies. The conference, entitled Collective Identity, Experiences of Crisis and Trauma, took place in the Kulturwissenschaftliches Institut (KWI), Essen (Germany), and was organized by Jörn Rüsen (KWI), Chang-tze Hu (National Science Council, Taipei, 80nn) and the present author. It was the first one of a series of three conferences on Chinese Historiography and Historical Culture in a Comparative Perspective, to be held in Germany from 1998-2000 and supported by the Chiang Ching-kuo Foundation, Taipei, with a substantial grant.

Closely relating to the contemporary discourse on theory and history, the three conferences are aimed at re-validating Chinese historiography and historical culture in the wider context of cross-cultural research on history-writing and historical thought. The conference was part of the Transtional Project on Chinese and Comparative Historiography, jointly organized by Herzog-Auguste-Bibliothek Wolfenbüttel, KWI (both Germany), National Taiwan University (R.O.C.), and City College of New York (U.S.A.), and directed by the Professors Thomas Lee, Conrad Black, Friedrich Zonhoven, Jörn Rüsen, Huang Chun-chien and Kui Wei-yung (for further details see HAS Newsletter No. 16).

In undertaking the interlinked cross-cultural comparison in the field of historical culture, the Chinese historiographic tradition makes a good case for its extraordinary continuity, its great wealth of works handed down to us, its richness of literary forms of historical narrative, and its strain of critical and self-reflective thought that was cultivated across the centuries. Thus, we can draw upon a great pool of texts and source materials in rethinking historical memory and historiography, thereby avoiding to take Western concepts of history-writing and historical thinking as a norm.

The twenty papers delivered at the conference contained many perceptive vignettes, adding up to an impressive, panoramic view of Chinese historical culture. They centred on four larger themes as follows: Chinese historical identity; historical representations and the dynamics of exclusion and inclusion in Chinese historical history; basic challenges to historical interpretations; and trauma and traumatic experiences – toward a new understanding of the structural facets of Chinese historical consciousness. Topics ranged from the deep moral-spiritual crisis in the Chinese Axial Age to the 'traumatic' Cultural Revolution in 1966-1976, from interest in to indifference to Mingli tan, the first Chinese translation of Aristotle's works written by elite scholars shows a strong tendency to make Ming and Qing texts run parallel to an enormous increase in conversions at the middle and lower levels of society. Most participants thought that the transition between Ming and Qing itself was not responsible for this change. Two interpretations were advanced: the disinterest in religious subjects either already started around 1620 (since a detailed analysis of the preferences written by elite scholars shows a sudden decline around that period) or it occurred around 1670 when Qing scholars moved their interest from learning from the West, mainly scientific subjects, to rebuilding their own Confucian tradition.

The conference delved deeply into the phenomenon of appropriation of European ideas. It appeared that these were appropriated, somewhat diverted, in very different ways, by very different people at very different times. Through questions like how they were avoided (did Christianity provoke the acceptance of new ideas significantly earlier in China than in Europe?), a whole new view of the reception by the Kangxi Emperor was put forward, for the appropriation of Western learning became an instrument of control which implied aspects such as loyalty, confidence, and a new relationship to the Classics and to specialists or simply to specialists. It was also noted that Chinese as well as Western historians, specialists participated in the construction of myths about each other's cultures (Western learning having its origin in China or the Chinese learning having its origin in the West). The purpose of these myths should be studied in more detail; they often functioned as a rhetorical means to argue for or against the acceptance of Western learning.

One final paradigm for discussion was the question of language and translation, which was touched upon in many papers. Apart from the question of plurality of languages in this early contact between China and the West (different European languages, Chinese, Manchu, but also the regional languages and specialized languages), much attention was devoted to the question of categories: how some basic categories like science, religion, medicine, and music as understood in the Western world might well be different from what are understood in present-day usage. Instead of a simple explanation of the tension between understanding and non-understanding in the seventeenth century, participants were made aware of the complexity of the dialogue involved, in a way that was not very different from the dialogue at this time.

A selection of the papers will be published.
Chinese Business Networks

On March 15, 1998, Chi-Kong Lai organized a workshop on Chinese business networks. Several important characteristics of networks were discussed, including their complexity; their groups; their native-place ties; their different categories; and policy of co-operation; their relationship with indigenous Chinese Business Networks of survival.

Brisbane, Australia

Networks were discussed, including their complexity; their groups; their native-place ties; their different categories; and policy of co-operation; their relationship with indigenous Chinese Business Networks of survival.

[25x1001]argued that those involved in the networks have a better chance of survival.

[25x1109]help build up support groups among the wealthy.

[25x522]standing of the network systems was the largest source of colonial government revenue and opium farming was key figures in every so-called centre centres. Examples of three types of religions are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are comparable to a variety of examples of religious promisings架子 are compar...
According to the Naitö thesis, it was the Chinese scholar Naitö Konan (1866-1929) who in the Tang-Song transitional period presented the strong idea of the formation of 'modern', rather than a 'modern' world order. Nonetheless, the Naitö thesis has been repeatedly criticized, and it has been argued that the developments in Song and later imperial China led to the formation of a 'neo-traditional', rather than a 'modern' world order. Our chief concern is situating world spiritual concepts in the social, political, and economic context to which they were exposed. In this sense, the idea of the Tang-Song period as separate, monolithic entities has been examined as a rich source of inspiration and conceptual frameworks. Owing to the transformation of an aristocratic society into one dominated by a bureauocratic elite, we believe that the notion of the civilization process, borrowed from the renowned sociologist Norbert Elias, can help us to understand better the dynamics of Chinese cultural transition in the three centuries under consideration.

To study the divergent developments and the profound changes that took place in this particular period, we propose to focus on social, religious, and intellectual practices, at what might be termed an intermediate level of analysis. This means adopting an approach which avoids the extremes of treating history as an accumulation of mere facts and a too narrowly defined Geistesgeschichte. We set great store by case studies which are based upon original source materials and open up methodologically innovative ways of dealing with those materials (private literary collections, collections of official documents, local gazetteers, etc.). We have decided to explore five larger topics, which should be of interest to researchers of Tang and Song history alike:

1. The loosening of the traditional order and the development of new world views. Changing patterns of cognition and literati discourse.
2. Empire building and the rise of stable institutions.
3. Religious beliefs and cults - their roles in state legitimation, commercialization, and local community life.
4. Status, social roles, career patterns: the rise of new elites and the extension of urban culture.
5. The shifting centre of gravity and the formation of new state, regional, and cultural identities.

Our main aim is to generate interest in this field, to encourage dialogue among scholars and researchers of Tang and Song history; to provide a forum for discussions and communication, and to provide an impetus for long-term activities such as, e.g., the compilation of a textbook or biographical and bibliographical reference tools for the study of the Tang-Song transitional period.

In the near future, we want to concentrate our efforts on the preparation and organization of a small, focused international symposium (tentatively to be held within two years), the results of which will be published in book form. To this end, we would like to invite interested scholars to contact us at one of the following addresses:

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As a first step, we organized a series of eight afternoon sessions during the past semester. Going one step further, we presented our ideas during a round-table discussion at the Conference of the European Association of Chinese Studies (EACS) in Edinburgh, September 15-17, 1998, which received considerable attention. The lively discussions that ensued not only broadened the scope of topics deemed worthy of closer scrutiny, but also encouraged us to proceed along the projected path.
The IVth International Conference on the Lotus Sutra

An International Conference on the Lotus Sutra, with the theme 'The Development of Lotus Thought and Practice in East Asia,' was held May 1-3, 1998, at Leiden University, under the sponsorship of the Centre of Japanese and Korean Studies. It provided a splendid opportunity for the coming together of Japanese, European, and American scholars who specialize in Buddhist Studies with a particular interest in the Lotus Sutra tradition.

Dr. Paul L. Swanson

This meeting was the fourth international conference on the Lotus Sutra. This was the first time the conference was held in Europe, allowing greater participation by and co-operation between European and American scholars. A book based on papers from the first conference was edited by George and Willa Tanabe and published as The Lotus Sutra: Paintings in China and Japan. The second conference focused on the role of the Lotus Sutra in Japan. The first theme of the conference focused on 'The role and its transformation.' Willa Tanabe (University of Hawai'i) provided insights into 'Visual issues' by examining Lotus Sutra paintings in China and Japan, and Daniel Stevenson (Kansas University) discussed the question of Lotus Sutra apocrypha and the problem of scriptural closure and authentification. One theme brought out in this panel, which reappeared many times during the following sessions, was the idea of the importance of the 'body' in Lotus Sutra religion.

The subject of another panel was 'Interpreting the Text.' Jackie Stone (Princeton University) looked at the hermeneutics of subjective 'mind-discernment' (kanjō) in the Lotus Sutra commentaries of medieval Japan. Jean-Noël Robert (Université de Paris) analysed the 'Hundred Poets' (Hokkyōshikushiki) of Jien as a poetical commentary on the Lotus Sutra. The most surprising and satisfying aspect of this panel was the unexpected synergy among the papers, each bringing out different aspects of how the Lotus Sutra has been used and interpreted by its followers, whether by rectifying the title, expanding on the teachings of the sutra through an avowedly subjective hermeneutics, or literally (not literally) building on the doctrine through lotus-themed poetry.

The third panel followed the theme 'Doctrines of Bodhidharma/Drawn from the Sutra.' Paul Gunter (University of Virginia) argued for the importance of physical manifestation of Bodhidharma in asking 'What's physical in Tendai shows of sokushin jōbu?' (the realization of Buddhism with this very body?/brok: Zipoyin (Chung-hwa Institute of Buddhism) gave a philosophical analysis of the question of time entitiled 'How to Will Backwards: Time, Forgetting and Repetition in the Lotus Sutra.' This panel added further nuance to the meaning and place of 'body' in the Lotus tradition, a theme that was prominent during the first day. The papers also served oppositely to show the depth of the philosophical traditions that have grown from the Lotus Sutra.

The final panel examined 'Lotus-inspired Praxis.' Kitagawa Zensho (Rissho University) spoke of the figure of the bodhisattva, Sālaparkhūti, in the Lotus Sutra, and its importance as the papers and discussions proceeded. "The real result grew to be more than a mere sum of its parts: the themes that emerged during the session, the personal contacts and relationships that developed during the conference, will surely bear fruit far into the future."

The conference was well organized by Kazuo Daido Osawa, a leader in Japanese and Korean Studies. Financial support was provided by the International Institute for Asian Studies, the Faculty of Arts, Leiden University, Leids Universiteitsfonds, Minobusan University, Rissho University, the Royal Netherlands Academy for Arts and Sciences, Taishō University, and the University of Hawai'i.
Until the recent crisis, Asia attracted almost half the total capital inflows to developing countries – nearly US$ 100 billion in 1996. In an effort to avoid a collapse, many governments have been engaging in a massive export drive. The rise in Asian exports has been unprecedented. How has the Asian crisis affected China? Can China avert the crisis?

The author tried to find answers to these questions during her recent field study in Guangdong, South China.

Guangdong export make up more than forty percent of mainland trade. In the past fifteen years, Guangdong has attracted a total of US$ 36 billion foreign investments, and it had a high economic growth rate of up to 15% in 1996. Guangdong has been in the front line in meeting the challenge of the Asian crisis, and it can be seen through which to glimpse what the Asian crisis has meant to China. With this purpose in mind, the author interviewed government foreign trade and economic officials and foreign investors in Guangdong in order to understand their experiences and perceptions on the Asian crisis. Indubitably the Asian crisis has had important impact in the province, which can be summarized in the following points.

First of all, foreign investments have declined. For example, Shantou, one of the three Special Economic Zones in Guangdong, approved 727 new projects with foreign investments of US$ 79.42 million in the first quarter of 1998. Although the total number of the new projects was up 1.02%, the amount of the contract investments was down 48% on the same period last year. Studies reveal that at least 86% of the total foreign investments in Guangdong is from overseas Chinese sources, and the overseas Chinese have suffered badly in the Asian crisis. Another report reveals that in the first quarter of 1998, Japanese investments in Guangdong was down 45%, and South Korea investments dropped 28% on the same period last year.

Secondly, export slowed down in the first seven months of 1998. Owing to the depreciation of currencies in many Asian countries, exporters are seeing business shift to cheaper factories in Thailand and Malaysia. As a result, Guangdong export is facing great difficulties in competing in price with Southeast Asian exporters, especially when the Chinese Yuan still remains strong. The study found that export orders declined by an average drop of 20-30% in many small and medium export firms. During the Guangdong Spring Trade Fair in May 1998, the export prices were forced down up to 20% on the same period last year.

Overseas donations
International buyers took the opportunity to demand lower prices, which in some cases were even lower than the production costs. This is because the buyers could find cheaper importers elsewhere. An overseas Chinese investor in several export firms told us that he was worried about how to cope with the situation. Southeast Asia who lowered prices after their currencies tumbled. With earnings dropping, this investor has dismissed three-fourth of his workers. His experience and the worries in its wake represent those of many foreign investors in the region. It has emerged that in some heavily foreign invested industrial zones, the shortage of labour supply is no longer a serious problem. On the contrary, many export firms have laid off workers in order to lay off workers in order to survive.

The third impact was that the charitable donations from overseas Chinese to Guangdong quoxiang dropped significantly. The overseas Chinese have played an important role in Guangdong's development through substantial donations of money and materials towards the construction or renovation of schools, hospitals, and other welfare enterprises. The current massive layoff of workers has diluted the discontent arising from joblessness and corruption, high unemployment in some contracted areas is a possible precursor to social unrest.

The Asian crisis has been a good lesson for China in terms of how to adjust its direction of the future development. China must make the effort to meet the challenge not simply by reconstructing its economic structures and banking system, but also by strengthening its social welfare and legal systems. China needs to re-establish its confidence and competitive positions in the global market. The case of Guangdong is not representative of how other provinces were affected by the Asian crisis, but it reveals that there are also opportunities in the crisis which depend on how these challenges are handled. It is hoped that China will learn lessons from the Asian crisis and not only to survive, but also to be able to maintain its fast economic growth.

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The Original Analects

If you assume that Confucius’s Analects consists of a small but still discernible kernel plus various people’s additions to this core, The Original Analects is a fascinating read. One must be 'Lunyu'. A review of The Original Analects - Sayings of Confucius and His Successors', E. Bruce Brooks and A. Taeko Brooks (New York: Columbia University Press, 1998, 342 pp. ISBN 0-231-10430-8).

The text is widely recognized as classical philosophical texts, often attributed to Confucius and named after an individual, may in fact be the result of an accretion process around an older nucleus. This has been shown for the Mozi, may be surmised for the Laozi, and a convincing case has been made for the Guanzi. Mengzi 'do imply an accretion process around a nucleus of precious - irrespective of date and place, is this not also the school) also left some verses in the body of the received text, but so skilfully hidden that some of them escaped detection until 1955. It will be clear that this is a book on a scale that is not to be underestimated. The number of speakers working in these fields directly related to Sino-Tibetan comparative linguistics were almost entirely absent at this conference. The Stanford meeting has shown that topics in generative/Minimalist frameworks, which have tended to dominate ICAL’s conference program for the last two decades, have for the most part disappeared from the agenda. The main reason for this is that the natural sciences, particularly biology and geology, have come to occupy a much more prominent role in the academic world. The conference also featured a number of sessions on the history of Chinese linguistics, with talks on topics ranging from the earliest records of the Chinese language to the development of modern Chinese in the late 20th century. Among the highlights were papers on the phonology of Old Chinese, the evolution of Chinese characters, and the introduction of Buddhism into China. The conference also included a number of discussions on the future of Chinese linguistics, with several papers focusing on the challenges facing the field in the 21st century.

Researching China’s Provinces

It seems self-evident that Chinese provinces, with their large populations and considerable economic wealth, would attract the attention of scholars involved in China Studies. The area of central-local relations has become a favoured topic among Sinologists, particularly with the devolution of power in the post-Mao period and the increase in the scope and intensity of bargaining between the centre and provinces in such areas as fiscal and foreign trade policy. However, the study of provinces in and for themselves has been somewhat neglected.

Chinese Linguistics

The Seventh Annual Meeting of the International Association of Chinese Linguistics (IALC) was held in conjunction with the Tenth North American Conference on Chinese Linguistics at Stanford University on June 26-28 this year.

By Wolfgang Behr

The joint organization of the two meetings by Prof. Sun Chaojen and his Stanford colleagues ensured a very high number of participants. A hundred and thirty scholars, or almost one half of the current membership of the International Association for Chinese Linguistics (IALC), were present. The regional distribution of participants roughly one half from Taiwan, Hong Kong, and the PRC and another half from North America, with eight Europeans and a handful of Australians, Japanese, and Koreans scattered in between — reflects the current geographical affiliations of the Association's members quite closely. The number of mainland Chinese scholars, who, if Hong Kong is excluded, do not even constitute one-tenth of the overall membership of the world's largest international association for Chinese linguistics, is deeply to be regretted.

An extraordinary feature of this conference was addressed at the conference, ranging from generative syntax, over functional approaches, including grammaticalization studies and discourse pragmatics, to historical linguistics, phonetics & phonology, semantics and cognitive linguistics, psycholinguistics, and the study of language acquisition, computational linguistics and even the etymology of Chinese linguistics. The number of papers, ranging from generative to minimalist approaches, covered a wide range of topics related directly to Sino-Tibetan comparative linguistics were almost entirely absent at this conference. The Stanford meeting has shown that topics in generative/Minimalist frameworks, which have tended to dominate ICAL’s conference program for the last two decades, have for the most part disappeared from the agenda. The main reason for this is that the natural sciences, particularly biology and geology, have come to occupy a much more prominent role in the academic world. The conference also featured a number of sessions on the history of Chinese linguistics, with talks on topics ranging from the earliest records of the Chinese language to the development of modern Chinese in the late 20th century. Among the highlights were papers on the phonology of Old Chinese, the evolution of Chinese characters, and the introduction of Buddhism into China. The conference also included a number of discussions on the future of Chinese linguistics, with several papers focusing on the challenges facing the field in the 21st century.

By Keith Forster

The conference continued at the next two annual meetings of the Association's new president, Anne Yue-Hashimoto of the University of Washington, Seattle.
The Way of Tea
Anna Beerens is of the opinion that 'The Japanese Way of Tea: From the Origins On China to Sen Rikyu' by Sen Shishin XV and translated by V. Dixon Morris (Hono[lou] University of Hawai'i Press, 1998, 32 pp., ISBN 0-8248-1897-0) should be approached with caution because of its tendency to read history backwards.

By ANNA BEERENS

The title of this book suggests that it is the story of the Way of Tea, that is, cha no yu, or Sen Rikyu's tea ceremony. However, it deals with the prehistory of the tea ceremony, but in an almost total history of tea drinking, both as an isolated event and as part of the history of Japanese tea drinking. The book is a welcome addition to the study of Chinese and Japanese tea making.

The book is organized around the theme of tea making, and the author explores the different aspects of the tea ceremony, from the preparation of the tea to the performance of the ceremony. The book is divided into three main sections: the history of tea making in China, the history of tea making in Japan, and the history of tea making in China and Japan.

The book is well-researched and well-written, and it is a valuable contribution to the study of tea making. The author presents a wealth of information about the history of tea making, and she does so in a clear and concise manner.

The book is a valuable resource for anyone interested in the history of tea making, and it is a must-read for anyone interested in the history of Japanese culture.

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Third Ancient Chinese Grammar Colloquium
For the third time after Zurich 1994 and Beijing 1996, the International Symposium on Ancient Chinese Grammar was held on June 22-24, this year in Paris. Almost fifty speakers from China, Taiwan, Japan, the United States, Canada, France, Norway, Germany, and Switzerland gave their papers in the Amphithéâtre Storcké du Ministry of Higher Education and Research, where the conference was jointly organized by the Centre de Recherches Linguistiques sur l'Asie Orientale of the C.N.R.S. and the University of Oslo.

By WOLFGANG BEHR

The meeting started as a small workshop-like event in Zurich four years ago, with the intention of bridging the gap between Chinese and Western scholars working in the field of Ancient Chinese grammar. It quickly developed into a full-fledged conference with several hundred participants in Beijing and now Paris. It has become a testing ground for the latest research in the field, and it has attracted scholars from all over the world.

The Symposium on Ancient Chinese Grammar has been held every three years since 1994, and it has become one of the most important events in the field. The latest meeting in Paris was no exception, with a wide range of topics being discussed, from the history of Chinese grammar to the development of the Chinese language.

The Symposium is organized by the Centre de Recherches Linguistiques sur l'Asie Orientale of the C.N.R.S. and the University of Oslo, and it is supported by a number of other institutions, including the University of Paris and the University of Oslo.

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Japanese Library of Art
Last April, a Japanese art library was opened in Amsterdam. Almost two thousand volumes, mostly books and catalogues (in Japanese, English, Chinese, and French), have been brought together, covering a wide range of fields, including calligraphy, painting, sculpture, and literature. The library is open for scholars and anyone generally interested in Japanese art.

The library is established in an especially designed inner court so as to create an intimate atmosphere dedicated to the appreciation of Japanese art. Detailed information about the collection of the library can be found in the computerized catalogue, both in English and Japanese, at the library and via the Internet.

The library was opened by the Cultural Communication Fund BV (CCF), an institute connected with the Centre for Cultural Communication (CFC).
The Korean Nation and the ‘World System’

The current global malaise is taken by many as prima facie evidence that the world is describable, at least with regard to economics, in terms of a unifying system. In particular, recent talks calling for internationalism were made with increasing frequency and confidence, the demonstrated risks involved are now turning more urgently to questions about the global systems, and what is the nature of the beast.

Moreover, he corrects the common tendency to attribute all negative aspects of Korea to non-Korean factors and thus endows Koreans with the dignity of being significantly involved in the course of world history.

For in the sense that its contradictions have been refined as a system, and as such are in the forefront of global development. The solution of the world-system is not the task of a single state-structure [and] can produce anti-systemic movements such as Fal Pot’s Cambodia ‘have discovered no single state-structure [and] can enact a transformation either of the interstate system or of the world-economy’ (Wallerstein, 107), to the assertion that these movements indicate a looming ‘final crisis for capitalism, and that therefore their complicity in nationalism is not ultimately problematic. For it is to the case that the ideological or moral commitment of the leaders of such movements is powerless against the ‘social relation’ they themselves put in motion in when they do gain power, which is to say that they are in the same structural position of the capitalist leadership they set out to replace and therefore in no sense ‘anti-systemic’, then the case is, on logical grounds, hopeless.

That the strategic appeal to nationalism is not ultimately contradictory to their present positions, since ‘how can proponents of a Marxist world view doubt that the contradictions of a capitalist world-economy would find expression in their own actions just as much as in the actions of other social actors?’ (Wallerstein, 9-10.)

This ‘explosion’ not only of nationalism but of betrayal and the accompanying mass suffering, surely gives one pause. One might think the world-system theory is eminently flexible, capable of encompassing a great variety of phenomena and likely to be superseded by very few developments.

References


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EAST ASIA

The ‘Union’ has its own self-reproducing dynamic

Unique position

The place of the Korean nation is explained by Park’s formulation of the relation between the Korean division and the world-system. While a subordinate system to the world-system, the ‘division-system’ is a unique union of north and south Korean systems that has its own distinctive characteristics. (Quoted in Son, 372.)

The division system still retains self-reproducing dynamic, which can only be tackled satisfactorily by the Korean minjung (ordinary populace).

The division-system will become the pattern for the solution of the world-system itself (Park, 1993: 212-6). Hence it is prescribed by the world-system and mediated by Korea’s unique position wherein it is that a Korean national movement must flourish at this point.

For Park, the test of their validity is whether national movements are anti-systemic, and he argues that even though they have obvious imperfections, reforms which issue from them are ‘less real in themselves and must be understood in relation to the overall movement to topple the division-system as a movement Bellows believes is clearly winning (Park, 1993: 204).

Again, this echoes Wallerstein who adopts an optimist view even of anti-systemic movements that seem to disappoint the purpose. Social movements have found it very difficult to remain essentially anti-systemic once in power, and nationalist movements have found it virtually impossible (Wallerstein, 130).

Wallerstein believes that the liberative effect of these movements will be to create a crisis for the world-economy that will favour socialism. This in essence is the key to the success of Park’s argument about the role of recent movements in Korea and his willingness to promote the issue in national terms may be understood as an adoption of Wallerstein’s faith in that such movements can be ‘revitalized’, and that ‘we can feed our knowledge back into these movements and thus contribute to progress in the mode of operation of the movements themselves’ (Park, 1993: 204).

Not only the sophistication but also the motives behind Park Nakch’ong’s elaboration of a division-system theory stimulates re-thinking one’s view of the world as well as on Korea’s particularity.

EAST ASIA
This year I travelled to Indonesia, Vietnam, Thailand, China, and Japan to research the work of young visual artists. I concentrated on young artists who had not yet been absorbed into the local establishment. My research was focused on the preparation of Platform 2 (the second artbook published by Canvas Foundation), in which work of these artists is presented. I met critics, art historians, exhibit organizers, museum curators, art academy teachers, gallery owners and, of course, many artists. I will briefly discuss some of my impressions of the visual arts situations in the countries that I visited.

Visual Art Impressions

By MARTIJN KIELSTRA

The high speed of change in Asia had raised great expectations. In general modernization and a changing political climate are creating better opportunities for modern art. When I visited Tokyo, I expected a dynamic young art scene, as many of Japanese artists had emerged onto the international stage during the past few decades, but the studios were hard to find. Not many people in Tokyo were able to give me information about them. Take galleries, for instance. Many of them work with a virtually unchanging set of mainly foreign artists. Young Japanese artists can only show their works in these galleries by paying a high rent. As a critical statement against this expensive 'gallery on high' system, the artist Tsuyoshi Ozawa created the Nasubi Gallery, the smallest gallery in the world, in 1993. From time to time Japan's finest young artists are still on show (for free) in this mobile gallery. Galleries which do present young Japanese artists are often not aware of 'young' developments in the rest of Tokyo. The independent curator and critic Fumio Nanjo explained to me that this lack of knowledge about others flows from the insular nature of the Japanese. In other words, you just mind your business. This may be true, but there are also other developments.

Previous generations had the drive and the ambition to achieve international success many of them left for Europe or the US. Partially due to the economic crisis, today's youth find it hard to escape the vicious circle of disadvantage of their own country. But cream will always rise to the top. Mariko Mori is becoming a new international star. Her photography calls for an 'eternal harmony of human spirit'. I also enjoyed a multi-media rock experiment by Hirohiko Matsubaki and Munetomo Ujino. For the period of one year they are combining (graphic) design, photography, performance, and rock music.

Between layers

In contrast to the Japanese invisibility of young artists, their Vietnamese counterparts pop up all over the place. This is true of both the typical paintings for foreigners, to be found in hundreds of galleries of all sizes in Hanoi and Ho Chi Minh City, and of more progressive experimental art on show at foreign exhibitions. A walk along the commercial 'street galleries' quickly shows that it is mostly the same artists on show. At international exhibitions outside Vietnam a limited circle of artists is also continually on display. Catalogues of earlier exhibitions are often the only source of information for foreign exhibitors.

In Hanoi I searched for artists between the two visible layers of galleries and international catalogues. But very few young artists explore experimental imagery or themes that deviate from the Vietnamese mainstream art so popular with foreigners. And it is exactly those who do, like Minh Thanh, Van Cuong, and the female artist Dinh V Nhu, who are welcomed by the international art trade. 'Art from Very Young Artists' was the name of one of the exhibitions I visited. It showed work by artists in their early twenties. As the title suggested, the work was indeed very young. But nevertheless I had never seen their style and way of working before in Vietnam. It goes to show that more and more young artists are finding their own way. The artist Tran Tan has greatly influenced this development. His work unmistakably has homosexuality as its theme, obviously a rather controversial subject in Vietnam. Tan has shown that art can also be used as a medium for engagement.

Social Misery

Engagement or social conflict is the driving force behind the work of many young artists in Indonesia. Their social environment forms an inexorable source of inspiration for their work. According to critic Jim Supangkat, a lot of work is no more than an outcry or a slogan. There is no real critical engagement; artists are too often a part of society to be able to step back and comment. Artists such as Agus Suwage and Aung Kurniawan need this criticism and are trying to identify their position in society. Kurniawan explained to me that he is growing tired of expressing social misery over and over in his work, but at the same time he cannot ignore it.

Younger artists like Ika Perkasa and Vandang Gowo in Bandung and S. Teddy D. and Yusutoni Volunterno in Yogyakarta seem to be even more radical. If the political situation in Indonesia ever really 'normalizes', it will be interesting to see how the artistic creativity of these artists will develop. Meanwhile, art critic Dwi Marianoto stressed to me that young artists do not confine themselves to this 'conflict art'. Take Djah Yuliandi for example. She has just finished the art academy in Yogyakarta and in her work shows the beauty and the diversity of her childhood surroundings, the natural beauty of Kalimantan villages.

Global centre

Although I focused mainly on two-dimensional art, I had the impression that a new wave of art in China highlighting the things which interest and influence the youth of today, apparently without passing judgment. These artists, still in their twenties, were in school when China was opening up to foreign ideas and culture. They see, and make use of, the new possibilities. The English language, pop music, cartoons, and most consumer goods are as everyday to them as to someone in Amsterdam or London.

According to art critic Li Xiaoting, Feng Lijun's 'Water' paintings, although silently hiding something behind the stillness, marks Fang's movement to a more silent method of dealing with scenes of daily life. These 'Water' pieces were recently on show in Fang Lijun's solo exhibition in the Seouljeik Museum in Amsterdam. The representation of daily life charged with a sense of alienation, complacency, and anxiety has become a new and more and more recognized visual language to many of these artists.

Meanwhile, China's art world is not only dreaming but also talking about China as the new global centre for modern art. The rapid growth of China as a world power, the new conservativeness in art and even the post-colonial placement of China's modern art in the West should make such a development possible. China is opening with happening, but it is one of those places where the infrastructure still leaves much to be desired yet. In the meantime, young artists worry about their work disappearing into foreign collections and not being available in China when the modern art museums finally arrive. I was only in Thailand for a week, too short to learn about the most recent developments of the artistic climate. Anyway, in Bangkok I was almost laughed away by young students who heard I was looking for artists with a grounding in painting, drawing, or graphical techniques. I wonder in a country where interest in and understanding of modern art is so minimal, making foreign attention financially important at the very least, how many of these students will still be exhibiting in five years' time.

Not understood

This brings me to some concluding remarks. One of the great frustrations for many contemporary artists I met is the fact that their work is barely seen or understood in their own country. It is mainly foreigners and art academy students who turn up for exhibition openings. Participating in exhibitions abroad is not satisfying enough in the long run, and leaving their country seems to be the only option for some.

Naturally artists should not be guided by commercial motifs. But, on the other hand, I think it is a mistake for young artists to think that they 'have' to make installations. Bangkok's art academies have some good teachers in the field of three-dimensional art. But in many other countries, like China, courses at art academies still tend to be overwhelmingly conservative. Many multi-media artists have a 'classical' background and in the past years they have also learned about other media and finally become strong in that area too. Perhaps for many young artists that is still a good road to follow.

Marleen Klus Sell and Joris Escher

Founder Canvas World Art in 1995. This is a Dutch organization that supports and promotes young artists from Asia and Latin America. Work of the artists is published in books (the Platform series) and exhibited. Canvas also lends the work to companies and other institutions in the Netherlands in order to present a continuous picture of artists in Asia and Latin America. Klus and Escher make regular visits to the artists.
New Media Art from India
16th World Wide Video Festival

In the past sixteen years the World Wide Video Festival has grown from an experimental event to a renowned international platform for the presentation of the newest productions of media art for an increasing public. This year again the festival programme was distinguished by a rich diversity installations, sites specific work, performances, videotapes, CD-ROMs, and websites. To enhance the mapping of and mapping within media was about the ontology of the electronic image, narrative structures in media art, and how to create exhibition spaces for it. International speakers analysed media art at this moment in time, when this art form seemed to be breaking through to a much wider audience.

By JOHAN PIJNAPPLE
translated to English by PAT RAFF

As a meeting place of Western and non-Western media art, the World Wide Video Festival has followed the developments in non-Western performance art recently. In the world media art, performances now seem to be assumed the character of Western fine art, but had taken its place as an integral part of the art form. Performances started to assume the character of multi-media or a growing extent. The new and revived developments in performance art recently, show an interesting mingling of very different disciplines. This is not confined to the Western world, but is also found in South America, Asia, and Africa. These innovations affect form as well as content and can be broadly summarised as follows: computer and digital editing, blending of highbrow and lowbrow (no hierarchy), total experience and new dimensions and worlds of interdisciplinary collaboration.

This year the World Wide Video Festival paid extra attention to media art from India. India has a big film production system and a strong documentary history but media art is a relatively new phenomenon. Research in India revolves around the relationship between politics and contemporary art. To get a better idea of the modern art scene on this Subcontinent, the festival arranged a lecture by Geeta Kapur. As an art critic Kapur has written extensively on contemporary art in India. Her recent work brings to the fore ideological matters that are clearly connected to modernism in India and Third World culture and its relationship to the Western world. Today it is the secular cultures of the postcolonial era that are posed on a countering impulse. It is this heritage which is to be carried over into the present post-modern to evolve a more definite commitment to praxis. This will occur perhaps a dispensable of the regional museums of the Euro-American world into more differentiated moments which we can now begin to see as radical interventions in the teleologically generative one-system-world.

Nuclear testing

The new installation 'Remembering Toba Tek Singh' (1998) by the Pakistan artist Nalini Malani is a direct reaction to nuclear testing. On May 13, 1997, nuclear tests were carried out by the government of India in preparation for the production of nuclear weapons. More nuclear tests by India followed and Pakistan followed suit. In all the discussions it looked as if no simple rational solution was possible or even desired. Political parties used this momentum to stir up frictions between Hindu and Muslims again. India, the largest democracy on earth, still felt the wounds of the separation of 1947 from Pakistan and Bangaladesh.

In front of a quiet, dark room there is an image of smoke—the smoke of bombs, of the pyre of the hearth. On either side there are large black and white images of women, in the act of folding a saree, in slow motion. They seem to come together to fold the edges of the garment—but cannot meet—separated by the passage that is the room itself. We hear recriminations of sorts of atrocities that exist between nations the world over. In between are stories, one is 'Toba Tek Singh'; a couple years after the Partition of the country, governments of India and Pakistan exchanged inmates of lunatic asylums, in the way as prisoners were exchanged.

After the installation 'Remembering Toba Tek Singh' has been exhibited in Amsterdam, it will move on to New Delhi and Bombay where it is certain to contribute to a critical discussion.

In her work 'Is it what you think' (1998) the Indian artist Rummana Husain questions the stereotype of the Muslim woman, projected by the media and by the West. Considering the wide geographical spread of Islam which is accompanied by vastly dissimilar practices and rituals, it is possible to create an image of the universal Muslim woman? Therefore Husain only asks questions, to which there can be no fixed answers. Her work is about the performance and the performance is also about the translation of notions of war and love and how they become connected with the woman's body. Vibrating with Sufi chants, which could be about a lover or God or both at the same time. She narrates a story about a woman who is fought for by the forces of her country. She reads out questions from a book, as if she were chanting from a holy book. As Rummana Husain there are also side projects on her body, of newspaper images of Muslim women. When she finishes reading, the picks up the veil lying on the floor, folds it and places it carefully on the stool, removes her prosthesis and walks out.

Unknown destination

The title 'House/Boat' (1994) literally describes what this first media installation by Vivian Sundaram consists of. The cube-shaped house is constructed of walls of thick, handmade paper with rusty metal connectors. In this humble self-made dwelling, of which you see millions in India, is a metal cube upon which sits a large dish of water with a glass bottom. Video images of burning gas-fl utter through it. Only the common basic elements of water and fire are present. The big boat next to it seems to be stranded on a dozen railway sleepers, the last useful leftovers of British rule.

The transportation of people who have been driven from their homes for political or religious reasons is an unknown destination has been a constantly recurring tragic occurrence throughout India's history. With this work of art Sundaram again sees a politically loaded event, a position that in the past in India was not really expected of artists.

The artists selected for the 16th World Wide Video Festival, Rammela Hassuan (1952, India), Nalini Malani (1946, Pakistan), and Vivian Sundaram (1941, India) have shown a strong commitment to the religious and political situation on this Subcontinent in their work over the years. Unlike the mainstream of modern art being produced in India, their paintings, installations, and performances are attracting growing attention at an international level. The media element in these works is still quite slight and can be explained by the relatively high production costs of media-related art, certainly when seen in the context of the standard of living in India.

The subjects of Malani, Hassuan, and Sundaram continually bear witness to a firm social commitment to the problems of modern India involving nationalism, neo-colonialism, feminism, and ecology. Video holds an exceptional place within this wide-range of media categories. It is still rarely used in India by modern artists as an independent medium, although it is used for documentation.

By KARIN STRAATHOF

Indonesian Art
The Creation of a National Identity

Helena Spangjard's, thesis, which was defended in June 1998 at the University of Leiden in The Netherlands, is a lengthy work on modern Indonesian painting. Spangjard divides Indonesian developments in the modern visual art into different periods, starting from the beginning of this century. On many occasions the political situation has exalted an influence on the artistic scene. The rise of Indonesian nationalism, the fight for independence, and the ensuing process of decolonization have caused major cultural changes. Spangjard distinguishes four phases.

During the political changes of the mid-1940s, nationalism replaced the 'holy trinity' of the ricefield, the misty mountains and the holy horses. In the beginning of the Independence war, the religious order amongst Islam and Hinduism was changed into a secular order. The religious order amongst Islam and Hinduism was changed into a secular order. The religious order amongst Islam and Hinduism was changed into a secular order.

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Secondly the Indonesian government promoted an art in which the 'indonesian character' should be clearly present. Nowadays motifs borrowed from many different local cultures are an intrinsic part of Indonesian art. The position of artists today is often double-edged. On the one hand there is a bond to be continued with disappearing traditions, but on the other the same traditions stand in the way of new developments in society as a whole. As Helena Spangjard states, contemporary art can no longer be divided geographically and the artificial colonial differentiation between East and West is no longer valid. The art-historical term 'non-Western' for any art that is produced outside the West is an example of the colonial term of a centre (the West) and a periphery (the East). This model follows the hierarchy that has been used by the West for ages to document the art of other cultures measured against the 'dominant' Western culture.

**ASIAN ART**

**AGENDA**

**NOVEMBER 1998 > MARCH 1999**

**BELGIUM**

**Chinese Pavilion / Japanese Pagoda**

Ven Plooster 441/20 Brussel tel: +32-2-4523262 daily: 10am - 5pm closed on Monday until 10 January 1999

Overview of the last cultural changes towards modernisation in Japan during the last century.

**Royal Academy of Arts**

Petcourt WYV OOS London tel: +44-171 300 8000 fax: +44-1713008001 until 21 November

An extended calendar of events in which the academic and commercial worlds have joined forces to stage a programme of museum exhibitions, lectures, seminar gallery shows and auctions. (See prices on these pages).

**Red Gate Gallery**

Level 3 China World Centre 1 Jangakong Pit Beiping 100004 tel: +86-10-65053604 daily: 10am - 6pm

28 November - until 23 December New Year art(s) Christmas Chinese New Year

**Courtyard Gallery**

85 Donghangmen Daje Beiping tel: +86-10-65655511 fax: +86-10-65655522 Tuesday to Sunday: 1am - 7pm

16 November - 28 December Self Portrait. An exhibition of mixed media on canvas from Ji Dachun and small sculptural objects from Li Tsunwai. Both artists use simple forms from the tradition of stillife: plants, vases, teapots and images which they rework to a new, individual sense of beauty.

**FRANCE**

**Musée Cernuschi**

Avenue Alibert 7 75008 Paris tel: +33-1-42053603 fax: +33-1-40581786 Daily: 09am - 5.40pm closed Monday and public holidays

until 25 January 1999 Klavz and Feasts in ancient China

**Musée Guimet**

Place d’Etoile 6 75116 Paris tel: +33-1-47238398 fax: +33-1-47238399 Due to renovation the museum will be closed until the end of 1998.

**FRANKFURT**

**Belgian Art**

Belgian pavillon 2 Hansaring 2000 Antwerpen tel: +32-4-2317777 daily: 09am - 6pm

until 10 December

Treasures from Kuwait: An exhibition of Islamic art from the - al-Salib Collection

**Perceval David Foundation of Chinese Art**

53 Gordon Square London WC1H OPO tel: +44-171-3833991 fax: +44-171-3833163


**INDIA**

**The Window**

33 Aatustone Road Karachi 400 026 India tel: +92-22-386 96 28 fax: +92-22-289 1666

26 November - 8 December Mogulf Folklore. The beacon of energy. In his works he succeeds in expressing the Indian diversified-unity in themes as popular and elite, rural and urban, wise and west.

10 - 22 December

The artist-teacher-collector exhibition. A series of woodcuts and engravings made by Bishnudeb Mahabhrati. The works are made during the 1940s at the Kala Bhavan - Santiniketan, a centre where artists experimented with various art forms, from printmaking and sculpture to mural art.

**INDONESIA**

**Galeripadi**


February 1999 Zakiuddin Hussell A selection of paintings by this contemporary artist from Malaysia.

March 1999 Comic World - Comics of Thariq, Motul, Cimot and Pidi representation of change of histories, myths, values of truth and nations.

**JAPAN**

**Setagaya Art Museum**

1-3 Kiyosumi Setagaya-ku Tokyo 157 tel: +81-3-34 156011 fax: +81-3-34 156012

31 October - 6 December Yashiboko Yoshida Exhibition - A retrospective exhibition of one of the leading Japanese Style painter. Yashiboko Yoshida, who studied under Gyoshii Hayashi, Kokei Kobayashi and Yashiboko Yosuke.

**MALAYSIA**

**Balai Seni Maybank**

117 Floren Moorlens Mpenkeen 11000 Kuala Lumpur tel: +603-2300933 fax: +603-2323504

19 December - 28 January 1999 Contemporary Malaysia Islamic Art Exhibition - The exhibition will showcase a wide range of Islamic art including textiles, fibre art, ceramics, fine metal and architectural designs as well as paintings and sculptures.

**THE NETHERLANDS**

**Foundation for Indian Artists**

Fokke Simonszstraat 10 1017 TG Amsterdam tel: +31-20-6231547 daily: 09am - 6pm closed on Monday.

14 November - 17 December Anpsa Gart Recent works of this artist from New Delhi. In her paintings she tries to harmonise what in fact cannot be harmonised, the inner and outer world, the figurative and abstract.

**Kunsthall 88**

Oudehollendijk 2, 7600AS Schiermonnikoog tel: +31-59-612166

20 February - 28 March 1999 Commel Contemporary Art from Asia and Latin America in co-operation with the Canvas Foundation.

**Rijksmuseum**

Hofmansstraat 18 1017 PH Amsterdam P.O.B. 74888, 1070 DN Amsterdam tel: +31-20-6732121 fax: +31-20-6794816 daily: 10am - 5pm

New permanent exhibition - The South wing of the museum presents a new permanent exhibition of Asian art.

The choice has been made not to categorize according geographical area - China, Japan, India, Indonesia but to devise the whole collection into sculpture, painting and decorative art.
A bronze drum with zoomorphic finial of spirited form and with thickly formed malachitic patination.

- Height: 67 cm
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The International Convention of Asia Scholars (ICAS) which took place from 25 to 28 June 1998 in Noordwijkerhout, the Netherlands, was an experiment in terms of the parties involved, the nature of the participants, the contents, the manner of organization, and the size (at least in the European context). On this page I will try and give my impressions of this Meeting and add some recommendations. As I was the ICAS supervisor, this short report might be a little biased but I hope it will give food for thought.

By Paul Van der Velde

How did the ICAS come about? For some of you the Association for Asian Studies (AAS) and the International Institute for Asian Studies (IIAS) had been thinking of ways of internationalizing Asian Studies. Internationalization meetings took place during the annual meetings of the AAS. This transatlantic dialogue gradually matured and was thought of as an arena in which American and European Asians could get together. It acquired a name: the International Convention of Asia Scholars (ICAS). Apart from the AAS and the IIAS, the European Science Foundation Asian Committee and the six major European Asian Studies associations participated. This was the first time that these associations had formally co-operated in an Academic Programme Committee, which in itself should be considered a promising sign. Quite apart from this European and transatlantic collaboration the organizing committee attached great value to setting up a cultural programme to encourage the cultural rapprochement between East and West, which is seen as one of the most important challenges facing Asians. It joined forces with Film and Canvas World Art, and organized the ‘The Eurasian Century’ forum of journalists.

Scope of ICAS

There was never any doubt that Asians from all over the world should have the chance to participate and once the convention was announced, enthusiastic replies came from every quarter of the world. Thus the convention grew to a platform on which Asian, American and European Asians could study problems of interest to all. Nothing can demonstrate this more clearly than the geographic origins of the participants and participating institutions. More than three hundred and fifty universities, institutes, and organizations were represented at the ICAS. There were nearly a thousand participants from some forty countries and there was a remarkably equal distribution continent-wise. Thirty-five per cent of this home institutions is located in America, an equal percentage in Europe, and thirty per cent in Asia. It is no exaggeration to say that the main goal of the ICAS and its Programme Committee was to transcend the boundaries between disciplines, between nations studied, and between the geographic origins of the participants in its more than a hundred and thirty panels.

It was quite one of the many letters we received from participants. Geoffrey Wade, also on behalf of his colleagues of the Centre of Asian Studies (Hong Kong) wrote: “The greatest value of the ICAS was that it did allow a greater mixing of Asian, North American and European scholars than we have experienced at any previous such gathering. This was of course one of the aims of the Convention and we hope that its unequalled success will be sufficient incentive to encourage you to attempt a ‘repeat performance’ in future. We were all greatly impressed with the Convention — its venue, its scope, the excellence of the organisation, the diversity of activities and the range of scholars who attended. The only drawback was that it was impossible for one to attend all the sessions, but that indicates a surfeit rather than a deficiency. Particular thanks are due to your administrative staff who handled everything with ease and efficiency with concern and good grace.”

Unqualified Success?
The remark passed by Wade on the unequalled success should be put in perspective. From the questionnaires filled in by a fair number of participants it transpired that ICAS had its teething problems. Transportation was singled out as the biggest problem. Thirty-one per cent of the respondents had a tough time getting to the Convention site. This was due to insufficient information on the schedules and the fact that these schedules were not always followed. Whereas this was viewed as the main on-site problem, difficulties in communication plagued the entire process leading up to the Convention, which were mainly due to an over-reliance on the Internet without adequate technical control. It should be added that the size of this first ICAS also took the organizers by surprise and we waited too long to increase the staff. There is one other severe shortcoming which should be mentioned here. The organizers or chairs of the panels were asked to send in summaries of their panels which were to be put on the ICAS website. So far ten odd summaries out the total of one hundred and thirty panels have been received. This kind of sloppiness, in view of all the effort which has been put into ICAS, is hard to understand. Therefore I would like to personally ask all those who have not yet sent in their summaries to kindly do so. I have a good reason for this, namely that an overwhelming majority of the respondents opted for what Wade called a “repeat performance”.

In this context a meeting took place on 27 June attended by representatives of European Asian Studies associations, the AAS, and the ICAS during which it became clear that a second ICAS was deemed desirable. There were discussions on when it should be held (every three to four years), where it should be held and who should organize it. No conclusive decisions were taken. The participants of the meeting recommended setting up an ICAS Steering Committee. This committee is still in the process of formation but plans are to have the first meeting during the Annual Meeting of the AAS in Boston, 11-14 March 1999. Information will be disseminated both through the ICAS Newsletter and the AAS Newsletter. All ICAS participants will be informed about the outcome of the meeting of the Steering Committee.

On behalf of Helga Lasschuij (the ICAS Project Manager), I would like to thank the numerous sponsors, all ICAS staff members, the organizers of the cultural events, the booth holders, the Leeuwenhorst Congress Centrum, and all the participants who turned ICAS into an unforgettable experience of which Helga and I think that it will ultimately seriously change everybody’s orientation.

ICAS 2

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1. RESEARCH FELLOWS (POST PHD)

a. individual

- "Performing Arts in Korea and the Korean Communities in China, the former Soviet Union and Japan" within the programme "Performing Arts of Asia: Tradition and Innovation" (PAATI).
- "Changing Labour Relations in Asia: the expression of identity in Southeast Asian Art and Archaeology" (Programme Director: Dr. W. van Zanten)

b. attached to a programme, i.e.

- "Internal Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century" (Programme Director: Dr. Vincent Lam and NIAS) in collaboration with ISHM Amsterdam, NIAS Copenhagen, and ANU Canberra.

They are attached to the International Institute for Asian Studies for max. 3 years, carrying out independent research and fieldwork, and organizing an international seminar.

At present, the IAS is host to several long term research fellows. Hereunder you will find an overview of their names and research topics:

Dr. Wolfgang Behr (Germany)
"Forms, Functions, and Foundations of Alliance in Old Chinese Abydos", individual fellow.
Until 1 January 2001

Dr. Honk Blom (the Netherlands)
"The Buddhist-Indian theatre traditions in regional perspective" within the programme "Performing Arts of Asia: Tradition and Innovation" (PAATI).
Until 1 August 2000

Dr. Haan de Bruin (the Netherlands), stationed in Leiden and Amsterdam, "Karakustu and Narasak Sami: Indian theatre traditions in regional perspective" within the programme "Performing Arts of Asia: Tradition and Innovation" (PAATI).
 Until 15 July 2001

Dr. Matthew Cohen (USA)
"Development Access to natural resources along the transverse axes of Reu Durian (Indonesia), 1870-2000", individual fellow.
Until 1 October 2001

Dr. Fouk Colombo (the Netherlands), stationed in Leiden and Amsterdam, "The Road to Development Access to natural resources along the transverse axes of Reu Durian (Indonesia), 1870-2000", individual fellow.
Until 1 October 2001

Dr. Dan Huang (Cerdo), stationed in Leiden and Amsterdam, "Structure and Social Organization of Transnational Enterprises and Entrepreneurship in East and Southeast Asia within the programme "International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century"
Until 1 November 1999

Dr. John Knight (Great Britain)
Until 1 September 1999

Dr. Hsin-kyung Uhm (South Korea)
"Performing Arts in Korea and the Korean Communities in China, the former Soviet Union and Japan" within the programme "Performing Arts of Asia: Tradition and Innovation" (PAATI).
Until 1 January 2001

Dr. Reed Weidley (USA)
"Ethnography of a Borderland People: the Iban in West Kalimantan, Indonesia", individual fellow.
Various dates: August 1998 – 1 August 2001

2. SENIOR VISITING FELLOWS (POST-PHD, NO AGE LIMIT)

The IAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The IAS will host to several senior visiting fellows in 1998:

Dr. John Wolff (USA)

Prof. Edy Masainambong (Indonesia)

Prof. Michael Godley (Austral) 
"Rituals, Renown and Entrepreneurship in Southeast Asia", within the research program "International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century" September 1998 – 15 September 1999

Dr. Andrew McWilliam (Australia)
"Narrating the Gaze and the Path and precedence in South West Timor" October 1998 – 31 December 1998

Dr. Christian Pelras (France)
"Maritime Anthropology and Cultural History of the Bugis/Malay/Bajo connection" November 1998 – 1 December 1999

3. PROFESSORIAL FELLOWS

The IAS offers visiting professorships between universities in the Netherlands and research institutions in Asia. The programme seeks established scholars (minimum requirement: assistant professor level) to share their expertise with Dutch scholars, by bringing Asian to Dutch universities for a period of one to two years.

The IAS has established the European Chair for Chinese Studies. Prof. Vincent Shen is the interim Chairholder, and will focus on the philosophy of Zhuangzi. He will be in Leiden from October 1998 – September 1999.

4. VISITING EXCHANGE FELLOWS (POST-PHD LEVEL)

The IAS has signed several Memoranda of Understanding (MoU) with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges.

The Nordic Institute for Asian Studies (NIAS) in Copenhagen, the Shanghai Academy of Social Sciences (SSA), the Australian National University (ANU), and the University of Vienna regularly send scholars to the Netherlands to do research for a period from 1 to 6 months. Contacts many other institutions promise to develop into a more regular exchange in the near future.

Dutchvisiting Exchange Fellow:

Prof. Reinmar Scheffold
"Three sources of Ritual Blessings in Indonesian Pula Traditions"
February – April 1999

5. AFFILIATED FELLOWS (POST-PHD LEVEL)

The IAS can offer office facilities to fellows who have found their own financial support and who would like to do research in the Netherlands for a particular period. The IAS is host to the following affiliates:

Prof. G. Bongard Levin (Gando Fonds)
"Eastern Turkmenistan"
(preliminary) November 1998 – 1 month

Dr. Thomas de Bruin (NWO)

Dr. Janet Oost (Deakin University)

Dr. Cristina Eghenter (ESF)

Prof. Chris Healey (Leiden University)
"Eastern Indonesian Livelihoods" 1 February 1999 – 1 March 1999

Dr. Elizabeth Lampe (Deakin University)

5. AFFILIATED FELLOWS (Masters level)

The IAS has agreed on a framework agreement with a number of universities and institutes in the Netherlands, which may also offer fellowships to scholars who have completed their PhD degree.

6. DSF/IAS-NIAS FELLOWS

Selected by the Asia Committee of the European Science Foundation (ESS-AC) and attached to the IAS partly within the framework of and financed by the IAS-NIAS Strategic Alliance.

Dr. Giovanni Vittorio (Italy)
"Exemplary Sodomites: pornography, homoerotism and sexual culture in late imperial China"
Until 1 January 1999

Dr. Martin Rasmuut (Germany)
"Hindu Dharma Indonesia – the Hindu-movement in present-day Indonesia and its influence in relation to the development of the indigenous culture of the Tongan (Aloha Tokoda) in South Sulawesi"
December 1997 – 30 November 2000


7. DUTCH SENIORS

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

Dr. Leo Druw (University of Amsterdam, Vrije Universiteit Amsterdam)
"International Social Organization in East and Southeast Asia: Qiaoxiang ties in the twentieth century" September 1998 – March 1999

Prof. Nik Schippers (Leiden University)
"Social Structures of the Temple of the Easter Peak (Dongyue miao) in Beijing" September 1998 – 1 March 1999
Nomads in the Sedentary World

An international colloquium was held in Leiden, July 1998, on the role which nomads have played in the history of the sedentary world. The idea for this colloquium emerged from the observation that the influence of sedentary societies on the nomads has been extensively studied but that the reverse, the impact of nomads on the sedentary world, has to a large extent been the subject of speculation. The intention of this colloquium therefore was to study this issue in a systematic and comparative framework and raise questions at a general level. A book on the subject, containing most of the contributions and a few additional articles, is in preparation.

Great deal in different parts of the sedentary world.

Nineteen papers were presented which dealt with various regions from Hungary to West Asia, Iran, India and China, in periods that ranged from the first millennium BC to the early modern period. Excepting the paper by André Wink on long-term developments in India, all papers addressed issues relating to the short-term and medium-term impact of nomads. The conclusions of most authors were remarkably similar but showed the different ways in which the nomadic impact varied according to factors at work in the sedentary societies under review. These nomadic institutions, such as the ‘sharing system’ of the Mongols which was analysed by Thomas Allsen or the notions of charisma and divine mandate to rule bestowed upon a chosen clan as analysed by Peter Golden, that were at odds with sedentary ones and were simply imposed on sedentary societies, did not last long. On the contrary, even the victorious nomads had to a significant degree adjust to or adopt the socio-political institutions of the conquered, sedentary population. It was also demonstrated by the participants of the colloquium that the people of the nomadic world of the Eurasian steppes sometimes played an important role in the armies and ruling elites of the Middle East or India, but not as nomads. In this context, a distinction was drawn between genuinely nomadic and ‘post-nomadic’ traditions and institutions.

IIAS Research Partners

The IIAS signs Memoranda of Understanding 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-Ph.D. level. The IIAS mediates in establishing contacts with the Institute’s Moll partners.

The IIAS has signed MoUs with the following institutions:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen, Denmark
2. East-West Center in Hawai’i (EWC), USA
3. Research School of Pacific and Asian Studies of the Australian National University (RSFPS-ANU), Canberra, Australia
4. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta, Indonesia
5. Institut für Kultur und Geistesgeschichte der Österreichischen Akademie der Wissenschaften, Vienna, Austria
6. Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow, Russia
7. Vietnam National University (VNU), Hanoi, Vietnam
8. University Grants Commission (UGC)/Ministry of Education of Pakistan, Islamabad, Pakistan
9. Shanghai Academy of Social Sciences (SASS), Shanghai, P.R. China
10. The École Française d’Extrême-Orient (EFEO), Paris, France
11. Académie Sinica, Taiwan, ROC
12. Korea Research Foundation (KRF), Seoul, Korea
13. National Science Council, Taipei, Taiwan, ROC
14. Mongolian Academy of Sciences, Mongolia
15. Institut de Recherche sur le Sud-Est Asiaque, Aix-en-Provence, France
16. Bureau of International Cultural & Educational Relations, Ministry of Education, Taipei, Taiwan, ROC
17. Centre d’Etudes et de Recherches Internationales, Paris, France

IIAS (Travel) Grants

Each year the IIAS makes available a limited number of grants for outstanding [Dutch] scholars, in order to do research abroad.

The grants are given for a maximum of two months and should be used to cover the costs of accommodation, travel and/or research.

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

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

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

IIAS News
Performing Scholarship

R.G. Collingwood, in an essay on how philosophical reflections arise upon contemplation of subjects including history and art, draws an important contrast between views of art held by philosophers and artists. For philosophers, Collingwood says, art by definition is a transcendental concept. Artists, in contrast, view art empirically: they are interested in particular works of art as far as they are good and beautiful. A celebrated artist and scholar outlined by Collingwood imagines a dialogue between historian and an artist. The artist, upon hearing such an outrage as the Randolph Hotel being described as a good work of art, ‘will probably leave the room, banging the door.’

By Matthew Cohen

The research programme of the International Institute for Asian Studies (IIAS), ‘Performing Arts of Asia: Tradition and Innovation’ (PAATI), which began in October 1997, is an effort to raise a ruckus: banging (though never literally) the doors of the academy, tearing down the walls of the classroom, and hammering on the seamless pipes of the halls of learning. Academic distinctions between artists and scholars of Asian performing arts have been breaking down for decades. The transcendental-empirical contrast between philosopher-scholar and artist outlined by Collingwood has been radically challenged in the last decades. In the Netherlands, Arnold Bake and several students (including myself, and perhaps others as well) by some as the founder of ethnomusicology), including Bernard Juerdman and Mande Hooi, long ago practiced and taught ‘systematic’ or ‘analytical’ music. For such scholar-musicians, their instruments were their passports to musical cultures and societies and arts. The PAATI programme is an internationally recognized, educational, and research project, and has the potential to bring together scholars and artists who are interested in the performing arts of Asia. The PAATI programme was founded in 1997 by the International Institute for Asian Studies (IIAS) and is located at the University of Amsterdam. The PAATI programme is an international project that brings together scholars and artists from all over the world to study and perform Asian performing arts.

The PAATI Programme

The PAATI programme is an initiative to research and represent contemporary and historical Asian performance grounded in a theory of practice and the praxis of theater. Three postdoctoral research fellows, Hanne De Bruin, Matthew Isaac Cohen, and Hae-Sung Um — with Wim van Zanten as programme director and an executive board composed of Ben Apps, Joep Bor, Ernst Heins, Willem Idema, and Saskia Kerstenboom, have recently completed the first year of a planned four-year investigation into Asian performance. Each of the three research fellows has come to the study of Asian performance from different backgrounds and with distinct theoretical and disciplinary orientations. Dr. De Bruin is in training as an indological scholar and has a background in philology, comparative linguistics, and religious studies. He is also a producer and director of dance and theatre and has organized social relief efforts and made contributions to music and impersonation techniques of Korean music. Dr. Cohen is a cultural anthropologist specializing in Indonesian performance, literature, art, and religion. He is a practicing puppeteer as well, and during the five years he has lived in Indonesia he has frequently performed wayang kult (shadow puppet theatre) for village audiences in Java, extemporizing dialogue in Javanese in a traditional style associated with the Cirebon region of north-western Java. Dr. Um is an ethnomusicologist, but was first educated as a performer of Korean classical music. She not only writes about classical and popular Korean music, she also performs and has given lecture-demonstrations throughout Asia, Europe, and North America. More than anything, it is a shared interest in combining practical work as participants with scholarship that brings the fellows together in dialogue.

Kattaikkuttu in Europe

The PAATI programme’s official opening was marked with a performance by a Kattaikkuttu theatrical performance of the play ‘Arjuna’s Paricide’ on 25 October, 1997, at Leiden University under the sponsorship of the IIAS. The performance was part of a tour of the Tamil Nadu Kattaikkuttu Kalli Valarcci Munnera San­ gam under the direction of P. Rajagopal. This event was not only an opportunity for the PAATI programme to present the spectacle of this little-known Asian art form to a public audience, it also provided an opportunity for Hanne De Bruin, whose work focuses upon Kattaikkuttu and related Tamil theatrical forms, to investigate European audience response to an Asian theatre and the creative choices made by performers in adapting their art to novel settings. The results of this investigation were presented in an article co-written by Dr De Bruin and Dr Wim van Zanten entitled ‘Negotiating Cultures,’ published in Odion Online. (More about Kattaikkuttu on page 15.)

Education through performing

Education is a performative process, involving the establishment of a common framework, the accommodation of roles, dialogue, and trust. Performances are likewise educational conveying information, evaluating skills, instilling values. Reciprocal processes of learning and teaching take place not only in classrooms, conferences, and scholarly journals, but also on radio, in trade fairs, at museums, on-line, and in the world. Presenting benefit concerts for financial assistance to Indonesian counterparts and raising public awareness of and sympathy for Indonesia's economic and political tribulations. Professor Sokoloff developed a contrast between the playful nature of the PAATI programme and IIAS programmes focusing upon applied scholarship. In moments of darkness, play is not simply an escape valve, but also a source of strength, hope, and determination.

ICAS Panel

The major collaborative event of the first year of the programme was a panel at the International Conference of Asian Scholars in Noordwijkerhout on 27 June 1998, addressing the theme of performing arts of Asia and the methodology of practice. Talks were presented by the three research fellows, with Dr van Zanten acting as moderator and Dr Kerstenbooom as discussant.

The free-ranging talks and the discussions that followed focused upon the applicability of practice theory as developed by French sociologists Pierre Boudieu and Michel de Certeau to Asian performance, the development of methodologies that account for live performance’s “liveness” and detailed particularity, the focus and location of scholarly observation and participation, the utility of a scholar training in a particular tradition and her/his own research, and the significant roles that new technologies such as CDs and the internet can play in future scholarship. It is planned that the next issue of Odion Online will contain versions of the presentations given at the ICAS conference, with audio-visual examples.

Future Directions

An important initiative taken on the part of the PAATI programme has been the institution of post-doctoral level master classes on themes related to the study of Asian performance. The first three-day long session was given in July by Dr Stuart Blackburn from the School for Oriental and African Studies (SOAS) at the University of London, and focused on South Asian performing traditions, the concept of perfor-
A Case of the Overseas Chinese Business Network
The Tai Yi Firm in Nagasaki and its Documents

In recent years the Chinese have been making extensive use of network analysis to explain their business activities. Chinese networks have played an unusually prominent role among the East Asian ethnic Chinese. In 1985, the Overseas Chinese had justified a great contribution to their economic success in this region. However, the concept of network is used largely as descriptive technique and is extremely loose. The study of Chinese networks is still at a relatively primitive stage and needs to establish itself more firmly in both case study and theoretical construction. The discovery of the Tai Yi documents contributes a very interesting opportunity to explore the Chinese business networks around the China Sea in greater depth.

By Dai Yifeng

Tai Yi in the late 1840s or early 1850s the Chinese trader Chen Guohang established a trading firm in Nagasaki and there devoted himself to the trade between China and Japan. With seven of his fellowmen, he set up the Tai Chang Firm in 1865. Tai Chang's main business was the export and import trade as a wholesale and agency. Exactly how many companies had business relations with Tai Chang is unknown, but a hundred and sixty traders were named in the documents of these were Fujianese, and they distributed in Japan, Mainland China, Hong Kong, Taipei, and Singapore. Tai Chang thus represented a fairly large-scale business network around the China Sea.

In 1867 Chen Guohang left Tai Chang and set up a new company in Nagasaki, Tai Yi. He handed over the business to his son, Chen Shiwang. Before taking over his father's position, Chen Shiwang had worked in Tai Chang for many years. The account books show that in Tai Yi's early years it dealt in a great variety of trades and services. Tai Yi had business relations with fourteen companies from Taiwan and Tai Yi put his shoulder to the wheel to extend its business network. Chen Guohang had worked in Tai Chang and Tai Yi was the area where Tai Yi's business made most rapid progress. In its first five years there were fifty-five firms in Taiwan with business relations with Tai Yi.

After 1900, business began to boom for Tai Yi (1900-1915). It had 249 customer firms and Taiwan, more than where half were located, still continued to be the most rapidly developing area. Southeast Asia was another area of development. There were 47 customer firms, most of which were concentrated in Singapore. In this period, because of the change in trading port, many overseas Chinese, among them Tai Yi, moved from Nagasaki to Kobe. Tai Yi established relations with twenty-two firms in Kobe, a business network that laid a solid foundation on which Tai Yi's business could flourish. Tai Yi operated in this period of prosperity (1900-1915).

A victim of worsening relations between China and Japan about 1910, Tai Yi went into decline. In 1916, Tai Yi had to suspend business owing to the Sino-Japanese war and it finally closed down in 1919. In the first thirty years of Tai Yi's operation it preserved a large number of documents which consists of four parts as follows:

1. Documents relating to Tai Yi's business, consisting of more than fifteen thousand volumes of account books, such as Huading Zhongyu (General Book for Chinese Traders), Taisei Zhongyu (General Book for Traders in Taipei), Zhichi Chuxun (General Cash Book), and Tainan Account Book; and forty thousand letters and account collections.

2. Documents relating to other companies in Nagasaki. They cover eighteen volumes of documents concerned with thirteen companies. These companies had slow relations with Tai Yi. They were mostly South Fujianese, which shows that Tai Yi was the leader of the Fujianese traders in Nagasaki from the late nineteenth and the early twentieth centuries.

3. Documents relating to Fujianese association companies. There are forty-five volumes documents consisting of records of meetings, account books, lists of members, etc. Tai Yi was a member of the Taiwanese Guild in Nagasaki. The Fujian Guild in Nagasaki, Iman Huisuo, was set up in 1880 and Tai Chang was one of its sponsors. Chen Guohang became its President in the 1880s. He rebuild the guild and changed its name to Fujian Huiguan. The number of members grew from sixteen to twenty-three companies. As soon as Tai Yi was established, in 1901, it joined the Fujian Huiguan. Ten years later, Chen Shiwang, then manager of Tai Yi, became chairman. His son, Chen Jinzhong, took this position before he died in 1920.

The documents reveal that the chief activities of the Fujian Huiguan were to mediate conflicts among the entities for ancestors; (b) subsidizing the overseas Chinese schools; (c) giving financial aid to poor villagers from south Fujian; (d) organizing social and diplomatic activities; (e) collecting donations for China; and (f) mediating the temple and public graveyards.

4. Documents relating to various inquisitions in Nagasaki. Those consist of nearly five hundred volumes of material from the Nagasaki Overseas Chinese School, of which Chen Shiwang was director and recently to the Tai Yi and more firmly in both case study and theoretical construction. The discovery of the Tai Yi documents contributes a very interesting opportunity to explore the Chinese business networks around the China Sea in greater depth.
Progress Report Qiaoxiăng Ties Programme
The Chronicle Development of the IIAS-Xiamen Joint Research Project

By Cen Huang & Leo Dowu

The IIAS-Xiamen project was launched in December 1997, with the aim of establishing international research collaboration on the topic of qiaoxiăng studies, to conduct joint research, and to exchange research data and archive materials. The project has been running smoothly, and made good progress since then.

In December 1997, the project was launched in Xiamen. Dr. Cen Huang delivered a lecture on research methods to the Xiamen research team.

In February and March 1998, fieldwork was carried out under the joint research agreements. The Xiamen research team conducted more investigations into the relationship between overseas Chinese investment, qiaoxiăng development and qiaoxiăng enterprises. Forty more enterprises were surveyed looking at the aspects of investment, structure, organization, management, marketing, production, profit, etc.

In June 1998, the Xiamen team completed the first draft of research data files and theses based on the qiaoxiăng survey. Three research theses cover: (1) the dynamics of the qiaoxiang private enterprises; (2) 1990-1995; (3) overseas Chinese and qiaoxiăng education, a case study of Xiamen; and (4) the role of remittances and donations in qiaoxiăng society.

In August 1998, Dr. Cen Huang visited Professor Zhuang Guan at Xiamen University. They discussed the progress of the joint project and future plans. The IIAS research party received the first set of research data and reports of the qiaoxiăng research. In October 1998, the Xiamen team will hold an international conference on the topic of Qiaoxiăng Studies. Dr. Cen Huang will organize an IIAS European panel as part of the conference, which will be held on 28-31 October 1998 in Xiamen where the qiaoxiăng survey took place. This will mark the conclusion of Phase I of the IIAS-Xiamen joint project. About fifty scholars from ten different countries will present papers at the conference. The Xiamen research team and the Jinjiang government will host and organize the conference. An edited volume based on the qiaoxiăng empirical data is planned to be published as an outcome of the joint project.

Other News
The programme panel "Chinese Transnationalism: cultural and economic dimensions" was successfully held on 25-26 June 1998 in Noodwijkerhout as a panel at the ICAS conference. Twelve papers were presented and the panel attracted a fair amount of academic attention from the ICAS audience. Dr. Leo Dowu, Dr. Cen Huang and Dr. Michael Godley have been working on the edited volume based on the panel papers since then.

Dr. Michael Godley has been selected as a senior visiting fellow to join the Qiaoxiăng Ties Program from 16 September to 15 December 1998. He will continue to work on the ICAS panel volumes.

Dr. Leo Dowu and Professor Dai Yi-feng have established another joint research project: 'The Role of Overseas Chinese Invested Enterprises in the Development of Labour Markets in South China, 1948-Present.' To get the project off the ground, Professor Dai held a senior HAS fellowship from June to September 1998.

Dr. Cen Huang has begun an IAS research fellowship (1 September 1998 to 1 March 1999, entitled 'Transnational Entrepreneurship and the Establishment of Free Market Institutions in South China, 1900-Present'.

Dr. Cen Huang took a field trip to south China. She interviewed foreign investors and government officials on the issue of the Asian crisis and foreign economy and enterprises in Guangdong. She also visited the Center of Asian Studies at the University of Hong Kong.

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The ASAFAA Network Organizes a Course on MERCOSUL, Asia, and the EU

In 1995 the European Union constituted the Alfa Programme for the exchange of students at the postgraduate and undergraduate level between universities in the European Union and in Latin America. This Programme of forty million ECUs also included the possibilities of professionalization courses for Latin American university teachers, and the improvement of the administration of Latin American Universities and their relations with local private enterprises.

Within the framework of the Alfa Programme, the University of Leiden proposed in 1997 to constitute a network of European and Latin American universities, to organize a professionalization course for postgraduates and teachers at Latin American universities interested in processes of integration in Asia and Europe.

Since 1997, eight postgraduate programs and ten private teachers at the MERCOSUL universities of Cordoba (Argentina), Porto Alegre (Brazil) and Santiago (Chile) will, together with students from the universities of Mainz and Trier (Germany), Stockholm (Sweden) and Leiden (Netherlands), attend an intensive programme of courses and tutorials during six months.

The University of Leiden, co-ordinator of this programme, will be the best. Courses will be given by guest professors from all participating universities of the Asia-Latin America (ASAFAA) network, and our Amsterdam associates, the International Institute of Social History and the Centre of Latin American Studies and Documentation. The International Institute of Asian Studies has an important logistical role in the organisation of this very first programme in which European universities make use of the exchange possibilities offered by the European Union to offer their high level specializations in Asian cultures, politics and economics to Latin American universities with a strongly emerging interest in Asia.

Because of this strongly emerging interest in Asia among MERCOSUL and its associated partner Chile, the focus of the programme will be on the development of integrative processes in the extended MERCOSUL, Asia and the European Union. Moreover, the developing relations between Asia and Latin America and the consequences of these relations for the European Union will be analysed. Close attention will be given to the comparison of developments within Asia, the MERCOSUL and the European Union, so as to provide students with the necessary knowledge for understanding the different processes of integration taking place in those three areas. After having followed thirteen courses given by European, Latin American and Asian specialists, students will write a final paper in June 1999.

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Economic Impact of the Crisis on Labour

A Workshop on 'The Economic Impact of the Crisis on Labour' was organized by AKATIGA, (Research Centre for Social Analysis) Bandung, CLARA (Amsterdam), and CASA (Amsterdam) and was held in July 1998 in Bandung. The Netherlands Ministry of Foreign Affairs provided financial support.

By RATNA SAPTARI

The workshop was held with three aims in mind, namely: a) to bring together concerned scholars and socially committed activists so as to come to a better understanding of the direct and indirect impact of the current economic crisis in East and Southeast Asia. The focus should be on workers, social and economic conditions in the various sectors; b) the workshop should serve as a preliminary step towards a more in-depth research on various dimensions of the crisis; c) to think of strategies to improve the bargaining position of workers in the urban and rural areas.

The workshop brought together a good mix of activists and scholars from Indonesia, Malaysia, Singapore, Thailand, Vietnam, China, and the Philippines. Although initially our plan was to invite no more than twenty-five activists, a larger number ended up with a total of forty-three participants from Asian NGOs, universities and scientific institutions, and from international agencies. Represented from the Indonesian, Dutch, and United States governments were also present. Seventeen papers were presented in the two-day sessions. Because of the large number of participants and the limited time available, after the introductory general presentation, the presentations were divided into two working groups. The languages spoken were Indonesian and English.

The aim of the programme was to spend in identifying the issues and problems faced by the researchers and activists alike, who work in the urban and rural areas of Java, North Sumatra, and Eastern Nusa Tenggara. The presentations showed commonalities but at the same time differences in experiences of and responses to the urban/rural poor in Indonesia, and the organizations facilitating them. Considering the complexity of the issues it was felt that there was too little time to compare notes and to reflect on each other's experiences. The breaking up of the workshop into two groups helped to focus the issues slightly. It was felt that many more discussions were needed to tackle each point raised.

The nature of the presentation, in the rural areas brought the same kind of questions. In the rural areas, although protests occurred against village heads, no parallel level of activism could be found. This brought up the question of social institutions available in the village. After 30 years of Suharto's top-down rule, what are left of village institutions that could provide some form of social security for rural people? From these discussions, the need to bridge the gap between researchers and activists was also felt. Such exchanges cannot be well planned and formulated if knowledge of an issue or an area is based on superficial information; on the other hand research cannot be useful enough if not sensitized and put in perspective by political activism.
EUROSEAS Conference Panel on "Changing Labour Relations in South-East Asia"

Eleven speakers from Australia, the Philippines, Great Britain, Denmark, and the Netherlands formed a panel at the Euroseas Conference. Their research covered the areas of java, South Sumatra, Vietnam, Malaysia, Thailand, and of South-East Asia as a region. Four overlapping themes could be discerned.

**By Ratna Saptari**

One theme concerned the nature of labour relations as specific industries or specific localities. Jennifer Alexander and Paul Alexander concentrating on the export-oriented furniture industry in Java, Indonesia, examined the contexts in which the commercial interests of the furniture industry have redefined kin-based relations and terms of work, instead of relying on illegal immigrant workers.

Another theme concerned the nature of labour relations as general rather than specific industries or specific localities. Jonathan Rigg and later these were replaced by illegal immigrant workers.

A third theme was on workers' politics and the trajectories of trade unions (the two not necessarily analogous to one another). Becky Ellershaw (University of Brighton) referring to the Lampungese women migrants who went to the factories of Tangerang, West Java, showed how relations outside the workplace, rather than in the workplace itself, influenced the political behaviour of the Lampungese women workers. In exercising its moral supervision over young migrant women in Tangerang the ethnic and kin-based leadership of the social networks also curtailed their possibilities for political participation. Ratna Saptari highlighted the contrasting phenomena of new political identities in two diverse industrial cities in East Java, Labour activism in Surabaya and non-activism in Malang in this period of economic crisis should not be explained by modern-traditional dichotomies or by locational differences. Explanations should be sought in the interplay of various factors, but particularly in state and NGO intervention, industrial structure, and community-level dynamics. 

The fourth theme concerned the issue of the construction or categorisation of labour. Focusing on child labour, Ben White (Institute of Social Studies) pointed out the selective nature of the international discourse on children's work and how this constructs the reality of children's work. Since such a discourse is exercised in policy-making circles, it very strongly shapes the legal definition of child labour and children's work and the political positioning of government and non-government organisations regarding the formulation of policies in two different conjunctures shaping labour demand in the mining and plantation sectors resulting in an ethnocentric and gender-based claustrophobia in these respective systems deriving initially from the colonial context. Daniel Arghiros showed the rapid changes in the labour composition of the brick-making workforce and the export-industries located in Thailand. The changes in the brick-making industry, particularly, can be looked at as a response to changes in the local labour supply. Labour, at first, was composed of local landless and land-poor, then consisted mainly of migrant workers from the Northeast, and later these were replaced by illegal immigrant workers.

The Centre of Asian Studies was established in November 1969. It functions as a Centre in which all departments of the University with interests related to contemporary and traditional Chinese studies, Hong Kong studies and East and Southeast Asian studies may bring together their research and their publications. The Centre is the result of interdisciplinarity and other seminars. Its other functions include serving as a Hong Kong base for overseas scholars in these fields; supporting doctoral and post-doctoral research; publishing and sponsoring the publication of results of research in the field of Asian Studies; and engaging in other activities in the promotion of East and Southeast Asian Studies.

**By Sun Wen-Bin**

The main aim of the One-Day Seminar was to bring together labour scholars to exchange information on ongoing research. Since an increasing number of scholars in the Netherlands is studying work processes, industrial relations, labour migration etc. in Asia, past, present and many of them have not had the opportunity to get to know the work of others outside their respective research schools, this seminar was meant to serve this function. The second aim was to look at the diversities in labour relations in the East Asian countries. The seminar was attended by Ph.D. students, post-docs, university staff, and researchers.

**By Ratna Saptari**

The areas covered were China, India, the Philippines, and Indonesia. Since the topics were quite varied, discussions were more of an informative nature rather than focusing on one common issue. However as a first attempt such a meeting was extremely useful for general exchange. Jan Karsen gave an introduction to the International Institute of Social History and Paul van der Veide to the International Institute for Asian Studies. The keynote speakers were Rajnavar Chandavarkar (Dept of History, Cambridge University) on 'Approaches to Labour History' and Jan Breman (CASA) on 'The Informatization of Labour'. Research presentations were given by Mirjana Dukelskens (Amsterdam School of Social Science Research, Amsterdam) on 'Labour Relations in the Netherlands'. The participants in this one-day seminar came from various research institutions in the Netherlands, and forms were distributed to extend the Caribbean database on researchers working on the theme of labour in Asia.

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**CLARA NEWS**

4 SEPTEMBER 1998

HAMBURG, GERMANY

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**Labour Studies at Other Institutes**

Centre of Asian Studies, University of Hong Kong

The Centre of Asian Studies was established in November 1969. It functions as a Centre in which all departments of the University with interests related to contemporary and traditional Chinese studies, Hong Kong studies and East and Southeast Asian studies may bring together their research and their publications. The Centre is the result of interdisciplinarity and other seminars. Its other functions include serving as a Hong Kong base for overseas scholars in these fields; supporting doctoral and post-doctoral research; publishing and sponsoring the publication of results of research in the field of Asian Studies; and engaging in other activities in the promotion of East and Southeast Asian Studies.

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Negotiating Identities

'Hinduism' in modern Indonesia

Modernity has by now reached all Indonesians in the guise of both rationalised world religion and Indonesianisation. Thus, the old and rather self-evident reference points of individual and ethnic identity as well as social solidarity have been challenged by new constructs and lifestyles. Nowadays, we talk about globalisation resulting in an intensification of local identities as if it were an axiom. However, few authors have bothered to describe concrete social processes, which would simplify and thus help to understand this seemingly paradoxical phenomenon. Anthropologist Dr. Martin Ramstedt investigates the discourse and discursive practice of 'Indonesian Hinduism' vis-à-vis individual, ethnic as well as national and thereby global interests in a three-year project which entails fieldwork in different parts of Indonesia and India as well as archive work in the Netherlands.

By MARTIN RAMSTEDT

The European Science Foundation (ESF) acts as a catalyst for the development of science by bringing together leading scientists and funding agencies to debate, plan and implement pan-European science and science policy initiatives.

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Negotiating Identities

'Hinduism' as it is understood in contemporary Indonesia has gradually evolved out of a religious reform movement which had started in Bali around 1957. At that time, Dutch colonial rule as well as Balinese propaganda and Christian missionary work had prompted Balinese intellectuals to redefine Balinese tradition in order to reassert the status of Balinese religious practices as 'religion' rather than as rites based on customary ethnic beliefs and thereby accommodate both the Mus-

Modernity has by now reached all Indonesians in the guise of both rationalised world religion and Indonesianisation. Thus, the old and rather self-evident reference points of individual and ethnic identity as well as social solidarity have been challenged by new constructs and lifestyles. Nowadays, we talk about globalisation resulting in an intensification of local identities as if it were an axiom. However, few authors have bothered to describe concrete social processes, which would simplify and thus help to understand this seemingly paradoxical phenomenon. Anthropologist Dr. Martin Ramstedt investigates the discourse and discursive practice of 'Indonesian Hinduism' vis-à-vis individual, ethnic as well as national and thereby global interests in a three-year project which entails fieldwork in different parts of Indonesia and India as well as archive work in the Netherlands.

By MARTIN RAMSTEDT

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Negotiating Identities

'Hinduism' as it is understood in contemporary Indonesia has gradually evolved out of a religious reform movement which had started in Bali around 1957. At that time, Dutch colonial rule as well as Balinese propaganda and Christian missionary work had prompted Balinese intellectuals to redefine Balinese tradition in order to reassert the status of Balinese religious practices as 'religion' rather than as rites based on customary ethnic beliefs and thereby accommodate both the Mus-

Modernity has by now reached all Indonesians in the guise of both rationalised world religion and Indonesianisation. Thus, the old and rather self-evident reference points of individual and ethnic identity as well as social solidarity have been challenged by new constructs and lifestyles. Nowadays, we talk about globalisation resulting in an intensification of local identities as if it were an axiom. However, few authors have bothered to describe concrete social processes, which would simplify and thus help to understand this seemingly paradoxical phenomenon. Anthropologist Dr. Martin Ramstedt investigates the discourse and discursive practice of 'Indonesian Hinduism' vis-à-vis individual, ethnic as well as national and thereby global interests in a three-year project which entails fieldwork in different parts of Indonesia and India as well as archive work in the Netherlands.

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In 1997 the ESF Executive Council decided to continue the Asian Studies Programme for another period of three years, following the recommendations of an external review panel. The contents of the new Programme, which have been published in the previous IIAS Newsletter, were the result of a debate between the Standing Committees for the Humanities and the Social Sciences. That is why it has taken while the Programme could be restructured. The Asian Studies Programme will focus on contemporary issues in Asia, while taking into account the cultural and historical context.

Reconstitution of the ESF Asia Committee

The total budget for 1997 to be raised through a-la-carte contributions from ESF Member Organisations, national governments and private foundations amounts to FF 2,830,000. The amount of money requested from the ESF Member Organisations is 40% of this sum. At present, some seventy-five percent of this amount is secured; further commitments are awaited or are under discussion. Contributions are being approached for further contributions.

In the mean time, the workshops selected in 1997 are taking place, and the fellows selected by the Asia Committee in June 1997 have started their work. The programme is attached is an update on activities of the Asian Studies Programme. These activities are being paid from remaining funds of the ESF. If the Standing Committees come to an agreement and if the proposed new Asia Committee is selected in 1997, the programme will be restarted.

More about the activities of the new Asia Committee will be published in the next IIAS Newsletter.
In Dr Micollier’s project, the lines of study are related to AIDS education and prevention, health-care policies, social change, migrants or foreigners as illness vectors, strategies and discourses of health workers (professional, traditional, and local), patients and family, and perception of the body self. These last have an impact on practices and representations of sexuality in the context of the HIV/AIDS epidemic, remarkable for its social, cultural, and psychological implications as well as for its economic, and demographic aspects.

**SEALG NEWS**

**SEALG Meeting in Hamburg**

On Wednesday September 2, 1998, members of the South-East Asian Liaison Group from Great Britain, Germany, and France met at the University of Hamburg for their Annual Conference.

By ROSEMARY ROBSON-MCKILLOP

**RECENT**

There had been no important developments since the last meeting, so the main issue was the Newsletter. Its subscription fee had formerly been the chief source of SEALG's income, but now SEALG news, reports and papers presented at The Annual Meetings appear in the SEALG column in the pink pages of the HAS Newsletter. The final issue of the old newsletter has yet to appear, which will happen as soon as technical problems are overcome. In future, if you have any suggestions please do not hesitate to get in touch. We shall have to ensure that we encourage colleagues in Spain, Portugal, Italy, Russia, and the Scandinavian countries to join in. In Spain and Portugal there must be a wealth of archives of missionary orders, etc. are approached, providing an original way to shed light on social change.

At this 1998 Annual Meeting of SEALG in Hamburg, the 1998-99 Committee was elected as follows:

- Chairman: Drs Rahadi S. Karni (KTLV, The Netherlands)
- Secretary/Treasurer: Ms Margaret Nicholson (U of Hull, Great Britain)
- Member, France: Ms Dr Lieu Cao (Thi, IRSEA-CNRS)
- Member, Germany: Ms Christine Grune (Staatbibl. Berlin)
- Member, Germany: Ms Stella Schmidt (U Hamburg)
- Member, The Netherlands: Dr Roger Tel (KTLV)
- Member, Great Britain: Dr Henri Ginsburg (ORC)
- Member, Great Britain: Dr Nicholas Marriott (SOAS)

The Committee has proposed IRSEA-CNRS in Marseille as host for the Annual Meeting of SEALG in September, 1999, and this was accepted by both host and members.
Several countries in Asia have a history which has been punctuated by an episode of extreme violence and intense conflict. China underwent brutal occupation by Japan and then suffered, perhaps even underw ent brutal occupation by North America-driven and anti-communist purges; and other cases could be cited. The causes of such events are often very difficult to investigate, because of problems of evidence and ulterior motive, but the impact which they have on the people who have been subjected to them is also difficult to fathom. Because intense violence often has the goal of radically transforming society, scholars have been reluctant to suggest that it might be a successful, effective strategy.

Moreover, although there has been considerable research on the impact of trauma at an individual, psychological level, there has been remarkably little work on the longer-term social and political implications of such events. Does the past experience of violence beget further violence, or does it in some way immunize against it? The topic is one on which the moral implications of research are particularly obtrusive, because of the unresolved question of whether societies which can confront the memory of past violence or by forgetting and concealing it. There is a common contemporary belief that societies can free themselves of the burden of the past only by confronting it, and that tensions which are unspoken and will always remain in the open. On the other hand, it may be argued that silence and even amnesia is the best solution for putting the past aside.

Progress towards an answer to these questions is likely to be faster and more certain when scholars are able to draw on more than one case. Despite Tolsby’s dictum, ‘All family are alike, but an unhappy family is unhappy after its own fashion’, unhappy countries share at least some experiences and understanding these experiences is likely to be promoted by comparison.

For these reasons, the workshop will juxtapose two regions seldom considered together in terms of political violence: Eastern Asia and Northern Europe. Eastern Asia’s experience is mentioned above; Northern Europe’s current image of peace and calm is belied by its environmental, international and interior Finnish civil war of 1918. A central theme of the workshop will therefore be a consideration of the ways in which Finnish society has dealt with the memories of that violence. It is hoped, however, that the discussions will include some sense of the following: the Soviet occupation of the Baltic States, the German occupation of Norway in the Second World War, and the Highland clearances in Scotland in the eighteenth and nineteenth centuries.

The aim of workshop is to examine the approaches which different societies have used to confront the memories of difficult episodes in the past and to consider the consequences of these approaches for the political and social system. The workshop will be held in Lund, Sweden, on 15-17 April 1999 and will be jointly organized by the Nordic Institute of Asian Studies and the Centre for East and Southeast Asian Studies at the University of Lund. The organizers expect to be able to provide accommodation for paper givers and may be able to make a contribution to the travel costs of some participants.

Prospective paper-givers are invited to send an abstract (300-500 words) preferably by 20 December 1998. To Robert Cribb, National Institute of Asian Studies, Groningen 33, Dl 2000 Czoghenhage-S, or to Michael Schoenhals, Centre for East and Southeast Asian Studies, Lund University, P O Box 792, SE-22007 Lund, Sweden. Phone: +45 22 320 13; Fax +45 22 320 30; Email: cribb@asia.lu.se or michael.schoenhals@nias.ku.dk.

In Australia there was a widespread view in the expansive 1970s and 80s that we could mark our success as Australians by the extent to which a separate ‘Asian Studies’ discipline ceased to be necessary. Asia should be ‘mainstreamed’ or ‘infused’ into the core curriculum of every discipline. Yet despite much political rhetoric, and special, disciplinary correct rhetoric, and special, discipline. Yet despite much political correctness, and special, disciplines to understand them?

That is the bad news, but the good news is more important. Asian languages have flourished—meaning especially Chinese, Japanese, and Indonesian, all now present in the major universities. They are taught better, with more confidence:

To conclude, I see three reasons for the Asian Studies Association of Australia, held a keynote speech at the International Conference of Asian Scholars, June 1998.
stress such a self-conscious one often has to draw a clear divide between 'us' and 'them'. Samuel Huntington's anticipation for a possible 'clash of civilizations' is another narcissistic syndrome.

But total self-consciousness is at best an illusion. Ling speaks disdainfully about the 'Oriental', as if he was joining the 'tensions between power and representation of the world'. Those who write 'the tropes of fetishism' are to be classified and limited 'as the Other', or the priority of difference 'is something out of balance, illusory. Ling speaks disdainfully 'the universalist pretension of the West', he argues, is to rely more on the symbolic level. 'It is like what Ling under the experience, for that matter). But I must hasten to add that Ling is a mimetic one, he says. The East 'is a mimetic one, he says. The East never truly turns into something that does not trouble us as a feeling ill at ease. Instead of disclosing the strict anxiety in its supposedly epistemic relation to Asia, there would then be every reason to not to testify or silence the questions that might invite us to further inquiry about the epistemic positionality of experts in Asian Studies.

To make it possible to disclose 'the anxiety of the West', the supposedly epistemic position to 'proceed to irreconcilable differences'.

I must hasten to add that Ling is a mimetic creature, thanks to Malraux's imagination. 'It is not possible to find the Other slipping into the Same. But in the end, perhaps it does not really matter. The Orient, whatever that is, will survive (so will several research projects put collectively under 'Asian Study'). What is in a name, after all? I have a friend at the University of Tokyo. He is a professor at the School for Oriental Study. He entrusted me that most of the countries labeled 'Oriental' by the School are thousands miles away to the West.

18 > 21 March 1999
A V I G N O N , F R A N C E

MIGRATION AND COUNTRIES OF THE SOUTH

Gyan Campbell and Arvind Utpal
Organizers
Anugyo University
Centre for the Study and Research of North-South Relations

The Centre for the Study and Research of North-South Relations at the portrait, after all, has to be held in South Africa. The conference, held in English on "Migration and Countries of the South" from 18th to 20th March, 1999. Those interested in participating should send their proposals a title and one page (four hundred words) abstract of their proposed paper before 12 December, 1998.
Views on the Asian Financial Crisis

The financial crisis in Southeast and East Asia has raised fundamental questions about Asia and the world economy. Was Asia’s ‘miracle’ just a ‘mirage’? Is a reassessment of the Bretton Woods approach to liberalization and deregulation now needed? Is there not a need for new institutions to supervise global finance? The European Institute for Asian Studies, a think-tank in Brussels sponsored by the European Union, has been at the cutting edge of the debate and analysis of these questions. Some insights were offered at recent meetings of the Institute in Brussels.

Contrary to what one may think on international press, there is not a great deal of disagreement among economic analysts about what has caused the Asian crisis. Dr Nigam from the National University of Singapore, expressed his willingness for clarity. In particular, he stressed the appreciation of the real exchange rates, current account deficits, private capital inflows consisting largely of volatile portfolio investment, and imbalances in the private sector as the four causes of the slowdown in the Southeast and East Asian economies. It is also quite evident now that globalisation means that contagion is also global.

Did nobody foresee the Crisis?

On July 1997, the Thai baht fell seventeen per cent as its peg with the dollar had to be dropped. The fall of the baht sparked off contagious revaluation engulfing most of the countries of Southeast and East Asia, in particular because Japanese banks panicked and halted lending across frontiers, and the economic fundamentals of Thailand, the Philippines, Malaysia, and Indonesia had already been noted by the Asian Development Bank and the OECD. Nevertheless, the extent of the falls in their stock markets and of their exchange rates during the last quarter of 1997 came as a surprise to most analysts – a dream scenario turning into a nightmare. However, it is not fair to say nobody had seen the warning signs. Prof Brian van Arke-die, speaking at the Institute in May 1997 before the explosion of the problems, had already argued that the rapid growth of foreign direct assistance and advice in helping Asia to rebuild its financial system; fourth, intensifying our political and economic relations with China and Japan – the two lynchpins in the region and fifth, stimulating co-operation between the EU and the US on co-ordinated interest rate policies, and deepening the commitment to multilateralism, including reform of the IMF and the World Bank.

‘Globalization means that contagion is also global’


of the crisis that it is trying to address. It has a single formula and a single programme, which it attempts to prescribe to all. The time is now ripe to seriously consider how to reverse these limitations of the IMF. This is a shared challenge for all nations across the world. What one has to contend with is the enormous powers of the international financial markets which today are about twenty times larger than the size of the trade volume which these funds are not bound by the rules of time and space, which govern the movement of goods. In a matter of seconds, these funds can travel around the world. Given these realities, the question is how to prevent financial crises in the small and weak economies of the world, and how to minimize the scale of any crisis that may occur.

In the short term, there is a need to create an international organization charged with the surveillance and regulation of the huge capital movements measured by international institutional investors. Mr George Soros, the financier and owner of a major hedge fund, proposed this at the World Economic Forum in Davos.

European Leaders

On December 1998, the Institute organized a Round Table Discussion in the European Parliament in Brussels to review Europe-Asia relations in times of crisis. Sir Leon Brittan, Vice President of the European Commission and the EU chief negotiator in the Uruguay Round and Chairman of the World Trade Organization, was one of the speakers. He said that the European Union would concentrate on five areas of action: first, maintaining confidence in Europe by pursuing the credible launch of the Euro; second, keeping European markets open to Asian goods and services; third, providing direct assistance and advice in helping Asia to rebuild its financial system; fourth, intensifying our political and economic relations with China and Japan – the two lynchpins in the region; fifth, stimulating co-operation between the EU and the US on co-ordinated interest rate policies, and deepening the commitment to multilateralism, including reform of the IMF and the World Bank.