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

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

In this special book section reviewers and academic publishers present and discuss new publications in Asian studies. Much more on pages 34-42.

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

In this special book section reviewers and academic publishers present and discuss new publications in Asian studies. Much more on pages 34-42.

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

In this special book section reviewers and academic publishers present and discuss new publications in Asian studies. Much more on pages 34-42.

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

In this special book section reviewers and academic publishers present and discuss new publications in Asian studies. Much more on pages 34-42.

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

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

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

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

Given the different lack of expertise, there is a clear dearth of co-ordination between libraries and institutions at national levels, let alone at a European level. Add to this reality the fact that almost every institution cherishes its own idiosyncrasies in cataloguing, lending regulations, as well as in the degree of accessibility of their materials and (when available) of their databases; and it will be obvious that finding the right manuscripts, photographs, books, and so on, can be a time-consuming undertaking.

Every so often this zealous digging may surprise us with unexpected discoveries, but for young, inexperienced researchers and older, busy academics alike, the effort of trawling through poorly accessible data often seems frustrating and unattractive.

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

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

The source materials to be made available through EISAS could include:
- bibliographical databases;
- databases which describe visual material;
- important, much used, but poorly accessible printed reference works;
- unique sources which belong to the national heritage of European member states.

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

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

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

Reactions are invited.

Wim STOKHOFF
Director of the IAS

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

By ELIZEH VAN DER HOEK

It appears as though you made a major shift in your PhD. Initially I had planned to continue my Sufi research, until I was given the chance to take part in the NWO-research programme. The impact of institutions in the literary field. There is a continuity in the sense that the medieval period is much more directly the forerunner of pre-modern and contemporary India: than is the classical India of the Vedas. Issues like the relationship between Hindus and Muslims originate in the post-medieval and are still highly problematic.

A sociological problem. It may seem as though I indulge merely in text exegesis, but it is in these that one finds the ideas and the cultural products of an age. There is still an enormous gap between sociology, the "study of real life", and the study of texts, but I believe a combination of the two is absolutely possible. The modern literature contains a rich tapestry of ideas. Is it feasible to study the relationship between intellectuals and the real world as manifested in the period?

An interview

The International Institute for Asian Studies is a post-doctoral institute jointly established by the Netherlands Academy of Sciences (KNAW), the Vrije Universiteit van Amsterdam (VU) and the Universiteit Leiden (LI). It is mainly financed by the Ministry of Education, Culture and Science.

The most obvious role of the IAS is to encourage Asian Studies in the Humanities and Social Sciences (the alpha and gamma sciences) and to coordinate research and anthropological to political science, law, environmental and developmental studies) and the humanities by providing an international scientific co-operation in these fields. One of the objectives of the IIAS is to play an active role in the gathering, co-ordination and dissemination of information on Asian Studies and to facilitate a role by bringing (inter-)national parties together. Situated in a small country of which the intellectual influence is rather limited, the Institute has opted for the flexible role of coordination and networking on an international level.

Furthermore, in keeping with the tradition in the Social Sciences and Humanities, the IIAS wants to contribute to the process of social mobilisation and ideas, the IAS serves as a source of knowledge and information.

This entails activities such as providing information on research projects (national and international), setting up international co-operative projects and keeping all research institutes, libraries, institutions for Dutch and foreign scholars and students informed about current research (at corresponding institutes in the Netherlands and abroad). Through its activities, the IIAS establishes contacts between Academics from all over the world.

Research fellows at a post-PhD level are appointed every year with the support of the Netherlands Academy of Sciences (Nias), the Vrije Universiteit van Amsterdam (VU) and the Universiteit Leiden (LI).

Since 1994 the IAS has been appointed to run the secretariat of the European Science Foundation Programme in Asian Cultural Studies (PEARL) was established in Seoul in 1998.

The IAS organizes seminars, workshops, and conferences. A newsletter, "IAS News", is published. The institute also has its own server and a Web site on the Internet (http://www.ias.nl). A number of institutes related to Asian Studies are linked.

In 1997 the Strategic Alliance was established as an international co-operation between the Royal Netherlands Academy of Arts and Sciences (KNAW), the Vrije Universiteit van Amsterdam (VU) and the Universiteit Leiden (LI). It is mainly financed by the Ministry of Education, Culture and Science.

Upon the initiative of the IAS, and in close cooperation with the programme 'The Netherlands For Europe-Asia Linkages' (PEARL) within the PNIVD in October 1998 during a meeting of 35 researchers from ASE (Asia-Europe Research Linkage) the IAS joined the Alliance in 1998. The Strategic Alliance was set up to enhance research on Asian Studies and existing networks in Asia and Europe with academic and non-academic institutions.

Eelke RITMEIJER

Director of the IAS
Some Reflections on the Formation of the Buddha Image

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

By MAURIZIO TADDEI

The well-known gold image from Taxila (BC AD 50) is a clear synthesis of the iconographical problems the Buddhists had to face in the years which saw the appearance of the anthropomorphic image of the Buddha – i.e., the princeps viso spiritualis aspect of the Buddha’s head. It is only too well known that the term utama sakesam, meaning ‘he cut off his chignon which characterized the Buddha’s head’, is a creation of the Buddhist world. The choices made during this period were not shared by all geographical areas involved – it is now clear that the so-called ‘kapardin’ type was opposed for some time to the Gandharan type. – An abstract of the keynote speech by Professor Maurizio Taddei at the South Asian Archaeology Conference, Leiden, July 5, 1999.

By MAURIZIO TADDEI

The well-known gold image from Taxila (BC AD 50) is a clear synthesis of the iconographical problems the Buddhists had to face in the years which saw the appearance of the anthropomorphic image of the Buddha – i.e., the princeps viso spiritualis aspect of the Buddha’s head. It is only too well known that the term utama sakesam, meaning ‘he cut off his chignon which characterized the Buddha’s head’, is a creation of the Buddhist world. The choices made during this period were not shared by all geographical areas involved – it is now clear that the so-called ‘kapardin’ type was opposed for some time to the Gandharan type. – An abstract of the keynote speech by Professor Maurizio Taddei at the South Asian Archaeology Conference, Leiden, July 5, 1999.

By MAURIZIO TADDEI

The well-known gold image from Taxila (BC AD 50) is a clear synthesis of the iconographical problems the Buddhists had to face in the years which saw the appearance of the anthropomorphic image of the Buddha – i.e., the princeps viso spiritualis aspect of the Buddha’s head. It is only too well known that the term utama sakesam, meaning ‘he cut off his chignon which characterized the Buddha’s head’, is a creation of the Buddhist world. The choices made during this period were not shared by all geographical areas involved – it is now clear that the so-called ‘kapardin’ type was opposed for some time to the Gandharan type. – An abstract of the keynote speech by Professor Maurizio Taddei at the South Asian Archaeology Conference, Leiden, July 5, 1999.
Asian Religion

On Friday, 16th July, 1999, a workshop on Asian religion was held at the University of Queensland, in memory of the late Clayton Bredt. It was organized by Chi-kong Lai, Director of the Asian Business History Centre and was jointly sponsored by the Departments of Studies in Religion, History, Asian Languages and Studies; and by the Asian Studies Centre, Asian Business History Centre and the International Relations and Asian Studies Research Unit. The workshop revealed several important trends of Asian religions, including their relationship with individuals and society; their historical origins and future direction; and their evolution and endurance.

By DENISE AUSTIN

A

rlan Smith-fox (History, UQ) opened the workshop by discussing the importance and diversity of religion in Asia and the necessity for very broad coverage by the speakers. John Moorhead (History, UQ) paid a moving tribute to the obvious value of the late Clayton Bredt, as a valuable member of the History Department, from the early 1960s, particularly for his involvement in the Asian Business History Centre, with Chi-kong Lai. He noted that it was appropriate to hold a workshop on Asian religion in his honour because he was highly respected in Quaker circles for the depth of his spiritual experience. In the keynote address, Sreva Damjan Singh (History, UQ) discussed the relationship of individuals and society in the three main religious traditions of India; Hinduism, Buddhism and Jainism. He noted that everything arises out of the universal self and must find its way back to the universal reality, through the individual's life cycle of rebirth and experience. He talked of retirement, earning, and self-concentration. By contrast, Singh noted that Buddhism emphasizes the universal experience of sorrow, resulting from the impermanence of life which individuals can escape only through the Noble Eightfold Path. The speaker described the ancient religion of Jainism as a dualistic faith which holds that individual souls have to find their purity out of the classical dharma, to rise to the highest level of the cosmos. Jainism's view of non-violence has had an indelible effect on the culture.

Regarding religion in relation to society, Singh pointed out that the caste system in India is a product of historical circumstances and that Hindu philosophy – and that religion led to the development of the caste system in India. He explained how the system has assimilated and accommodated different elements. He noted that, while it does serve a purpose, it is not justifiable to call it a fundamentalist policy. While weakened by Hindu assimilation, Islamic aggression and British imperialism, Buddhism has seen some resurgence in Indian society. The individual and social ramifications of these three religions have shaped Indian culture, through a legacy of spiritual salvation, freedom and philosophical diversity.

The first round table discussion concentrated on the origins of early Chinese religion and future possibilities. Rod Buczynski (Asian Studies and Religion, UQ) explained how comparisons between Pali and Chinese versions of Buddhist texts can reveal a clearer picture of early Buddhism. (Religious_text) Religion, he noted, compared original writings of the Pali Canon with those in the Chinese Shao Xing chairs. Finding significant similarities, Martin Lie (Director, Centre for East-West Cultural and Economic Studies, Bond University) bridged the past and present, by proposing a change in the original concept of a Confucian sage because the Eternal & Education in Tourism

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

By HEIDI DAHLIES

A

LAS Asia aims to develop transnational initiatives in tourism and leisure education, particularly within the Asia-Pacific region. To achieve this, ATLAS Asia has derived from demand from Indonesian institutions of higher education and supported by a special funding program by the Netherlands Organisation for Education and Culture, promotion activities were largely focused on the archipelago. Since its inception, ATLAS Asia has made significant progress in recruiting members in other parts of Asia. The association currently has about 60 members in 15 different countries.

The ATLAS Asia inaugural conference was prepared as a joint effort between Tilburg University, Vrije Universiteit Amsterdam, ATLAS, the International Institute for Tourism Studies, and the Center for Research in Tourism at the Institut Teknologi Bandung. In order to address a theme that is central to the concern of ATLAS Asia and its members, emphasis was laid on the relationship between the private tourism sector and issues of education and training for tourism.

The purpose of the conference was to map the field of tourism education and training, both academic and vocational, to compare different educational practices and experiences in Europe and the Asia-Pacific region, to explore the need for education and training among large and small private tourism enterprises, and to discuss tourism employment and industry growth. The conference was attended by 130 participants from the United States, Canada, and the Asia-Pacific region.

Keynote presentations were provided by Drs Acep Hidayat (Resources and Technology Development Agency, Ministry of Tourism, Arts and Culture, Indonesia), Dr Geoffrey Wall (Waterloo University, Canada), Prof. Ida I Dewa Gede Raka (ITB, Indonesia), Dr H. Kolyat (Institute for Indonesian Tourism Studies, Jakarta), Prof. Kaye Chon (University of Houston, U.S.A.), Prof. F.M. Hartanto (ITB), Prof. M. Callari Galli (University of Bologna, Italy), and Dr John Swartbrooke, Sheffield Hallam University, Great Britain. A forum discussion, chaired by ATLAS Asia co-ordinator Heidi Dahles, addressed a number of interesting issues, such as the development of a tourist environment that is geared towards the needs of tourists and tourists in general, as well as the role of tourism in the development of a tourist industry in the present day. The forum discussion was held around the notion of cultural diversity and its significance for future possibilities in the tourism industry.

Another round table discussion centred on the evolution and endurance of religions in Japan, in particular the relationship of religion to society, in the present day. It is believed that the introduction of multimedia technology will serve to promote further educational development of religions worldwide.

Opening ceremony of the ATLAS Asia Inaugural Conference

General News

Tourism & Education in Tourism

Entrepreneurship & Education in Tourism

Entrepreneurship & Education in Tourism

Entrepreneurship & Education in Tourism

Entrepreneurship & Education in Tourism

Entrepreneurship & Education in Tourism
Evaluating Visual Ethnography

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

By ERIK DE MAAKER

Professor Schefold stressed that at the Anthropology Department of Universiteit Leiden, which hosted the conference, Visual Ethnography already has a history of nearly five decades. During these years, many ethnographic films have been produced, generally based on extensive anthropological research. Montanilly Nijland and his predecessor, Professor Adrian A. Gerbrands (1917-1997), have made significant contributions to the development of a theoretical perspective on the utilization of visual media in anthropological research. Senior anthropologist and ethnographic filmmaker Rouch looked back to the year 1980, when an honorary doctorate was conferred on him by the Universiteit Leiden. On this occasion, his close colleagues, Joris Ivens and Henri Storch, were present and they were filmed by Rouch himself in the notorious Cinema 4 - Retour (1981). Paying tribute to the ancestors, Rouch selected a fragment from this film, which was screened during the opening session to commemorate his friend Henri Storch, who had passed away five days earlier.

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

Evening screenings

In the evening the first three films were screened: The Shadow of the Sun (Dogon, Mali) by Dr Nadine Wamoto (CNRS, Paris); Toyogu, the Annual Yost of the God Wolosumiri (Keral, India) by Erik de Maaker (Universiteit Leiden); and Irvin Young Gold of Fertility Site of Dongjin (Rural Japan) by Dr Tatsuo Omori (Nihon Museum of Ethnology, Osaka). Since the screenings had been widely advertised, and thanks to the sponsors were accessible free of charge to anyone interested, that evening the audience grew even larger than just the participants in the conference. This trend continued during the subsequent ‘Evening Screenings’, which were attended on average by some 50-70 people.

The following day Professor Jos Plaat kamp (University of Münster) chaired the session ‘Research and Analysis Using Audio-Vocal Media’. Starting out with a paper read by Paul Föllmer (Universiteit Leiden) on his research on marriage rituals of the Manding of Senegal, attention was directed now towards ethnographic film as a document, but to the manner in which the use of video recordings can enhance the outcome of ethnographic research. Next, Wanono discussed her film, made in co-operation with Dr Philippe Lourdumon (Université de Paris X), on the succession of a priest among the Dogon of Mali. The afternoon was devoted to Omori’s attempts to refine techniques for video elicitation when doing fieldwork in rural Japan. That evening song of the Hamsar Heidemir (Ethiopia) by Professor Ivo Strecker and Professor Jean Lydall, and Sacrifice of Serpents: The Festival of Indigenous Khamda 1992-94 by Nijland, Bert van den Hoek (Universiteit Leiden), and Bal Gopal Shrestha (Trihuvan University, Kathmandu, Nepal) were screened.

The third conference day was devoted to the ‘Visual Representation of Anthropological Research’, and chaired by Dr Jonathan Benthall (Royal Anthropological Institute, London). The first paper was read jointly by Van den Hoek, Shrestha, and Nijland, on the making of their film in Nepal. De Maaker (Univer­sit Leiden) discussed the making of his film on the Indian Teyyam ritual, and the manner in which the participants in the filmed ritual addressed itself: Strecker and Lydall talked about their thirty years of research amongst the Hamar in Southwestern Ethiopia. Janine Prins (filmmaker, Leiden/Amsterdam), for years deeply engaged in ethnographic film making, started the work. That evening the film Of Men and Zebras (Zeeland, the Netherlands) by Marje Postma (Universiteit Leiden) and a film on the founding of two MERCOSUL states, The Netherlands by Steef Meyknocht (Universiteit Leiden) was shown.

The last day was devoted to ‘The Narrative in Ethnographic Film’. Postma read the day’s first paper, ex­ploring the making of his film on Dutch draught horses which had come about. The last paper was read by Meyknocht, who talked about the making of his film on the demolition and rebuilding of a nine­teenth-century quarter in the city of Amsterdam.

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

During and after the conference guests expressed their satisfaction with the quality and ambiance of the conference. The renowned visual anthropologist Karl G. Heider wrote: ‘It was the best organized conference I have come to – by showing the films the night before and then spending plenty of time discussing the next day, we really were able to think about the various issues. (As opposed to the usual strategy of showing the film the day, reading 15 minutes to discuss each). The conference proceedings will be published as an edited volume, including a thoughtful text and selected film fragments.

Whose Millennium?

Asian Studies Association of Australasia 13th Biennial Conference

3-5 July 2000
The University of Melbourne
Australia

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

8

The collapse of the Soviet Union has hastened integration processes in Europe, Latin America, and Asia. Political integration has received renewed emphasis in Europe, but for Asia and Latin America economic integration is on the top of the agenda. Latin America has adopted some elements of European style economic co-operation, but is also exposed to US-led 'globalization'. The 'Asian crisis' of 1997 has slowed down the co-operation within the APEC framework, and damaged the economic and political cohesion of ASEAN. The economic slowdown of the Chinese economy and tensions with the US over Taiwan make agreement over the AEC's accession to the WTO more difficult, and there are also questions concerning the position of India towards global economic co-operation as represented by new proposals for the Millenium Round.

In each of the three continents the main players - the core states of the EU, Japan, and the United States are concerned about the direction their (foreign) economic policies in a period of rapid change. None of the three players is able to impose its own model of global co-operation without taking into account the other major players, but also the other major power, the USA, the ASEAN, India, and MERCOSUL.

This symposium will focus on two main themes:

a. Conceptual/Practical policies and strategies of the EU, MERCOSUL, and Japan towards the question of global economic co-operation (the Millenium Round).

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

For more information:
Dr Marianne L. Wiesebron
Faculty of Arts
Department Languages and Cultures of Latin America
N O. Bov. 9515
2300 RA Leiden
The Netherlands
E-mail: Wiesebron@culc.laad.leidenuniv.nl

Towards the Millennium Round

Asia, The European Union, and Latin America
Between Culture and Religion

Muslim women's rights

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

By NELLY VAN DOOR-HARDER

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

The participants at the meeting studied issues such as women’s education, women’s roles in the public/private sector, domestic violence, reproductive health rights, and how women participate in the re-interpretation of the Islamic religious sources. Also there were highly technical and in-depth discussions about the re-interpretation of the Islamic juridical sources. Ahlul Ulama, Abdurahman Wahid, currently the president of Indonesia, called for the urgent recommendation of the Islamic religious leaders quoting traditions about women as if they came directly from God. To them, the source of authority these words come from is simply too high and overwhelming. Also activities fear to be branded as “anti-Islamic” when questioning quotes from the holy sources. This situation is prevalent because most women activists have little training in the religious fields of study. An urgent recommendation of the religious leaders is that the so-called Qura’ic specialists such as Farida Benhani create short, intensive courses for women activists on religious matters. A wide variety of religious views were represented which attempted to intense debating. This was especially clear during the presentation of Masdar Mas’udi, an Indonesian legal scholar of Islam, who for many years has been active in the debate concerning the solutions of the so-called Qura’ic texts. Mas’udi’s ideas also are widely disseminated in Indonesia and discussed in places such as the traditional boarding schools for Qura’ic studies. He taught that the original Qura’ic teachings should be placed in the context of history and culture, while interpreters should distinguish between the absolute or fundamental principles of Islam (such as individual freedom and equality before God) and the local cultural aspects of the texts. This method, for example, was tested during the heated debate concerning marital rape. Many scholars and religious leaders are said to be in favor of violence against women. While in essence marital rape is a new concept in the religious sources, Indonesian scholars such as Siti Nuriyah Rahman, the wife of the Sultan of Yogyakarta, conversing with Dr Fatima Khattagy (Egypt) and Dr Mona Fayad (Lebanon) have been interpreting the Qura’ic references to husbands’ domination over wives in sexual relationships. Especially issues like this have been interpreted in legal/formal ways while in fact they belong to the realm of realistic moral principles. These principles, according to Mas’udi, must be ascribed to the Šidq babāli as they are unchangeable. Hence, marital rape is a violation of women’s basic human rights.

Circumcision

In the end, all agreed that the current strategies of the religious organizations are not effective in advocating women’s rights. Reasons for this vary from country to country. Women activists in the Middle East have to battle accusations that they are Western inventions bent on promoting anti-Islamic values. Often they get no support and do not have great affiliation with the mostly poor, illiterate women they are working with. The participants from Pakistan expressed how in their country women’s issues are still so sensitive that organizations empowering women have to choose names that hide the true nature of their work. For Indonesia, which boasts extensive schooling for girls and large organizations for Muslim women, it was concluded that the programs of these organizations are limited to traditional efforts in providing welfare such as traditional Qura’ic study groups and mother and child care. Gender interests such as gender inequality, discrimination against women, and developing strategies to raise women’s awareness about their condition and empower them economically have not become part of the agenda of the majority of the organizations yet.

At the close of the morning, Hoda El-saddad (Egypt) remarked that it had been empowering to realize how often constraints against women are intermingled with cultural, economic, and political identities. Awareness of differences between the many cultures of Muslim areas and comparative studies help women to think locally on issues that there is only one way we can do things. For example, female circumcisions in Egypt is presented as “Islamic” while in nearly practiced in many other Muslim countries. It was decided that this meeting should have a follow-up and that at the same time the network of women’s organizations is to be broadened to include non-Muslims as well.

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

The Asia-Pacific Forum


This network features:
1. A platform of presentation for European companies, scientific institutions, artists, and non-governmental organizations who wish to multiply their activities toward Asia-Pacific.
2. A series of articles and discussions on important topics in the area of cooperation with Asia-Pacific.
3. A selection of news, addresses, links, events, and public organizations; individuals in Asia and Europe; a number of useful sites for information and entertainment like news, addresses, links, country details, publications, tourist information.
The recent success of South Asian authors such as Salman Rushdie, Vikram Seth, Rohinton Mistry, and Arundhati Roy in the West. The authors "wrote back" in the language of the West. The authors' presence available to this region in the Western media and sociological and research initiatives. What makes these literatures "modern" and "composite," and their modernity in being composite, not "pure," and, at times, abstract and overshadowed by the canon of 'high' literature (see articles by Dalmas and Blackburn, and Christine Resser-Boyd). Other contents show how divisions and categories that have been taken for granite have been reformulated. Janet Karpf demonstrates how the literary mags, such as Video van Bijler and Sargon Sengupta, who outline important notions that lay at the base of the cultural development that yielded modern literature, and this is contrasted with a look at the latest formation of a public sphere on the Internet in an article by the present author.}

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

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

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

The drawings represented in this section are taken from the literary magazine Ajakal.
New Literary Histories for Nineteenth Century India

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

By YASUDHA DALMIA AND STUART BLACKBURN

Until recently, the histories of the modern literary languages of India documented the works of this early period conscientiously and meticulously, but the grid by which they measured the literary production of the era was only taken from the West. Scholars concerned themselves with the 'realism' of the novels, plays, and short stories (the last of the trio to emerge), the 'credibility' of the characters created, the 'naturalness' in fact, of the literary reputations established at the time. Such a textual approach has failed to appreciate and to account for the complex milieu of social, political and intellectual processes that influenced these newly emerging literatures. Existing literary histories of the period also largely ignore the fact that this literary culture was not restricted to the activity of the elites alone. Karnataka, whether new or old. Instead, literary production was cross-pressed by a variety of discourses. Popular cultural and artistic activities, rural and urban, not only survived and proliferated, they also interacted with the new to produce dynamic forms, such as the Pan Theatre. In the wake of the 'subaltern' rewriting of colonial history, the histories of the period has begun to be seen as participating in much larger discursive formations and therefore be reappraised and reedited in a wider analytical framework than that provided by conventional literary histories. In the last two decades, some monographs have appeared as also a number of articles, scattered over journals and volumes of conference proceedings. We feel that the time has now come for us to attempt a fresh analysis of the data from new perspectives. The task we have set ourselves then, is not only to recover works forgotten and failed, lost in the files of old literatures, private and public, but also to unear

By ROBERT J. ZYDENBOS

Besides having the second oldest literature among the living languages of South Asia, Kannada has received the most prestigious all-India literary award, the Jnanpith Award, more times than any other language, but the rest of the world is very slow in acknowledging Kannada and Karnataka the recognition they are increasingly receiving in India. Karnataka is home of tradition yet its capital, Bangalore, is the capital of technology, all-Indian aura, like Mahatma Gandhi, who has had a greater impact on people than the world beyond Karnataka. Kannada literature has a wealth of inspiration from European existentialist thought and produced stylistically beautiful works often of great political sublity, in which a probing investigation of the individual and the surrounding culture is given. At the same time there was the lone but remarkably popular voice of C.L. Nambike (1899-1956), who aggressively asserted a modern religious-communist 'Hindu' identity that is purely negative and reactionary in novels that inveigh against marriage outside one's caste, glorify the RSS, and so forth.

However, the novel forms of writing was found to be too individualistic and introspective for the various authors who are collectively known as Pattachitra (Innovators). Among these innovators, such writers as H. Yeshwanth Desai (1929-1998), Shantinath Desai (1932-1998), Shriram Chatter (1938-) (a.) derived a wealth of inspiration from European existentialist thought and produced stylistically beautiful works often of great political sublity, in which a probing investigation of the individual and the surrounding culture is given. At the same time there was the lone but remarkably popular voice of C.L. Nambike (1899-1956), who aggressively asserted a modern religious-communist 'Hindu' identity that is purely negative and reactionary in novels that inveigh against marriage outside one's caste, glorify the RSS, and so forth.

What unites all the post-Navya authors is that their demand for socio-cultural change stresses the importance of the individual rather than of the group - determined by caste, religion, or gender - into which the individual happens to be born. This marks a clear break with traditional social thinking in which collectivities were always emphasized at the expense of the individual. It is in this aspect of contemporary Kannada literature that modernity makes itself felt. Tradi
customs which society imposes on people are questioned: women increasingly create new roles for themselves, persons from social groups which previously stood outside the literary process now make themselves heard. We may presume that this trend will continue until there has been a significant change towards a society where one has greater scope to give one's own form to one's own life - which can take quite some time in a society where the uncertainties of change have not disappeared.

Modernity in Kannada Literature

By ROBERT J. ZYDENBOS

When one surveys Kannada literature since 1947, one cannot ignore that the world beyond Karnataka's borders scarcely plays a concrete role (except of course from the highly productive form in Kannada literature). Only a few authors who live elsewhere (e.g., novelists Tashworn Chatter and Vyasaaraya Ballal in Mysore) have set their narratives that are set outside Karnataka. Karnataka literature has been mentioned with disdain or indifference, if it is at all mentioned, and only the northern personalities who figure in Kannada literature tend to be those who have acquired an almost mythical all-Indian aura, like Mahatma Gandhi, Vivekananda, and Aurobindo. Similarly, the post-independence developments receive hardly any attention, except for a dramatic interlude like Indira Gandhi's 'Emergency', which drew some poetical protest.

Modernity is thought of as 'Western', and it is zero as equals as a source of social and cultural change or as a threat to 'Indian culture' (see, for a detailed discussion, Zydemos, 1996). 'Indianess' is practically always implicitly negative: 'Westernness', is supposed opposite to 'Indian', however, the 'realism' of the narratives of the modern literary times is a merger of rich narrative and performative elements from the wide repertoire of European existentialist thought and produced stylistically beautiful works often of great political sublity, in which a probing investigation of the individual and the surrounding culture is given. At the same time there was the lone but remarkably popular voice of C.L. Nambike (1899-1956), who aggressively asserted a modern religious-communist 'Hindu' identity that is purely negative and reactionary in novels that inveigh against marriage outside one's caste, glorify the RSS, and so forth.

However, the novel forms of writing was found to be too individualistic and introspective for the various authors who are collectively known as Pattachitra (Innovators). Among these innovators, such writers as H. Yeshwanth Desai (1929-1998), Shantinath Desai (1932-1998), Shriram Chatter (1938-) (a.) derived a wealth of inspiration from European existentialist thought and produced stylistically beautiful works often of great political sublity, in which a probing investigation of the individual and the surrounding culture is given. At the same time there was the lone but remarkably popular voice of C.L. Nambike (1899-1956), who aggressively asserted a modern religious-communist 'Hindu' identity that is purely negative and reactionary in novels that inveigh against marriage outside one's caste, glorify the RSS, and so forth.

What unites all the post-Navya authors is that their demand for socio-cultural change stresses the importance of the individual rather than of the group - determined by caste, religion, or gender - into which the individual happens to be born. This marks a clear break with traditional social thinking in which collectivities were always emphasized at the expense of the individual. It is in this aspect of contemporary Kannada literature that modernity makes itself felt. Traditional customs which society imposes on people are questioned: women increasingly create new roles for themselves, persons from social groups which previously stood outside the literary process now make themselves heard. We may presume that this trend will continue until there has been a significant change towards a society where one has greater scope to give one's own form to one's own life - which can take quite some time in a society where the uncertainties of change have not disappeared.


By ROBERT J. ZYDENBOS

When one surveys Kannada literature since 1947, one cannot ignore that the world beyond Karnataka's borders scarcely plays a concrete role (except of course from the highly productive form in Kannada literature). Only a few authors who live elsewhere (e.g., novelists Tashworn Chatter and Vyasaaraya Ballal in Mysore) have set their narratives that are set outside Karnataka. Karnataka literature has been mentioned with disdain or indifference, if it is at all mentioned, and only the northern personalities who figure in Kannada literature tend to be those who have acquired an almost mythical all-Indian aura, like Mahatma Gandhi, Vivekananda, and Aurobindo. Similarly, the post-independence developments receive hardly any attention, except for a dramatic interlude like Indira Gandhi's 'Emergency', which drew some poetical protest.

Modernity is thought of as 'Western', and it is zero as equals as a source of social and cultural change or as a threat to 'Indian culture' (see, for a detailed discussion, Zydemos, 1996). 'Indianess' is practically always implicitly negative: 'Westernness', is supposed opposite to 'Indian', however, the 'realism' of the narratives of the modern literary times is a merger of rich narrative and performative elements from the wide repertoire of European existentialist thought and produced stylistically beautiful works often of great political sublity, in which a probing investigation of the individual and the surrounding culture is given. At the same time there was the lone but remarkably popular voice of C.L. Nambike (1899-1956), who aggressively asserted a modern religious-communist 'Hindu' identity that is purely negative and reactionary in novels that inveigh against marriage outside one's caste, glorify the RSS, and so forth.

However, the novel forms of writing was found to be too individualistic and introspective for the various authors who are collectively known as Pattachitra (Innovators). Among these innovators, such writers as H. Yeshwanth Desai (1929-1998), Shantinath Desai (1932-1998), Shriram Chatter (1938-) (a.) derived a wealth of inspiration from European existentialist thought and produced stylistically beautiful works often of great political sublity, in which a probing investigation of the individual and the surrounding culture is given. At the same time there was the lone but remarkably popular voice of C.L. Nambike (1899-1956), who aggressively asserted a modern religious-communist 'Hindu' identity that is purely negative and reactionary in novels that inveigh against marriage outside one's caste, glorify the RSS, and so forth.

What unites all the post-Navya authors is that their demand for socio-cultural change stresses the importance of the individual rather than of the group - determined by caste, religion, or gender - into which the individual happens to be born. This marks a clear break with traditional social thinking in which collectivities were always emphasized at the expense of the individual. It is in this aspect of contemporary Kannada literature that modernity makes itself felt. Traditional customs which society imposes on people are questioned: women increasingly create new roles for themselves, persons from social groups which previously stood outside the literary process now make themselves heard. We may presume that this trend will continue until there has been a significant change towards a society where one has greater scope to give one's own form to one's own life - which can take quite some time in a society where the uncertainties of change have not disappeared.
for example, this ideal of balanced action is found in the Bhagavad-gita, a philosophical Sanskrit text which dates back to the first millennium of the Christian era. Not only are literary characters often found to read the work, but also one of its principal teachings especially seems to have inspired several texts. This is the theory of disinterested action leading to a release from the cycle of rebirths. In order to reach that goal, one should fulfill the duties which are inherent in one's social position in daily life, while acting in a disinterested and balanced way, that is, without pursuing egotistic goals and without being disturbed by emotions which tend to distract the mind. The text of the Gita in my life. I believe in acting, and have always been indifferent towards the results; I have never let my desires grow rampant, because they became a jungle then and man gets entangled in them. Now a chance has come, only because I have acted and patiently waited (har gita, as he has acted disinterestedly). But even now that it has come, I am neither happy nor sad. The real feelings of the man, who tries to achieve a better position through manipulation are in sharp contrast to his words, and he fails to realize his wishes. Most importantly the story shows the present-day relevance of the Bhagavadgita in the view of a modern Hindi writer.

In other stories by Kishore the inspiration remains implicit. His 'Chinti' (i.e. Chimney, in the same collection) has a former Sub-Superintendent of Police who has been fired from his job and has been having in an anti-social way ever since as its main character. The story is narrated by a character-bound narrator (i.e. J.T) who happens to meet the man on repeated occasions. The text mainly features external focalization by this narrator, that is, the reader is made acquainted with the perspective of the narrator-I at the moment he looks back and narrates, instead of the perspective he had as an actor at the moment the events took place, but this narratorial perspective does not seem to be very much different from the actor. The actor-I tells another character in the story that the former SSP is a 'weak man'. An employee must have strong nerves. He should not find too much difference between being kicked and being praised.' He thus speaks of a balance which expresses itself in not letting oneself be affected too much by outside influences, whether they be positive ('being praised') or negative ('being kicked'). In another statement by the actor-I, the balance is said to consist of steering a middle course between being an 'employee' and an 'employer', terms which are here metaphors for assuming a position of power and dominance on the one hand, in which one feels totally independent from others, and one of absolute subervience on the other, in which one feels completely dependent on others, on their comments, their blame or praise. The story shows how the SSP's ambitions, which imply a lack of disinterestedness and balance, have led to his downfall. A systematic analysis of the text, however, shows that this is not the case. Thus, both in this story and in 'Bahurukshumann tha' even such characters who are consciously aware of the theory of balanced action fail to put it into practice. And the same situation is found in stories by Kishore which deal with family life or politics (where the concept of new 'disinterested service' devised by A.C. Mayer appears to be based on the same Bhagavadgita ideal). It reveals a rather gloomy perspective of present-day Indian society on the author's part, in which one characters are ruined because they fail to realize the ideal even though they are able to achieve it事实上. But even now that it has come, I am neither happy nor sad. The real feelings of the man, who tries to achieve a better position through manipulation are in sharp contrast to his words, and he fails to realize his wishes. Most importantly the story shows the present-day relevance of the Bhagavadgita in the view of a modern Hindi writer.

The present article is a preview of a forthcoming long essay (c. 15,000 words) in which I seek to explore three related and complementary dimensions of the vigorous renewal and popular nationalistic self-assertion through which Hindi language and literature have effectively reinvented themselves over the twentieth century.

‘Balanced Action’ in Modern Hindi Literature

The present article is a preview of a forthcoming long essay (c. 15,000 words) in which I seek to explore three related and complementary dimensions of the vigorous renewal and popular nationalistic self-assertion through which Hindi language and literature have effectively reinvented themselves over the twentieth century.

Modern Hindi

Language, nation, and popular culture

The present article is a preview of a forthcoming long essay (c. 15,000 words) in which I seek to explore three related and complementary dimensions of the vigorous renewal and popular nationalistic self-assertion through which Hindi language and literature have effectively reinvented themselves over the twentieth century.

By THEO DAMSTEegt

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

By HARISH TRIVEDI

T hrough the process initiated in 1893 with the founding of the Nagar Panchayat Sabha, Hindi sought to reverse the colonial divisive discrimination against itself and the preferential patronage given to Urdu by the British since 1835. With this battle rapidly won in 1900, Hindi not only gained the extensive ground from which Urdu now retreated in a virtual rout but also sought to modernize itself through an internal dynamic by determinedly adapting the virtues of Hindi that is known as Hindi bel the medium of both prose and verse to replace the bhakti-laden Braj and Awadhi. Next, with the founding of the Hindi Sahitya Sammelan in 1907, Hindi aligned itself closely with the Gandhian Congress nationalist movement and was motivated by it as the ushnik-bhasha, the national language, thus becoming not only the chosen vehicle of nationalism but indeed one of its major planks.

In literature, Hindi moved from a phase of revivalist cultural nationalism (represented in the writings of Mahabali Sharan Gupta etc.) in the 1910s to mainstream Gandhian nationalism (Premchand etc.) in the 1920s and the early 1930s. Over the following two decades Hindi, while firmly rooted in native ground, opened up and responded to various international literary movements going through phases of Romanticism (Chhaya, represented by the poets Nirala, Mahadevi Varma etc.), Proseivism (Pragati, Mohri, Yashpal etc.), and Modernism (Prayag, Ajayea and the Tar Sap Camera, poems). Through these greatly speeded up and therefore sometimes apparently contrary stages of development, Hindi now came abreast of contemporary literary trends and movements sweeping the world.

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

The actor-I tells another character in the story that the former SSP is a ‘weak man’. An employee must have strong nerves. He should not find too much difference between being kicked and being praised. He thus speaks of a balance which expresses itself in not letting oneself be affected too much by outside influences, whether they be positive (‘being praised’) or negative (‘being kicked’). In another statement by the actor-I, the balance is said to consist of steering a middle course between being an ‘employee’ and an ‘employer’, terms which are here metaphors for assuming a position of power and dominance on the one hand, in which one feels totally independent from others, and one of absolute subervience on the other, in which one feels completely dependent on others, on their comments, their blame or praise. The story shows how the SSP’s ambitions, which imply a lack of disinterestedness and balance, have led to his downfall. A systematic analysis of the text, however, shows that this is not the case. Thus, both in this story and in ‘Bahurukshumann tha’ even such characters who are consciously aware of the theory of balanced action fail to put it into practice. And the same situation is found in stories by Kishore which deal with family life or politics (where the concept of new ‘disinterested service’ devised by A.C. Mayer appears to be based on the same Bhagavadgita ideal). It reveals a rather gloomy perspective of present-day Indian society on the author’s part, in which one characters are ruined because they fail to realize the ideal even though they are able to achieve it...
**Hindi and Urdu Short Stories:**

**Exploring the borders between Hindi and Urdu**

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

The origin of the research

Two years ago I finished my dissertation on the Hindi short story series of Bhagat Charan Varm, which were mainly written in the 1960s. I decided to work on the short story since it is a many-sided genre and besides that, a great deal of the existing research is about other-than-Hindi or Urdu languages, I shall eventually transpose this language into Perso-Arabic script. These texts into Perso-Arabic script. These texts into Perso-Arabic script. These texts into Perso-Arabic script. These texts into Perso-Arabic script.

During my research I noticed that the language used in these short stories consisted of a highly fluctuating percentage of Perso-Arabic or Sanskrit words, depending upon the character speaking or the top of the story. I became fascinated by this feature and started a small piece of linguistic research of my own by counting how many words used in the different stories (and in some stories I examined the speech of different characters) had a Persian, Arabic, Sanskrit, Turkish, or English origin.

The percentage fluctuated tremendously: in one story 66.7% of the words were Persian in origin, while in another fewer than 5% of the words were Sanskrit origin. Still both stories written by the same author, were identified as pure Hindi short stories. At this point, the question arises as to where precisely this line has been drawn between Hindi and Urdu.

Theoretical aspects

Two novels of my dissertation are the foundation for the PhD dissertation on which I am working on at present. Often there are very heated discussions about whether or not Hindi and Urdu are two separate languages or only one. In the coming years I want to find an answer to a slightly different question: Are Hindi and Urdu in their literary forms two separate languages or only one. The terms 'Hindus' or 'the non-Muslims' are used in one story, while in another the term is always 'everyman' or 'the people'.

To answer these and other questions, I shall select short stories (or pieces of prose, if there is no other option) by several Hindi and Urdu authors. The terms date from the 19th century to 1999. Dakhani, the variety of Urdu that started to evolve as a literary language during the period, is the oldest Indian language which consists of linguistic elements either a Persian or a Sanskrit background. The structure of the corpus of the novel Devduttapi and some Hindi texts into Persian-Arabic script. These texts into Persian-Arabic script.

A study of novels produced as commodities for mass consumption could focus on the following aspects: 1. the process production, 2. the sociology of readers, and 3. the structure of the works produced and the ideologies transmitted by them. The structure of the novel produced in both fields and the literary techniques, the leitmotifs, and topics used in them have to be analysed to the broader context of narrative traditions available to the Urdu writer of the time. So far, many have been drawn from longer prose romances (dastans) to the novel. Shorter narratives such as tales, fables, anecdotes, and witticisms have hardly ever been studied in the context of the development of the novel, though they seem to have contributed much more to the short popular novel than the dastan. Therefore, at present I am focusing on short stories, novels, and collections of short narratives, summarized in Urdu as lasta and mahsul, which were published in large numbers from the beginning of the nineteenth century to the early twentieth century and are still available on the market in cheap editions. This is also a way to study the process of marginalization of three genres: until the end of the nineteenth century, qissa, kazi, and mahsul, were well-known forms, well-documented editions, and the latter constituted an integral part of standard works of Urdu literature. The novel is the most successful form, especially the Ab-i-Haft (The Wager of Life, Hindi: Haft Afghan), which is a novel of this type. It is one of the few novels of this type that are to be found mainly in textbooks for schools and in chapbook editions for the barely literate. Both studies will hopefully contribute to a fuller and more differentiated picture of Urdu literature in the nineteenth century.

**References**

- Sacksen, Ram Babu
- A History of Urdu Literature
- London, 1997
- Sadiq, Muhammad
- A History of Urdu Literature
- London: Oxford University Press, 1964
- Schimmel, Annemarie
- "A Classical Urdu Frenuence from the Beginning to the World: In a History of Indian Literature
- Vol. 6: Modern Urdu-Arya Literature, pp. 4-11, 5-6, 6-3, 6-7. Wiesbaden Harassowitz, 1973

By CHRISTINE EVEREARD

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

The origin of the research

Two years ago I finished my dissertation on the Hindi short story series of Bhagat Charan Varm, which were mainly written in the 1960s. I decided to work on the short story since it is a many-sided genre and besides that, a great deal of the existing research is about other-than-Hindi or Urdu languages, I shall eventually transpose this language into Perso-Arabic script. These texts into Perso-Arabic script. These texts into Perso-Arabic script. These texts into Perso-Arabic script. These texts into Perso-Arabic script. These texts into Perso-Arabic script.

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

The percentage fluctuated tremendously: in one story 66.7% of the words were Persian in origin, while in another fewer than 5% of the words were Sanskrit origin. Still both stories written by the same author, were identified as pure Hindi short stories. At this point, the question arises as to where precisely this line has been drawn between Hindi and Urdu.

Theoretical aspects

Two novels of my dissertation are the foundation for the PhD dissertation on which I am working on at present. Often there are very heated discussions about whether or not Hindi and Urdu are two separate languages or only one. The terms 'Hindus' or 'the non-Muslims' are used in one story, while in another the term is always 'everyman' or 'the people'.

To answer these and other questions, I shall select short stories (or pieces of prose, if there is no other option) by several Hindi and Urdu authors. The terms date from the 19th century to 1999. Dakhani, the variety of Urdu that started to evolve as a literary language during the period, is the oldest Indian language which consists of linguistic elements either a Persian or a Sanskrit background. The structure of the corpus of the novel Devduttapi and some Hindi texts into Persian-Arabic script. These texts into Persian-Arabic script.

A study of novels produced as commodities for mass consumption could focus on the following aspects: 1. the process production, 2. the sociology of readers, and 3. the structure of the works produced and the ideologies transmitted by them. The structure of the novel produced in both fields and the literary techniques, the leitmotifs, and topics used in them have to be analysed to the broader context of narrative traditions available to the Urdu writer of the time. So far, many have been drawn from longer prose romances (dastans) to the novel. Shorter narratives such as tales, fables, anecdotes, and witticisms have hardly ever been studied in the context of the development of the novel, though they seem to have contributed much more to the short popular novel than the dastan. Therefore, at present I am focusing on short stories, novels, and collections of short narratives, summarized in Urdu as lasta and mahsul, which were published in large numbers from the beginning of the nineteenth century to the early twentieth century and are still available on the market in cheap editions. This is also a way to study the process of marginalization of three genres: until the end of the nineteenth century, qissa, kazi, and mahsul, were well-known forms, well-documented editions, and the latter constituted an integral part of standard works of Urdu literature. The novel is the most successful form, especially the Ab-i-Haft (The Wager of Life, Hindi: Haft Afghan), which is a novel of this type. It is one of the few novels of this type that are to be found mainly in textbooks for schools and in chapbook editions for the barely literate. Both studies will hopefully contribute to a fuller and more differentiated picture of Urdu literature in the nineteenth century.

**References**

- Sacksen, Ram Babu
- A History of Urdu Literature
- London, 1997
- Sadiq, Muhammad
- A History of Urdu Literature
- London: Oxford University Press, 1964
- Schimmel, Annemarie
- "A Classical Urdu Frenuence from the Beginning to the World: In a History of Indian Literature
- Vol. 6: Modern Urdu-Arya Literature, pp. 4-11, 5-6, 6-3, 6-7. Wiesbaden Harassowitz, 1973
Bengal's Modernity and Nationalism 1880-1910

From regional cultural politics to international impact

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

By VICTOR A. VAN BIJLERT

Bengali/Indian modernity was a composite phenomenon. European science, economy, and political theory were intricately mixed up with Indian thought and a forward-looking even for the other Bengalis. It was the latter, however, that led to Indian radical nationalism the end of the nineteenth century and the beginning of the twentieth. In the first decades of the nineteenth century, Bengali modernity expressed itself almost exclusively in Hindustani religious reform. Towards the middle of the nineteenth century the Bengali language and its idiom were being adjusted to modern literary forms in accordance with the new tastes of the urban reading public. Western literary genres such as the novel and the sonnet were tried out in Bengali, Bengali belles-lettres gained wide public recognition in the latter half of the nineteenth century, when their form and content were thought to be able to compete with the best in European literature. Michael Madhusudan Dutt (1814-1889), in poetry, Dina Nath Mitra (1815-1885) in drama, and Bankim Chandra Chatterjee (1838-1894) in novels and essays had fundamentally changed the landscape of Bengali literature.

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

The first imaginings of Indian independence or resistance in the form of a war of liberation were not circulated so much by the study of history, political science, or sociology, as by literature. Bankim Chandra Chatterjee's later writings, especially his novel Anandamath (1882), accommodated this fact. During his lifetime Bankim had been regarded only as a talented innovator of Bengali prose. Less than ten years after his death he began to be revered as the 'god' and 'prophet' of Indian national liberation. The last decade of the nineteenth century saw the meteoric international career of another cultural hero of Bengal-Swami Vivekananda (1863-1902). He propagated a highly modernized brand of Vedanta philosophy as an ideology of national empowerment in India and spiritual renewal for the rest of the world. Vivekananda's contribution to Bengali literature is very small as his writings were published mainly in English. However, his influence on Bengali and Indian self-respect and national pride was tremendous. During the 1890s Rabindranath Tagore (1861-1941) rose to prominence as the most prominent Bengali poet, novelist and dramatist after Bankim. He quickly distanced himself from the protest movement Bankim's nationalist symbolism and Vivekananda's Vedantic empowerment into a consistent ideology of Indian nationalism based on the total overthrow of British rule. Between 1906 and 1908 Aurobindo poured out his radical Indian nationalism in the newspapers Rishi Ram Mohan Roy (1872-1905) revised and expanded

The Role of Tamil Folklore in Modern Literature

My current research on Tamil literary history focuses on the role of folklore and print in the emergence of a literary culture during the nineteenth century. My starting point is that, although the study of colonial India is replete with works on nationalism, Hindu nationalism and so on, we know little about 'vernacular culture, as a cultural safe haven for the outcasts of the colonial state, the English language, and Christianity. By the end of the century, this printed oral literature was recognized as 'a national literature.' This research is informed by similar work in other modern Indian languages, which was presented at the conference 'The Impact of European Print Culture on South Asian Studies' in Prague in 1988 and at a conference at the University of California at Berkeley in 1990, organized by Prof. Blackburn. A volume of essays, provisionally titled 'New Literary Histories for Nineteenth-Century India,' is forthcoming.

The Role of Folklore in Modern Literature

My current research on Tamil literary history focuses on the role of folklore and print in the emergence of a literary culture during the nineteenth century. My starting point is that, although the study of colonial India is replete with works on nationalism, Hindu nationalism and so on, we know little about 'vernacular culture, as a cultural safe haven for the outcasts of the colonial state, the English language, and Christianity. By the end of the century, this printed oral literature was recognized as 'a national literature.' This research is informed by similar work in other modern Indian languages, which was presented at the conference 'The Impact of European Print Culture on South Asian Studies' in Prague in 1988 and at a conference at the University of California at Berkeley in 1990, organized by Prof. Blackburn. A volume of essays, provisionally titled 'New Literary Histories for Nineteenth-Century India,' is forthcoming.

From regional cultural politics to international impact

Cover of an issue of the literary magazine Saritha, which was an important forum for the Naya Kahanit-barit-writers.

Ghad, 'Murji' published in Urdu from San Francisco by Har Dayal (1884-1943), who explicitly based himself on the Calcutta Yoganta, or the Bande Mataram Association of Modern Tamil literature and politics. K Puttakrishnan, published in 1920, is the history of Indian nationalism and has also translated works of Rabindranath Tagore into Dutch.

By STUART BLACKBURN

The project addresses two core questions. First, what role did early printed books of folklore play in the development of a Tamil literary culture in the nineteenth century? Two thousand years of Tamil literary history underwent a series of major changes during the century: the advent of a printing industry, the public school system; the rediscovery of ancient Tamil poetry. As a result, there was a revolution in Tamil literature and history and connected to Tamil folk-traditions and literature. E-mail: sb22@york.ac.uk

Dr. Stuart Blackburn teaches at the School of Oriental and African Studies, London and specializes in Tamil folk-traditions and literature. E-mail: sb22@york.ac.uk

Narrative Traditions of Rajasthan

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

B§

References

Bhati, N.S. (ed.) Poems of Mahakavi Moraji Ayyangar Karmakar, 1973
Deshnok. Poets of Dingal verse, Proceedings of the 2nd Conference of the
Rajput Research Project
 conveniently translated by

Modernity in Hindi Poetry

Poetry written in Modern Hindi is a relatively new phenomenon. Until the twentieth century, medieval Hindustani dis

extent of current evils like capitalism.

The Hindustani epic in Rajasthan

The art of Sanskrit kavya has not diminished...
Hindi, Brajbhasa, and Bengali Poetry of the 19th Century

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

By SAGAREE SENGUPTA

The Internet
A virtual public sphere

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

By THOMAS DE BRUIJN

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

It is an interesting phenomenon that the various smaller Internet magazines have used the format and outlook of the printed literary magazines in South Asia. The contents of these periodicals consist of contributions of poetry and short stories by two authors, and literary reviews. Many of the magazines are based outside South Asia and seem to fulfill a double-sided role for many South Asians in the USA, Canada, or elsewhere, they are an outlet for literary commentary and discussions on culture and literature and function in the same way as printed literary periodicals do in India. Yet, being based on writing in English, they are part of the cultural life of the immigrant community outside South Asia and mainly reflect the culture clashes and other experiences of this specific community, while still maintaining the links between the poets' individual tendencies and their stated intentions.

While the growth of prose literature in the nineteenth century is of undeniable importance, poetic genres which had wide currency at the time have often been overlooked. The separate projects I am pursuing are meant to contribute to comparative literary study and focus on regions and languages of South Asia. The active exchange which has long existed among literatures in different South Asian languages has been neglected in favour of critical emphasis on the relationship with Western literatures. Translations from the South Asian regions themselves may help to dispel some of the myths that are as old as independence on more accessible genres and languages.

Sagarree Sengupta is Visiting Assistant Professor Languages and Cultures of Asia and teaches Hindi and Urdu at the Center for South Asia, University of Wisconsin, Madison, Wisconsin, USA. E-mail: sagaree@cutt.cc.utexas.edu

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

The Internet can be seen at the latest stage in the development of a public sphere: where members of a community formulate and exchange ideas or literary works and where identities are formed. All through the history of modern writing in South Asian languages, a public sphere has been a central force in the development of literature, essay writing, and other genres. With modernisation, the diaspora of South Asians to all parts of the world, forced or voluntary. This process created a community and a cultural identity to which home and origin took on new meanings. Despite huge distances and difficult circumstances, writing in the languages of South Asia provided a link with the region of origin as well as with fellow immigrants. The possibilities for communication without a centre among a widely spread out 'virtual community' on the Internet has given rise to a new form of publishing. Departing from formats and content that are linked to the early history of the field of modern South Asian literature, this initiative will explore the many possibilities of post-modern publishing.

A few links to South Asian publications

- http://www.monsoonmag.com
- http://www.chowk.com
- http://www.orientasia.com
- http://www.south-asian-initiative.org/sanam
- http://www.dawns.com
- http://members.xoom.com/southasia/
- http://www.parabaas.com (Bengali)
- http://www.sashon.com
- http://www.mp.nic.in/panchayika/
- http://www.rajasthanlampirika.com
- http://www.indiamarks.com

February 2000 • SIAS NEWSLETTER NO.21 • 13
The Samantabhadra Archives
The Nyingma Tantras Research Project

The Samantabhadra Archives' is an electronic and collaborative project designed to facilitate the reproduction, analysis, translation, and interpretation of one of the most important religious canons of Tibetan Buddhism, namely "The Collected Tantras of the Ancients (Nying ma' rigyud 'bum)." The project is technologically innovative in its basis on Standard Generalized Markup Language (SGML) and Extensible Markup Language (XML) to ensure a new level of access and availability. The project has been enhanced with search and analysis capability, and complete cross-platform compatibility. In addition, we are working towards the translation of the most important Tibetan language texts as these become available. Institutionally, it is based in the Institute for Advanced Technology in the Humanities at the University of Virginia and the Centre for Social Anthropology and Computing at the University of Kent at Canterbury, and is co-directed by David Germano and Robert Mayer.

The collected Tantras of the ancients is one of the most crucial, but least studied, collections of pre-thirteenth century scriptures and indigenous compositions in Tibetan Buddhism. This collection currently exists in at least six variant editions: the Don gyi dug, the Ritse, the rNying ma' rigyud 'bum, the Waddell, the gyu-tshes, and the bsod nams rgyud 'bum. We are actively seeking out other editions said to exist in Nepal and Russia, for example: partial collections of related or identical materials also exist in some Mskar gyur and In-Tan gyur editions, and elsewhere: although there is a basic core set of texts, there are considerable variations from edition to edition, even with respect to their contents. All are based on the tripartite classification scheme of Arijoga, Anujioga, and Mahayoga, with the exception of the rNying ma' rigyud 'bum, which is an exclusively Arijoga-based collection. Moreover, individual texts may be found in other smaller collections or on their own. All together, the Collected Tantras of the Ancients contains more than a thousand unique texts that are not found in any other Tibetan canon edition. Many of the texts are translations into the Tibetan language, and are attributed to a wide variety of Chinese, Indian, and Central Asian authors; however, many of the texts appear likely to be indigenous Tibetan compositions.

A Voice for Tibet

If there is anything that unites Chinese people of all persuasions, it is the Chinese view on Tibet. Tibet is not a part of mainland China but a separate country that was de facto independent until the Communist invasion in 1959, or even until the democratic reforms and the exile of the Dalai Lama in 1959. Even though it is true, large parts of Tibet had earlier already been absorbed into the Chinese provinces of Qinghai, Gansu, and Sichuan.

Considering the fact that Feigen claims to be representing Tibet, his approach may be regarded as somewhat idealistic. The concept of Greater China, comprising Tibet, Mongolia, and Eastern Turkestan, is not an invention of the communist government— it has far more ancient roots in history. Formally Tibet has never been a part of China since it was annexed by the Manchu around 1720. In the first place the territorial identity of modern China reflects that of the Manchu state.

For new publications in Asian Studies, please refer to pp. 34-42.

AFGHANISTAN • KAZAKHSTAN
KYRGYZSTAN • MONGOLIA
TAJIKISTAN • TIBET
TURKMENISTAN • UZBEKISTAN
XINJIANG-UYGUR

REGIO NAL NEWS

REGIONAL NEWS

The Samantabhadra Archives

The Nyingma Tantras Research Project

The next contribution in this series will be on pending funding requests.

The Samantabhadra Archives is one of the most crucial, but least studied, collections of pre-thirteenth century scriptures and indigenous compositions in Tibetan Buddhism. This collection currently exists in at least six variant editions: the Don gyi dug, the Ritse, the rNying ma' rigyud 'bum, the Waddell, the gyu-tshes, and the bsod nams rgyud 'bum. We are actively seeking out other editions said to exist in Nepal and Russia, for example: partial collections of related or identical materials also exist in some Mskar gyur and In-Tan gyur editions, and elsewhere: although there is a basic core set of texts, there are considerable variations from edition to edition, even with respect to their contents. All are based on the tripartite classification scheme of Arijoga, Anujioga, and Mahayoga, with the exception of the rNying ma' rigyud 'bum, which is an exclusively Arijoga-based collection. Moreover, individual texts may be found in other smaller collections or on their own. All together, the Collected Tantras of the Ancients contains more than a thousand unique texts that are not found in any other Tibetan canon edition. Many of the texts are translations into the Tibetan language, and are attributed to a wide variety of Chinese, Indian, and Central Asian authors; however, many of the texts appear likely to be indigenous Tibetan compositions.

A Voice for Tibet

If there is anything that unites Chinese people of all persuasions, it is the Chinese view on Tibet. Tibet is not a part of mainland China but a separate country that was de facto independent until the Communist invasion in 1959, or even until the democratic reforms and the exile of the Dalai Lama in 1959. Even though it is true, large parts of Tibet had earlier already been absorbed into the Chinese provinces of Qinghai, Gansu, and Sichuan.

Considering the fact that Feigen claims to be representing Tibet, his approach may be regarded as somewhat idealistic. The concept of Greater China, comprising Tibet, Mongolia, and Eastern Turkestan, is not an invention of the communist government—it has far more ancient roots in history. Formally Tibet has never been a part of China since it was annexed by the Manchu around 1720. In the first place the territorial identity of modern China reflects that of the Manchu state.

For new publications in Asian Studies, please refer to pp. 34-42.

AFGHANISTAN • KAZAKHSTAN
KYRGYZSTAN • MONGOLIA
TAJIKISTAN • TIBET
TURKMENISTAN • UZBEKISTAN
XINJIANG-UYGUR

REGIONAL NEWS

The Samantabhadra Archives

The Nyingma Tantras Research Project

The next contribution in this series will be on pending funding requests.
Political Reforms in Mongolia

The disintegration of the socialist system, which was one of the remarkable events which took place at the end of the 1980s and the beginning of 1990s throughout the world, opened up possibilities for making essential changes in the socio-economic life of former socialist countries. Coincidentally, with the renewals going on in the Soviet Union and East European countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian socialist countries, in Mongolia in particular. As in other socialist countries, the same process began to happen in Asian sociali...
South Asia

South Asia Editor
Netty Bonouvrière

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

The Madison South Asia Conference 1999

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

Report

But why Madison of all places? This conference, little Madison is elected by Money magazine as the USA's No. 1 place to live, is certainly pleasant, even when - as during this year's event - its streets are thronged by men, women, and children dressed in the red and white garb of the local football team (luckily, the home team won). But it is small, not especially easy to reach: a train journey takes four-and-a-half hours, with most people choosing to stay in the city during the four-and-a-half day conference. It is a city with a rich history, but it is small, not especially easy to reach. There are two main types of transportation: cars, taxis, buses, and trains. The latter has always been suspected, but no serious research had yet been conducted to establish this. I hope to present my results next year.

Can you describe your work at the Documentatiecentrum Zuid-Azië?

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

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

You are a lecturer on top of that?

Though I hold no official post as a lecturer, I teach part of the course on Hinduism and on Contemporary South Asia. In the latter, I focus on a new subject each time and we encourage our students to make use of newspapers, journals, and the Internet. This year's topic will be 'The Identity Crisis in the Red and White Garb of the Local Football Team'.

Do you plan to continue these talks in future?

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

How do you perform your South Asia editorial for the IAS Newsletter?

Through my work of course I receive a wealth of information. I keep track of conferences, and many articles are sent to the IAS on people's personal initiatives. I think we present a reasonably balanced overview of the state of affairs in South Asian Studies. There are often contributions ranging from anthropology to classical Indology. We could present more political and economic issues and we could certainly devote more attention to countries like Bhutan and Bangladesh. It would also be interesting to hear more from such fields as health care, environmental studies, wildlife protection, etc. [fshl]

The Madison South Asia Conference 1999

By Maarten Bavinck

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

Report

But why Madison of all places? This conference, little Madison is elected by Money magazine as the USA's No. 1 place to live, is certainly pleasant, even when - as during this year's event - its streets are thronged by men, women, and children dressed in the red and white garb of the local football team (luckily, the home team won). But it is small, not especially easy to reach: a train journey takes four-and-a-half hours, with most people choosing to stay in the city during the four-and-a-half day conference. It is a city with a rich history, but it is small, not especially easy to reach. There are two main types of transportation: cars, taxis, buses, and trains. The latter has always been suspected, but no serious research had yet been conducted to establish this. I hope to present my results next year.

Can you describe your work at the Documentatiecentrum Zuid-Azië?

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

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

You are a lecturer on top of that?

Though I hold no official post as a lecturer, I teach part of the course on Hinduism and on Contemporary South Asia. In the latter, I focus on a new subject each time and we encourage our students to make use of newspapers, journals, and the Internet. This year's topic will be 'The Identity Crisis in the Red and White Garb of the Local Football Team'.

Do you plan to continue these talks in future?

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

How do you perform your South Asia editorial for the IAS Newsletter?

Through my work of course I receive a wealth of information. I keep track of conferences, and many articles are sent to the IAS on people's personal initiatives. I think we present a reasonably balanced overview of the state of affairs in South Asian Studies. There are often contributions ranging from anthropology to classical Indology. We could present more political and economic issues and we could certainly devote more attention to countries like Bhutan and Bangladesh. It would also be interesting to hear more from such fields as health care, environmental studies, wildlife protection, etc. [fshl]

The Madison South Asia Conference 1999

By Maarten Bavinck

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

Report

But why Madison of all places? This conference, little Madison is elected by Money magazine as the USA's No. 1 place to live, is certainly pleasant, even when - as during this year's event - its streets are thronged by men, women, and children dressed in the red and white garb of the local football team (luckily, the home team won). But it is small, not especially easy to reach: a train journey takes four-and-a-half hours, with most people choosing to stay in the city during the four-and-a-half day conference. It is a city with a rich history, but it is small, not especially easy to reach. There are two main types of transportation: cars, taxis, buses, and trains. The latter has always been suspected, but no serious research had yet been conducted to establish this. I hope to present my results next year.

Can you describe your work at the Documentatiecentrum Zuid-Azië?

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

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

Reversing Anthropology

Anthropological or fieldwork-based studies of the welfare state and family in recent times have focused on fieldworkers from Asia or the South. Studies of the welfare state and family in the Netherlands, for example, are rare, making for a crucial point of departure in this study. It has been undertaken within broad terms, this was a general pattern that surrounded the work, income, institutional support - state or community-based, and social networks, the paucity of public child care, changing marriage arrangements and inter-generational ties, child custody, financial responsibilities and care arrangements, and conceptions of relatedness. Prevailing discussions and the organization of everyday life are strongly ideological notions of parenting (mothering) and upbringing. Despite the emphasis on the individual, the cohabiting couple appears as the core unit of social life.

Mystique

Fieldwork is not complete and I think it is fruitful to look at some issues and problems raised by the fieldwork project itself, though considerations of space force me to condense the discussion considerably. The relationship between the anthropologist/the researcher/the field; the ethnography has been taken center stage in much of the recent critique of anthropological theory and ethnography. There has been an attempt to dismantle the mystique that surrounded the creation of ethnography. However, there has been minimal change in anthropological and fieldwork practice in one particular in particular. Observed here is that all the dogma overhere is global. The continuing expectancy that social science scholars from the South are still expected to focus on the South, while scholars from the North may research either South or North. Anthropologists of the Dutch welfare state and family have meant the necessity to innovate in the traditional methods of research. Orientation into the field, establishing contact, rapport, and residence and the methods of fieldwork. Anthropological fieldwork in urban settings is not new. However, rather than a community, institution, or organization which the researchers may enter to live and work in. Although the fieldwork is focused on a category of people distributed over a large and complex space, single parents, especially are more abundant in national, ages, marital status, and gender, living in the city of Leiden. They do not form a community in terms of locality or residence, work, religious or social life.

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

Against what would be the most common answers and pedagogical propositions, even today, to why a scholar from the North sets off to study the welfare state in the South. In the simplest terms, the scholar from the North is to bring her/his considerable non-partisan expertise to analyse what is going wrong in the South and how it can be set right. The scholar from the North is undertaking the study to make policy input primarily in or about the South, not in the North. The scholar from the North has something to tell the members of the society she/he is research with informants speaking with appropriate frankness. However, the anthropologist's time could be the break here. In the immediacy the anthropologist cannot concentrate any further and must break the conversation. In the longer run the anthropologist is not able to reformulate the field as long used used to the case. Despite the absence of an idiot, a fabric, through which we could easily cross the barrier between research and fieldwork, obligatory and informal interaction, rapport developed as informants realized that there was a genuine interest in their stories. However, fieldwork was prepared to sit and listen to them for as long as they wished to talk. They wished to share their problems and their projects in turn, and their views, despite difficulties in language.

Dr Rajni Palriwala was an IAS-affiliated fellow (IDAP) | April - 1 November 1999
She will join the IAS again 1 May - 30 November 2001
E-mail: rajni@hotmail.com

**SOUTH ASIA**
Tracing Thoughts through Things

Seventh Gonda Lecture by Professor Janice Stargardt

On Friday 12 November 1999, Professor Janice Stargardt held the seventh Gonda lecture in the building of the Royal Netherlands Academy of Arts and Sciences, Klovniervensburgwal 59, Amsterdam, under the title "Tracing Thoughts through Things: Early Buddhist Archaeology in India and Burma.

Relics or Sacred Burials?

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

The Great Silver Reliquary

The problem of urbanization in medieval Orissa. The present project is designed to study the growth of urban centres covering a time span from the advent of Afghans in Orissa in 1568 up to the beginning of colonial rule in 1854.

Urbanization in Medieval Orissa

The general tendency among historians dealing with post-fifteenth century Orissa has been to project the period as one of urban decay and decline in commercial activity. This argument is the product of two mistaken beliefs. Firstly that the advent of the Afghans marked the end of 'Hindu' Kingdom of Orissa resulting in decline of commercial activity. This argument juxtaposes the efflorescence of Orissan society and economy under the Ganga (665-1206 CE) and Gajapati (1455-1737 CE) with the so-called Muslim rule. Secondly that, political developments should not be linked too closely with the process of urbanization. The contemporary Persian chronicles, accounts of foreign travelers, factory correspondence and diaries of the agents of European traders present a different scenario.

SOUTH ASIA

SOUTH ASIA

The Golden Pali Text

The general tendency among historians dealing with post-fifteenth century Orissa has been to project the period as one of urban decay and decline in commercial activity. This argument is the product of two mistaken beliefs. Firstly that the advent of the Afghans marked the end of 'Hindu' Kingdom of Orissa resulting in decline of commercial activity. This argument juxtaposes the efflorescence of Orissan society and economy under the Ganga (665-1206 CE) and Gajapati (1455-1737 CE) with the so-called Muslim rule. Secondly that, political developments should not be linked too closely with the process of urbanization. The contemporary Persian chronicles, accounts of foreign travelers, factory correspondence and diaries of the agents of European traders present a different scenario.

In medieval Orissa towns developed as centres of administration, pilgrimage, and trade. Places like Pithunda, Palara, Manikpatna, Kharkata, Kirti, etc., became important in the international map. After coming of the Mughals, there was a decline in the trade of the southern ports and the commercial activity shifted to northern region. Pipli, Balasore, Haripur and Hardaspur rose to prominence as urban centres. But towards the second half of the eighteenth century, the rise of the Calcutta fibre affected the fortunes of Orissan ports. The European companies and traders had already made inroads into the preserves of Indian merchants. There was decline of commercial activity and the British occupation of eastern Orissa in 1803 sounded the final death-knell. The problem of urbanization in Orissa will be studied in a theoretical context taking into account the advent of the Afghans, the Mughals and of European traders. The basic hypotheses supporting the project are:

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

Urbanization in Medieval Orissa

The present project is designed to study the growth of urban centres covering a time span from the advent of Afghans in Orissa in 1568 up to the beginning of colonial rule in 1854.

Relics or Sacred Burials?

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

The Great Silver Reliquary

The problem of urbanization in Orissa will be studied in a theoretical context taking into account the advent of the Afghans, the Mughals and of European traders. The basic hypotheses supporting the project are:

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

Urbanization in Medieval Orissa

The present project is designed to study the growth of urban centres covering a time span from the advent of Afghans in Orissa in 1568 up to the beginning of colonial rule in 1854.

Relics or Sacred Burials?

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

The Great Silver Reliquary

The problem of urbanization in Orissa will be studied in a theoretical context taking into account the advent of the Afghans, the Mughals and of European traders. The basic hypotheses supporting the project are:

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

Urbanization in Medieval Orissa

The present project is designed to study the growth of urban centres covering a time span from the advent of Afghans in Orissa in 1568 up to the beginning of colonial rule in 1854.

Relics or Sacred Burials?

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

The Great Silver Reliquary

The problem of urbanization in Orissa will be studied in a theoretical context taking into account the advent of the Afghans, the Mughals and of European traders. The basic hypotheses supporting the project are:

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

Sri Lanka Portuguese Creole Verses


By SHIHAN DE SILVA JAYASURIYA

H ugh Nevill (1857-1897) was an outstanding British civil servant who worked in Sri Lanka (formerly Ceylon) from 1885 to 1897. He first served as Private Secretary to the Chief Justice. In 1889, he joined the Civil Service and held many positions until 1897, when he resigned as the District Judge of Batticaloa. He then sailed for France with his collection of manuscripts but died soon after.

Nevill is, however, better known for his scholarship. His interest in studying the origin and development of Sinhala (the language of the Kandyan Society of Arts) led him to make himself the acknowledged authority on the language and its literature. He was also instrumental in the formation of the Kandyan Society of Arts (Mahanuwara Kulu Sangamaya), an institution which still flourishes in contemporary Sri Lanka.

The Hugh Nevill Collection contains 2,227 manuscripts. Nevill prepared two descriptive sets of titles, one on the prose works and the other on the poetic works. He took his handwritten works to France with the intention of publishing them but his untimely death prevented him seeing this through. His works on the poetic manuscripts were brought to the British Library from France by a Sri Lankan scholar, Don Martino de Silva Wakkamaungini. The Hugh Nevill Collection (1904), now in the British Library, contains manuscripts written in Sinhala, Malayalam Tamil, and Pali.

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

The Sri Lanka Portuguese Creole Manuscript

Among the Oriental collection of Hugh Nevill manuscripts lies an authentic source of Portuguese Creole which also represents the largest collection of Asian Portuguese Creole folk verse: the Sri Lanka Portuguese Creole Manuscript. The authors of the manuscripts which contain Creole verses are not known. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing.

The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing. The manuscript which contains Creole manuscripts lies an authentic source of Portuguese Creole writing.
The Rebirth of Tagore in Latvia

By LIGA MITENBERGA

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.

The Rebirth of Tagore in Latvia

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.

The Rebirth of Tagore in Latvia

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.

The Rebirth of Tagore in Latvia

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.

The Rebirth of Tagore in Latvia

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.

The Rebirth of Tagore in Latvia

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.

The Rebirth of Tagore in Latvia

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.

The Rebirth of Tagore in Latvia

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.

The Rebirth of Tagore in Latvia

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.

The Rebirth of Tagore in Latvia

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

Professor Chakraborty Visits the Netherlands

By VICTOR A. VAN BIJLERT

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

According to Chakraborty, another important distinction to be made is between values and problem-solving. Values are concerned with being a good human being. Skills deal with reaction to a situation. The change of our skills is essential in order to adjust to the changing environment. Viktoris Ivbulis' work is the first translation of Tagore's works into Latvian. The translation is far from perfect, but it is a step in the right direction.
Global Flop, Local Mess: Indonesia betrayed by East Timor and the West

'The Timorese miscarriage was due to a double bind: Indonesia failed to appraise the post-cold war era and her own dependency on the outside world, while the international community failed to read Jakarta's sensitivities and to assess the consequences of East Timor's divorce on other provinces in Indonesia. By the close of 1999, with mixed feelings Indonesians witnessed the return of another former Portuguese colony to an Asian non-democracy. Macau was taken over by the PRC. However, Beijing never forcibly invaded Macau, and was smart enough to negotiate its peaceful handover. Yet nationalism is still running high in Indonesia. Commenting on Indonesia's own, pre-emptive, investigation on human right abuses in East Timor, Alwi Shihab, President Wahid's foreign minister, reiterated: 'We don't want outsiders to sentence or even try our people'.

The Role of Timor Lorosae

Sponsored by the United Nations Centre in Lisbon, the Luso-Asian Studies Institute, and the Atlantic Council, the conference on East Timor entitled 'The Shifting Challenges of the Pacific South and the Issue of Timor Lorosae'.

February 2000 • IAS3 NEWSLETTER N° 21 • 21

Regional News

Southeast Asia

Regional News

BRUNEI • MYANMAR • CAMBODIA
INDONESIA • LAOS • MALAYSIA
THE PHILIPPINES • SINGAPORE
THAILAND • VIETNAM
In the wake of the unhappy post-8-8-8 and post-9-9-9 mood, and the regime's lack of initiative in undertaking constructive political reform, few conferences have been as incongruous in their location as this one. The sumptuous luxury of the Hokkaido G8 Summit Centre, located so peacefully high above one of the most scenic spots in Stockholm, was the venue for assessing the political situation in which is by all accounts one of the poorest, and also one of the least peaceful nations in South-east Asia.

The Democracy Movement in Burma Since 1992

The military is central to Burmese politics, mainly as a result of its attempts to destroy alternative power centres. Both Dr David I. Steinberg and Dr Craig Reynolds, however, indicated that great, though the coercive power of the Burmese military may be, it is less than absolute. Steinberg gave a paper on the anthropology of the Burmese student movements in Burma and abroad. Zillber (Hamburg) presented a portrait of Aung San Suu Kyi. Steinberg (Moscow) drew a witty parallel between Russian and Burmese ideas of democracy and socialism, warning us that not all is what it seems.

The second day of the conference opened with academic, government, private sector, and community groups.

The Burma Update developed as a low-key conference, but the interest and enthusiasm was such that it grew into a major event, with over 140 people attending from academic, government, private sector, and community groups.

The military is central to Burmese politics, mainly as a result of its attempts to destroy alternative power centres. Both Dr David I. Steinberg and Dr Craig Reynolds, however, indicated that great, though the coercive power of the Burmese military may be, it is less than absolute. Steinberg gave a paper on the anthropology of the Burmese student movements in Burma and abroad. Zillber (Hamburg) presented a portrait of Aung San Suu Kyi. Steinberg (Moscow) drew a witty parallel between Russian and Burmese ideas of democracy and socialism, warning us that not all is what it seems. The military is central to Burmese politics, mainly as a result of its attempts to destroy alternative power centres. Both Dr David I. Steinberg and Dr Craig Reynolds, however, indicated that great, though the coercive power of the Burmese military may be, it is less than absolute. Steinberg gave a paper on the anthropology of the Burmese student movements in Burma and abroad. Zillber (Hamburg) presented a portrait of Aung San Suu Kyi. Steinberg (Moscow) drew a witty parallel between Russian and Burmese ideas of democracy and socialism, warning us that not all is what it seems.

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

The Burma Update developed as a low-key conference, but the interest and enthusiasm was such that it grew into a major event, with over 140 people attending from academic, government, private sector, and community groups.
On 17 September 1999 the IIAS seminar ‘Hinduism’ in modern Indonesia was held in Leiden. The seminar was convened by Martin Ramstedt, who is at present attached to the Leiden branch of the International Institute of Asian Studies in the Netherlands as a research fellow.

**‘Hinduism’ in Modern Indonesia**

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

**Dr. Martin Ramstedt**

The seminar was opened by the IAS (International Institute of Asian Studies) in Leiden, who stressed that the study of Hinduism in Indonesia has lagged far behind compared to that of Islam, for example. In the first presentation, from a general anthropological perspective Peter van der Veer (Universiteit van Amsterdam) raised a number of conceptual issues, relevant to the topic of the seminar: the concept of ‘Hinduism’ (between what? on what market? itself and the concept of ‘religion’); the relationship between (colonial and post-colonial) state and religion.

Martin Ramstedt gave a more geographically oriented introduction to the topic, outlining one important parameter of ‘Hinduism’ in modern Indonesian Hinduization. He showed that the after the integration of Bali into the state of Indonesia in 1950, representatives of Balinese Hinduism reconvened in various parts of Indonesia, as a result of the colonial and Muslim concepts. As a result, the processes of Indonesian Hinduism to Balinese Hindus during the increasing heterogeneity of Indonesian, simultaneously weakening local tradition in favour of a globalized form of religion.

The seminar dealt with ‘Exoticism, Religion and Identity Building in Indonesia’. The first paper was given by Karel Stenbrink (Utrecht University) who highlighted the ambivalence between the formation of a new category of prominent Indonesian Hindus, like Sadrach and Fiktu, and certain elements of the Hindu tradition in Java and the cultural context. Next, a fascinating presentation, Robert Hetner (Boston University) compared conversion to Hindutva in two closely related and culturally similar regions, to wit the Yogakarta district, where a sporadic conversion to Hinduism has taken place, and the Klaen region, which was associated with the conversion of Hindu converts in Java. It was argued that this dissimilarity was related to the difference in the perception of Islam among the Javanese population in each region. Since the mass killings of 1966-1968 in Klaen had been far more awful than those in Yogakarta, in Klaen the political landscape had been far more polarized and loaded than in Yogakarta. Because the killers in Klaen were to a large extent identified with Islam, the people were more likely to see this ‘Hindu’ area as Islamic, but preferred Hinduism (and Christianity).

The second session was entitled ‘The Development of Indonesian Hindutva’ (Hindu Dharma Indonesia). Michel Piccard (CNRS, Paris) outlined the debates held among Balinese intelligentsia after 1917 when the first modern organization was founded up to 1958, when Balinese religion was categorized as religion of Hindu Balinese. This debate focused on the relationship between ‘religion’ (agama) and ‘tradition’ (adat), and the relationship between Balinese Hindu and Indian Hinduism. J. Guerri Ngurah Bagus (Udayana University, Den Passar), dealt with the attempts of the state-sanctioned variety of Hindu reform, the Panasida Hindu Dharma Indonesia, to free itself from government interference, especially in the une. Professor Bagus concluded that the voice of the Hindu religion in Bali, and in Indonesia at large, had become much more articulate than in Bali before. Nengrian Nia (Hindu University, Denpasar) outlined some elements of formal and non-formal Hindu education in Bali, while Leo Howe (University of Canberra) dealt with the first day of the seminar with a presentation which showed how onwards the religious landscape in Bali has been diversified since the early 1980s by the introduction of the Sai Baba movement, and how this devotional movement overlaps, and is in dynamic tension with, forms of Hinduism.

The second day of the seminar started with the session ‘Neo-Indonesianization of Local Discourses in Indonesia’. Silvia Vignato (CNRS, Paris) dealt with two ethnic groups of Hindus in North Sumatra, the immigrant Tamils and the native Barak. It was argued that, unlike the Tamils, the Barak were not able to fulfill their need for intellectual change within Hinduism. The next presentation was by Sonnie (Dehli University; Udayana University, Den Passar), who dealt with the topic mentioned above. Sonnie continued to show that the native religious concepts of the Barak were a great lack. The choice of this topic was also very timely, because of the recent change within Hinduism. The next paper was by Sonnie (Dehli University; Udayana University, Den Passar), who dealt with the topic mentioned above. Sonnie continued to show that the native religious concepts of the Barak were undergoing the process of change, while Indonesian Hinduism was enacting the role of a mediator. Sonnie showed that the Barak have been trying to come to grips with it. Moreover, more recently, a more positive attitude towards this indigenous religion has developed as a result of the great appreciation for this theory presented by Sonnie. The Barak are not a target of the government and Christian or Islamic organizations, which constitutes a form of alliance between two more villages. This is even able transcended the border between Christian and Hindu. In the paper it was optimistically argued that this concept could play a role in avoiding interreligious conflicts. The final contribution to the seminar was by Jan Heube (University Leiden) who showed part of a film about the ‘Pura Candi’ of a Vedic ritual which he has been following for many years. The film was very well received, since an up-to-date, comprehensive public about this topic is very rare. In my opinion, the few of the presentations were not sufficiently in line with the central topic of the seminar, which is the development of Hinduism in Indonesia. All in all, the seminar brought together a wealth of relevant expertise on the very original topic of ‘Hinduism in Modern Indonesia’. The focus of the seminar was very well chosen, since an up-to-date, comprehensive public about this topic is a great lack. The choice of this topic was very timely, because of the many social and political changes which are taking place in Indonesia at the present time. Unfortunately, in my opinion, a few of the presentations were not sufficiently in line with the central topic of the seminar. The final argument about the Pura Candi. The film showed the schedule of the presentation did not allow for a closing session, in which some general conclusions might be drawn.

It is envisaged that the proceedings will appear at the end of 2000 at the Curzon Press. I trust that the next seminar will be held in October 2000, in which some general conclusions might be drawn.

---

**Dr. Martin Ramstedt**

is on ESF/ Alliance fellow and is stationed at the IIAS in Leiden. He can be reached at: mramstedt@rullet.leidenuniv.nl

---

**Dr. Nico J.G. Kaptein**

is the co-ordinator of the Indonesian-Netherlands Cooperation in Islamic Studies, and secretary of the Islamic Studies Programme at Universiteit Leiden. E-mail: MF.kaptein@philosophie.idsun.nl
Photographic prints at the Kern Institute Leiden Collecting Aims as a Character of Burmese Life

Contained within our South and Southeast Asian photo collection there are 18 prints by the commercial photographer P.A. Klier (ca. 1845-1913). In a collection dominated by art and archeology, these so-called ‘characters of life’ taken in studios tend to catch the eye. They are proof of the specific contribution by photography to the process of imagining a society, in this case Burmese society by the end of the nineteenth century. Why were outdoors ritual observances transported into the studio?

By GERDA THEUNS-DE BOER

Philip Adolphe Klier was an outstanding photographer. Nevertheless, he undertook various professional activities. They all seem to have contributed to his skill. Klier was of German origin. He began his active life as a professional photographer in 1871, starting in Moulmein, one of the bigger cities of ‘Lower Burma’. Although Klier can be regarded as an early photographer, photography was no longer an experimental activity. Making a living from photography at that time was still difficult. From the directories which mention Klier, we learn that he tried to minimize his business risk by taking work as an optician, watchmaker, and jeweller as well. Running the firm known as Marken & Klier, with Heinrich Marken being his business associate, Klier worked his way up and was described in the illustrated London News of March 1877 as a ‘local artist of considerable repute’. Around 1886 Klier moved to Rangoon, Burma’s biggest and fastest growing city. In the wake of the conquest of the Irrawaddy Delta by the British in 1865, Rangoon had become the centre of Indo-British power. For Klier, Rangoon presented a heaven-sent chance to extend his professional activities. In 1873 he founded Klier, having worked on his own. The desire to have a studio was something most probably prompted him to look for a partner and so he worked together with J. Jackson in the period 1885-90 but then, for the rest of his life, he carried on independently.

From advertisements in the Rangoon Gazette, the Rangoon Times, and the Weekly Journal, we may conclude that Klier succeeded admirably in making himself known through his photographs. The texts are always embellished with slogans such as: Awarded prize medals; New Series and New Designs: Photographs completed in the highest style of art; Photographs in all the latest processes; Pictorial postcards in colour and black and white; masterpiece of his work is expressed best in an advertisement in the Rangoon Gazette of March 2, 1887: ‘Portraits taken from 8 am to 3 pm, Views of Upper and Lower Burma, Maulmain and the Andaman Islands, also Burmese celebrities and characters of Burmese life’. Besides this, he was a specialist in art photography. Quite a few of his photographs were published in art books as photographers. He focused on silverware, glass mosaics, wood-carving, iron and steel work, and panel art. Here we can see how his photography and other professional activities were related to each other, from later advertisement it is known that Klier took up trade sign as well. In an advertisement in Maulmain and Rangoon contributed to his photographic skill. Let us take a look on photo 574 entitled ‘Burmese Hpongyees Collecting Aims’.

Collecting alms

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

On the photograph we see that all the rules of correct behaviour are being strictly followed. Klier uses a so-called backdrop, a painting that could be fixed to give the scene the necessary realistic background. Possibly Klier made it himself as he also made hand-painted Christmas and New Year cards. The backdrop gives the photograph a soft, romantic tone. Although space in the studio is limited, Klier succeeds in suggesting depth. We can look into the hut, while on the left we take stock of the hutsman’s nature. It is almost impossible to see where the backdrop touches the floor. Klier rendered the whole scene very cleverly; the grass on the floor, the position of the main figures, the boy alighting on a real wooden verandah in front of the painted hut, the jars, a broom... Although we know that everyone is downcast, for the monk should not look at the person who offers. Hands must be clasped beneath the begging-bowl. After about an hour, the monks go back to the monastery. A portion of the alms is given to the abbot, other to the monks in the Buddha. Tradition says that the food should be reheated and eaten before noon, but it is the practise to give this eclectic mixture of food to the smaller boys, wanderers, and dogs, while better food, donated by wealthier supporters, is eaten by the monks themselves.

On the photograph we see that all the rules of correct behaviour are being strictly followed. Klier uses a so-called backdrop, a painting that could be fixed to give the scene the necessary realistic background. Possibly Klier made it himself as he also made hand-painted Christmas and New Year cards. The backdrop gives the photograph a soft, romantic tone. Although space in the studio is limited, Klier succeeds in suggesting depth. We can look into the hut, while on the left we take stock of the hutsman’s nature. It is almost impossible to see where the backdrop touches the floor. Klier rendered the whole scene very cleverly; the grass on the floor, the position of the main figures, the boy alighting on a real wooden verandah in front of the painted hut, the jars, a broom... Although we know that everyone is downcast, for the monk should not look at the person who offers. Hands must be clasped beneath the begging-bowl. After about an hour, the monks go back to the monastery. A portion of the alms is given to the abbot, other to the monks in the Buddha. Tradition says that the food should be reheated and eaten before noon, but it is the practise to give this eclectic mixture of food to the smaller boys, wanderers, and dogs, while better food, donated by wealthier supporters, is eaten by the monks themselves.

The monks will be offered to the Buddha. No word will be spoken, either of request or thanks, for the monks are doing the laity a favour by allowing them to acquire merit. The monk’s eyes must be downcast, for the monk should not look at the person who offers. Hands must be clasped beneath the begging-bowl. After about an hour, the monks go back to the monastery. A portion of the alms is given to the abbot, other to the monks in the Buddha. Tradition says that the food should be reheated and eaten before noon, but it is the practise to give this eclectic mixture of food to the smaller boys, wanderers, and dogs, while better food, donated by wealthier supporters, is eaten by the monks themselves.

The monks will be offered to the Buddha. No word will be spoken, either of request or thanks, for the monks are doing the laity a favour by allowing them to acquire merit. The monk’s eyes must be downcast, for the monk should not look at the person who offers. Hands must be clasped beneath the begging-bowl. After about an hour, the monks go back to the monastery. A portion of the alms is given to the abbot, other to the monks in the Buddha. Tradition says that the food should be reheated and eaten before noon, but it is the practise to give this eclectic mixture of food to the smaller boys, wanderers, and dogs, while better food, donated by wealthier supporters, is eaten by the monks themselves.

These Vietnamese guests were there after the conference as a special guest. Besides the Lieutenant-Governor of Burma, Europeans were very much interested in ‘views of Burma’, ranging from the Shwe Dagon Pagoda in Rangoon to ‘Burmese girls’. The photographs were intended to be a souvenir of their Burma days or for ‘friends at home’. Klier took hundreds of these views and sometimes compiled them into albums. Thanks to their quality, they show little deterioration. The Klier print shown can be dated as early as the 1880s. It is a full album print made from a gelatin dry plate. By the way, the total costs for all these 18 photographs were 14 rupees only.

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

Today’s best-known patterns of popular literature were set by a small number of so-called classics of adventure and crime literature. Its most famous heroes, such as Robert Louis Stevenson, the Count of Monte Christo, and Sherlock Holmes, have long since developed into emblematic characters. They represent crucial facets of Western bourgeois history and illustrate the imagined development of a reflecting, responsible subject from the early eighteenth century onwards. Surprisingly, the specific historical context of these texts does not seem to have hindered their transfer to non-Western cultures and colonized cultures, for instance to colonial Indonesia.

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

By Doris Jedamski

Rapid and immense changes took place in the Netherlands East Indies during the last decades under colonial rule. Modernization and nationalism are only two key words, the discovery of individualism is another. Whenever major changes occur in a society, when life-styles, social classes, and social structures are being modified or dissolving, the subject needs to be re-defined and repackaged in new literatures in its broadest sense in a medium to constitute the subject most effectively. The genre of the novel offered the colonized new forms of literature. It was the perfect means to express newly developing ideas, wishes, demands, doubts, and visions.

Imitation? Western popular fiction was introduced to Indonesia by way of translations and adaptations. Initially, these publications were produced by 'cultural gate-keepers', Eurocentric and Chinese Malays, who very often combined the roles of translators or authors, publishers, and distributors. They could draw on a well-established base of Malayan literary traditions in which the copying of foreign models has always been a crucial and highly regarded form of literary endeavor. This imitation was the unavoidable first step which had to be taken to allow a broader audience access to forms and ideas coming in from other cultures.

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

Translation + Adaptation = Imitation?

Western popular fiction was introduced to Indonesia by way of translations and adaptations. Initially, these publications were produced by 'cultural gate-keepers', Eurocentric and Chinese Malays, who very often combined the roles of translators or authors, publishers, and distributors. They could draw on a well-established base of Malayan literary traditions in which the copying of foreign models has always been a crucial and highly regarded form of literary endeavor. This imitation was the unavoidable first step which had to be taken to allow a broader audience access to forms and ideas coming in from other cultures.

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

The article is based on a conference which was held in Indonesia. The conference was organized by the Centre for Southeast Asian Studies at the University of Amsterdam.

Mimicry and Counter-Discourse

The literary niche of translations and adaptations in particular Indonesian texts was the unavoidable first step which had to be taken to allow a broader audience access to forms and ideas coming in from other cultures. If regarded relevant, these new elements would then be taken up by other authors to be developed more intensively and subsequently be assimilated into the indigenous culture. Consequently, the leading criteria were the Western notions of originality and genius, but usefulness within cultural, social, and political discourses.

The colonial power forced to ‘write back’

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

structure the world anew. However, Conan Doyle’s famous detective was soon replaced by various indigenous, master minds - often journalists - who provided a perfect foil for the projection of Indonesian ideas of the new society. During the late 1920s, it was timidly anticipated that colonial rule might actually come to an end - at least, would undergo drastic changes. The issue of ‘revenge’, ruthlessly pursued by Moust Christo, but also dealt with in crime fiction and Chinese novel stories, entailed a flood of novels about prelude (vengeance). These novels represent a diversity of positions, depending on the authors' ethnicities and nationalities. Western-oriented Europeans, Japanese, Chinese, or Indonesian authors subjected to this discourse.

The colonial power forced to ‘write back’

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

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

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

The aim of my research is to understand how and why various economic actors have gained access, both in the geographical and the juridical sense, to the natural resources of Riau. The most important issue this year has been the Riau claim to ten percent of the net oil revenues presented to the national government in Jakarta. Strictly speaking, this ten percent claim falls outside my research interest, because it is about the revenues of oil and not about the resource itself (which, everybody agrees, should safely be left in the expert hands of Caltex).

Fieldwork conditions

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

The other side of the coin of increased local autonomy is that nowadays local civil servants can more easily show an unwelcome reaction. The saying that every village has its own anthropologist may apply to Minangkabau and Balinese regions, but certainly not to Riau. Perhaps more important was that I visited Profesor Tabrani at an early stage, accompanied by a letter of introduction from a fellow researcher who studies the Sakai. Tabrani is one of the foremost informal leaders of the province, who openly speculates about full independence for Riau. He has also sued President B.J. Habibie, and some others, alleging that the president had already promised to return 90% of the oil revenues to the country before the previous year. Tabrani, in his turn, introduced me to the governor of Riau and asked his blessing for my undertaking. Despite his obstinate behaviour, Tabrani has remained on good terms with the local government and is admired by the general public. Networks count in Indonesia, and my connection with the governor and Tabrani proved to be helpful again and again.

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

Contested claims

The ordinary people, land, not oil, is the most important issue. Plantation companies have in the past trespassed on the land used by villagers. When a dispute erupted between villagers and plantations during the New Order of former President Soeharto, the local government usually backed the plantations. Nowadays, the local government takes a more impartial stance when it investigates the rights to a plot of land, and sometimes concludes that a plantation company must return land to villagers or pay them compensation. It has therefore become a common sight to see a group of villagers waiting on the square in front of the governor's office to hand over a petition to the governor. It has become worth the effort for the villagers to oppose a plantation company. The reformist government has therefore led to more intensive conflicts between smallholders on the one hand and plantation and logging companies on the other. It is notable that in these and many similar cases, ethnicity does not seem to play a role. The dividing line between the parties is a socio-political one: villagers versus estates.

A good example of contested access (in the geographical sense) to natural resources is a dispute between the inhabitants of one particular village and a logging company. In 1998 the village handed over a road to the company without financial compensation, on the condition that the company would maintain it. The road was their only connection with the outside world and pivotal to the village economy. A year later the company drew the conclusion that the villagers used the road to export, among other commodities, timber. The company considered this wood its own, and defined the villagers' trade as theft of its standing stock of timber. To baulk this 'theft', the company dug a five by seven metre wide hole in the road. The hole not only stopped the alleged illegal timber trade, it squeezed the whole village economy. Another example of contested access (now in the juridical sense) concerns a village of tribal people called Sakai. The village, Penao, was first abandoned, when the road from Pekanbaru to Dumai was built, but later the inhabitants reoccupied the site. The Sakai village, which used to lie in forest land, is now half encircled by a rubber plantation in Malaysian hands. Last June labourers from PT ADEI intentionally destroyed four places considered sacred by the Penao-Sakai. Some of these places are old and have a unique religious and historical value. The Sakai sued PT ADEI for the damage done. In their suit they were counselled by the above-mentioned Tabrani, who has taken a sympathetic interest in them for years. After having submitted their complaint to the court of justice, the Sakai marched in protest to the Malaysian consulate in Pekanbaru, the office of the governor, the forestry department, the land registry, and the office of PT ADEI itself. The whole action is exemplary of the common wish in Riau to obtain justice, but also to refrain from mass vi
On June 1999, I received an e-mail from a well-known Riau Malay, notifying me that the workers of a sharehold company had destroyed a Sakai shrine and other locally meaningful sites. In the past few years, the shrine of Grandfather White-blood had emerged in associations with landright claims. A group of Sakai had re-entered the woods to appropriate an ancestral shrine and landscape. The political articulation with the sharehold company has not only caused a revitalization of some Sakai customary practices relating to the shrine. It has also introduced novel ways in relating to the landscape. Landscapes are never fixed but recreated, remedified and always renegotiable. By reappropriating the shrine and the surrounding land, Sakai not only retell the legends of the landscape to visitors. They rework the stories as a cultural argument to accompany their legal attempts at repossessing landscape. Talking about landscape is not simply talking about culture, but about both customary and legal rights.

By NATHAN PORATH

The Sakai are a Ma-lyan ethnic and indigenoi-{ people of Riau (Sumatra) who formally called themselves Ongg Batun. In the past they lived in administrative territorial units called penehun headed by a Bunut headman appointed by the sultan of Siak. This was nine thousand people that flanked the rivers of the area. Today, the penehun system, which was the product of the Siak kingdom, has been smashed. The Sakai now live in Indonesian territorial villages (desa). Many have settled through the side of the highway which cuts through their traditional territory.

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

During the mid-1990s a well-responded, blind Sakai shaman, who was the Batin headman of the area before the change in village organization, had a dream. Grandfather White-blood called him to re-enter the woods and protect his shrine. The old shaman organized his married children and grandchildren into a group, and re-entered the woods. They formed a settlement beside the shrine. Before moving to live by the shrine, the group of about fifteen families lived on a small area of land by the highway. They lived in a settlement where the high concentration of Sakai families all squattting on another's land. Surrounding them was a settlement of ethnically mixed migrants and the notorious brothel of the area.

To look at, the shrine is just a small burial mound surrounded by trees. However, this tumulus is considered magical ground possessing very strong powers although there are no pilgimages or cults surrounding it. The shrine is merely part of the local landscape. People visit the shrine requesting aid in healing or for other endeavours. Recently, some people also ask Grandfather White-blood for a winning lottery number. The Sakai belief in the power of the ancestral shrine is part of a wider Malay belief in the power of graves of legendary people. These people were believed to have had saint-like qualities when they were alive, and their blood running through Grandfather White-blood running through Grandfather White-blood's veins was evidence of his uniqueness. Legends retell his exploits. For example, we are told that, before his death, his spirit was the custodian of the Drunkard Waters. According to Sakai, once a year, the fish swimming through this esoteric rise to the surface as though they were drunk, making it easy for people to catch them. According to legend, this was the place where Grandfather White-blood re-entered the Dutch attempt at capturing him. The colons sent a ship of soldiers to search for the magic man. They reached the river-opening, and seven men sailed a rowing-boat and paddled up the river. As they rowed, they came across a local man (of the penehun) sitting on the edge of the river. The Dutchmen asked the local man if he could take them to Grandfather White-blood. He agreed and accompanied the visitors in their boat. The Dutchman led the Dutchmen to the esoteric and there repossessed the Europeans. He told them that the man they were after was a magic man and therefore they were wasting their time in trying to catch him. The disbelieving Dutchman passed this off as local superstition. To prove his point, the Dutchman told them that with magic he could turn the water around in the river into white blood. The Dutchmen took his bait, and asked him to prove this. The Dutchman put his finger in the water, and then offered the Europeans to drink it. They did, and immediately fell drunk, so drunk that they forgot their mission. The man then helped row the merry crew of Dutchmen back to their boat. Little did the colonials know that this man was Grandfather White-blood. If legends of the shrine reveal how Grandfather White-blood helped transform the landscape, today Sakai are also transforming the landscape through their attempt at resisting further dispossession of land and reappropriating the shrine. When the group of Sakai families moved into the shrine area, they chopped some wood and built a fence and a gate around the shrine. They locked the gate and the shaman kept the key. They also emphasized the shrine's presence by erecting a sign face as though they were drunk, making it easy for people to catch them. According to legend, this was the place where Grandfather White-blood re-entered the Dutch attempt at capturing him. The colonials sent a ship of soldiers to search for the magic man. They reached the river-opening, and seven men sailed a rowing-boat and paddled up the river. As they rowed, they came across a local man (of the penehun) sitting on the edge of the river.

Sakai have also been active in petitioning for the shrine and the surrounding land. In late July, 1998, a large group of Sakai visited the newly appointed Provincial Governor as his official guests. One hundred and sixty-four individuals from four settlements were present and in the new spirit of reformasi, could air their problems. One of the settlements represented were the people living by the shrine. Answering their request for schooling, the governor granted the four settlements a sum of money for building schools. A month later, the headman of one settlement received audience with the Governor and presented a memorial for the ancestral shrine of Grandfather White-Blood. The Governor responded positively, and authorized a grant of people to help build the shrine to the settlement. Until then, the Sakai group had been repossessing the shrine, but it seems that Sakai attempts at protecting the shrine is not only Indonesia and the Netherlands, but that the shrine is part of a wider Malay belief in the power of graves of legendary people. These people were believed to have had saint-like qualities when they were alive, and their blood running through Grandfather White-blood's veins was evidence of his uniqueness. Legends retell his exploits. For example, we are told that, before his death, his spirit was the custodian of the Drunkard Waters. According to Sakai, once a year, the fish swimming through this esoteric rise to the surface as though they were drunk, making it easy for people to catch them. According to legend, this was the place where Grandfather White-blood re-entered the Dutch attempt at capturing him. The colonials sent a ship of soldiers to search for the magic man. They reached the river-opening, and seven men sailed a rowing-boat and paddled up the river. As they rowed, they came across a local man (of the penehun) sitting on the edge of the river.

The keynote address was delivered by Prof. T. Kato from the Institute of Development Studies, Yokohama, who introduced the theme of the conference: 'Continuity and Crisis in the Indonesian Economy.'

The conference was in fact the second international conference held in Yogyakarta and devoted to Indonesian economic history and today's predicaments and challenges during an international conference hosted by the Department of History at Gadjah Mada University in Yogyakarta. The conference attempted to the recent revival of the field of economic history in Indonesia. The revival has been reinforced by intensified international cooperation and increasing contacts between historians and economists within Indonesia.

By J. THOMAS LINDBLAD

The Yogyakarta conference was in fact the second international conference held in Yogyakarta and devoted to Indonesian economic history (the first one took place in Jakarta in 1991). The meeting at Yogyakarta focused on the conclusion of a four-year project of co-operation between Dutch and Indonesian economic historians sponsored by the Royal Netherlands Academy of Sciences. Other sponsors of the conference included the Toyota Foundation and the Yogyasan Pokladaka in Yogyasan in Jakarta.

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

The general theme of the conference was Crisis and Continuity: the Indonesian Economy in the Twentieth Century. This theme was discussed in detail about the late colonial period and the other half concerning the Soekarno and Soeharto periods. The level of analytical presentation was high and proaches and detailed case studies. A few examples may suffice. Cees Schaik (Amsterdam) drew attention to the historical dimension into the young field of Indonesian economy and the existing disparities in treatment and quality to political choices. Proceedings based on a selection of all these contributions will be published in two special issues of the Yogyakarta history journal Liberari Sinpan.

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

A second separate panel inevitably focused on the economic crisis. Anne Sooth (SOAS, London) placed the decline in income and employment since 1997 in a historical perspective and discussed the policy agenda for economic reform, whereas Sri Adiningsih (Gadjah Mada) offered an overview of the liberalization in Indonesian bank-
Biak in Nijmegen

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

The project includes a description of the traditional Malay literature, a view as a linguistic process - as the development of integral literary systems, replacing each other in the course of social, cultural, and religious changes in the region, subject especially to the process of Islamization. These developments are analysed both externally - on the point of view of the modern scholar - and, for the first time, from the viewpoint of the traditional Malay conception of literary creativity. It is precisely the reconstruction of this conception and of the functions of literature that made it possible to discern an integral hierarchical system in the totality of traditional Malay works, particularly those of the classical period. In that period, in spite of the heterogeneity of the constituent elements of the literary system, its unity was based on the Islamic literary self-awareness which permitted Malay culture. The Islamic doctrine of Muhammad as the Logos - the support of everything created - stipulated this unity. The hierarchical structure of the system was ensured by the fact that every group of literary genres corresponded to a definite level in the hierarchy of the Universe and of its counterpart - human psychic-semantic hierarchy. The fantastic adventure romances (hidajat) and fantastic poems (syair), endowed with beauty (indah), were intended to harmonize the soul and instruct in courteous behaviour. The intellect was strengthened by the 'benefits' (faedah) of the didactic works (mir 'i - hidajat, 'framed tales') and chronicles (syair, saulishah), more historicophilistic than historicographic, in their nature. The spiritual heart - the organ of mystical intuition - was prepared for the divine illumination by the bagongraphic works, soft allegories and the religious-mystical 'literature of khat' (treatises).

The development of literary self-awareness in the theoretical sphere, was coupled with the emergence of literary synthesis in the sphere of creative practice. The basis for this synthesis was prepared in the early Islamic period, when the works belonging to the Hindu-Javanese and Arabic-Persian literary circles, after passing through the 'filter' of the Malay tradition, came into contact with each other within the confines of the Malay literary system as an integral whole. The classic period process of Malayization, transformation, and synthesis of the heterogeneously elements gained in importance and, proceeding from the principle...
The Myth of Labour Relations in Overseas Chinese Enterprises

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

By CEN HUANG

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

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

Mobility was a fundamental contrasting feature between the two groups involved. Most migrants we interviewed came to South China with an unambiguously purpose, namely to earn money and then go back home within a matter of a few years. They were extremely mobile. In contrast to their own flexibility, the employers wanted their workers to remain in long-term employment and worried about the high turnover of the labour force. Loyalty versus the second contrasting feature. All employers demanded their workers be loyal. Some even claimed that they created a family-type atmosphere in the workplace in order to build up a base for workers' loyalty. Migrant workers, on the other hand, perceived that trust 'center' before loyalty, an attitude which stemmed from the uncertainty of their lives. This conflict has played a thorny role in labour relations between the employers and the migrant workers employed by overseas Chinese employers. A common complaint expressed by employers about migrant workers was that 'very few of them have a sense of belonging to the workplace, therefore, they rarely made commitment to work and they don't take responsibility for what they are doing'. In contrast, the migrant workers said 'how can we have a sense of belonging to the enterprise when we work on a non-constant basis? The employers are not demanding in the workplace and leave no space in our lives.'

Conflicts

The most common complaint made by employers was that migrant workers had poor work habits and lacked a sense of responsibility. They often failed to follow instructions and were unwilling to cooperate. An entrepreneur told us his favourite story, beginning 'you expected them [the workers] to be very well informed about the correct procedures for putting things together after so many demonstrations and so much training. Yet, as soon as they were left unsupervised, they started putting things together in their own way.' Others complained about the poor hygiene habits of the rural migrants. A manager said, 'If you do not have heavy fines on spotting and littering, you will have a very dirty workplace.' The empirical data demonstrated that socio-economic status was an important determinant in the amount of human capital investment and subsequent economic success. Work attitudes were related to a person's personal habits and educational level. Many employers indicated that they felt sorry to see the poorly educated rural youth in labour-intensive factories be implementing highly restrictive role and moral discipline.

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

When confronted by the critics about their despotic management approach, many employers felt that they had been misunderstood. One of them stated, 'It was not fair that the press also attacked us for exploiting workers in China. We are not exploiters, but producers. We are exploited by the international markets, these are the real exploiters.' Many employers interviewed shared this view. They tended to defend themselves by pointing out that disciplinarian measures were always counterbalanced by an appropriate use of incentive programmes to induce workers to be compliant towards rules and increased productivity. They argued that contrary to the bad press they frequently received, they had implemented good, sensible systems of rewards and fringe benefits that included insurance, subsidized accommodation and trials, organized recreation and social activities, and medical benefits. Some felt that authoritarianism often went hand in hand with paternalism and could not see anything wrong with it, particularly when dealing with workers in a Chinese cultural milieu in which such practices should be regarded as good. Despite what the scholarly literature says about 'trust' as a factor in the management of Chinese enterprises, it is clear from this study that many employees need to work more on this dimension by providing more benefits, and by displaying more respect and creating a more friendly work environment. They also need to acknowledge the rural, cultural background of their workers.

The employers complained about the above difficulties, but they never admitted that most of the migrants were bright, kind-hearted, and not always malicious. They also appreciated the way workers really put their backs on the wheel. The problems were blamed on two points. One was to the failure of education in rural China, which completely ignores moral education such as the inculcation of honesty, respect, and hard work and the lack of basic vocational skill training in the curriculum. The narrowly defined national curriculum which is designed only to qualify pupils for university entrance examinations left the majority of rural youth with little preparation to be able to adjust to working and living independently. The second culprit was a misunderstanding about the issue of cultural affinity current among the employers. What surprised the overseas Chinese employers most was that the phenomenon of massive migrant labour in overseas Chinese enterprises has made this ancient saga more mythical, not only because the two groups are identified as emigrants in an unknown land, but also because they both claim to share a similar culture and linguistic background, which were assumed to be an advantage to them both in realizing their dreams of economic profit in South China. The conflicts and misunderstandings created on this basis of 'shared' cultural affinity and different expectations have contributed to many management labour problems in the enterprises.

This paper has explored some of the basic fabric of the complicated relationships between migrant workers and overseas Chinese employers. The study was unable to verify systematically whether or not these were common, or if it is a peculiarity that has managed to represent the stories from the sides of both employers and workers. It hoped that through the balanced analysis of the perceptions and experiences of the both parties involved, labour relations in overseas Chinese enterprises will be able to be better understood.

Conclusions

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

Dr CEN HUANG was a research fellow at the IAS between November 1997 and January 2000. She is currently the Director of the International Programmes and Partnerships, International Center at the University of Calgary.

Contact: cenhuang@hotmail.com
Turning Points in Historical Thinking

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

**By Q. Edward Wang**

The theme of the conference, as stated by its organizers, 'is to identify turning points in historical thinking in world cultures, with a focus on Chinese and Euro/American historical traditions.' As a working concept, the so-called 'turning point' is defined as 'a fundamental change in historical thinking.' It is also possible to draw 'turning points' of the development of Chinese history, for instance, from the Qin-Han period (7th century BCE - 3rd century CE), the Song Dynasty (10th and 11th centuries), and the 19th and the 20th centuries, respectively. These 'turning points' divided Chinese history, at least to some extent, into three major periods, comparable to the major periods in Euro-American historical thinking, divided into three cultural traditions attended. To enrich the mixture even more, the organizers invited several specialists specializing on historical traditions of other cultures to join the discussion. This cross-cultural vision, was also manifested in its programme which was divided into six panels according to chronology and each panel mixed historians from different fields, enabling them to exchange ideas among themselves and with the chair and the commentator, who, coming from yet another field, could add spice to the variety of the panel.

The papers given at the conference are now being revised for publication. Anyone interested in the content should contact: Q. Edward Wang, the conference was co-sponsored by the International Project on Chinese and Comparative Historiography based at City University of New York (cf. IAS Newsletter No. 16, p. 9) and the International Commission for the History and Theory of Historiography (cf. which Iggers is president), and the East Asian Studies Program at SUNY Buffalo.

**By Frank Kowunoven**

The papers given at the conference are now being revised for publication. Anyone interested in the content should contact: Q. Edward Wang, wangq@rowan.edu, Georg Iggers, georg.iggers@oulu.fi, or Thomas Lee, thomasek@berkeley.edu for more information.

Fifth CHIME Conference
Music in cities, music in villages

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

**By Liu Fang**

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

**By Frank Kowunoven**

In judging from the many paper presentations, it is in the very interaction between urban and rural that Aisa's musical culture is - and has always been - at its most vibrant. A major concern is that rural genres consistently receive too little attention from scholars. One reason is that travelling and research in Asian rural areas can be a rather demanding experience. Another reason is that, for a long time the existence of numerous rural music traditions has simply escaped the attention of most (Western) scholars. Many kinds of musical genres in China (notably rural music) have been revived only in recent years. So far they have barely been described or explored. In this respect, every CHIME meeting has led to surprises and new discoveries.

CHIME, the European Foundation for Chinese Music Research, now in its ninth year of existence, has created a new position, an essential platform for scholars and students of Chinese and East Asian music and musical ritual. The eighty-odd participants who met from 15 to 19 September in Prague for the Fifth CHIME conference came not only from obvious backgrounds like musicology, sinology, and anthropology, but also included art historians, archaeologists, and journalists. Scholars examined a wide range of genres, from Buddhist ritual to forms of Asian local opera, storytelling, folk songs, and pop.

Clearly, the lines between 'rural' and 'urban' cannot and should not be drawn so neatly. Many musicians, and the hybrid forms of music began life in cities, from Peking Opera to popular music, but the ongoing globalization of rural areas in Asia is anything but a one-way process. There is a continuous interplay between rural and urban music traditions. Popular music and elements from Buddhist chants or folk music...
The Legacy of Macau

At midnight on 19 December 1999, the old Portuguese-Chinese city of Macau has reverted to Chinese sovereignty, 442 years after its founding. Except for some of its inhabitants (notably the five percent Portuguese, other Europeans and non-Chinese), no one seemed to be overly concerned with this hand-over a few years ago. Macau, one of the oldest and most intriguing 'colonial territories' of the West therefore raises several questions. Why is it different? How has it prepared for the return to China, and what will be its legacy and future as a specific urban culture?

By J. ABBINK

For a commercial songs, but these songs then often find their way back to the country of origin, sometimes immediately "replayed" in folk music repertoires, a point raised by Adam Yuet Chiu in his paper on folk music in Shandong. The interaction is rich and complex and cannot be captured in simple models, as was also clearly illustrated in contributions by Daniel Ferguson (Cambridge opera), Tain, Tiew Sin and Tian Qing (Buddhist music), Merle D'Aubigny (Vietnamese opera) Natan Heinelel (Korean performance music) to mention only some.

In Asia, music is traveling ever more easily, thanks to increased social mobility and because of new modes of communication. The greater mobility does not depend on economic factors alone, but also on such aspects as natural disasters (floods, droughts, famines), which drive thousands of people away from their native areas. The cd and dvd of music, cross-fertilization in Third World regions may well be partly related to the fluctuating water levels of the big rivers. Furthermore, the notion of about contrasts between urban literacy/education and rural illiteracy were called into question by Kathy Lowry and other presenters. Czech and Polish scholars offered various interesting contributions. Hopefully, contacts with Central European and Asian researchers and historians are more than ever interesting to the interface of the local and the global. Macau is an intriguing early example to explore this juxtaposition: a place of an admixture of peoples, languages, and cultural styles. This mix is also evident in the fascinating design and architecture of the city, with its plethora of churches, monasteries, forts, Chinese temples, and gardens. It is in the interstices between the different styles - which, however, do not exactly resemble any of those found in either Portuguese or Chinese "motherland" - that the space for imagination and romantic imagery of Macau, as urban experience and lifestyle, could emerge.

"Coolies"

But an inseparable aspect of "globalisation", especially its early expansionist forms, is force, violence, contestation: the seamy side of history. Here, Macau was no exception: the Portuguese were not particularly benevolent masters to their Chinese and other subjects; most of the city was built on African labour; and after the decline of the commodities trade and the rise of Hong Kong in the second half of the 19th century, it became a centre of trade in human labour, in 'coolies', virtual slaves, who were recruited by, or offered themselves unknowingly to, Macau, to do the physical work. They came mostly from the mainland. Many girls were also sent to Macau and other places by Chinese families for personal advancement, and stimulating production and industry in China and Japan. In an economic sense, Macau always kept a certain 'intermediary' position between East and West, and between the mainland and the coast.

In the 19th and 20th centuries, Macau remained a port of call on the emerging trade with the Chinese hinterland, which induced many regional Southern Chinese traders to choose Macau as their headquarters. Throughout its history, the city created new opportunities for the mainland Chinese, and even more enhanced by the town. (In the late 19th century this was driven largely by rural poverty and destitution in China). The city also expanded its role in the trade of new products like tea, (illegal) opium, and contract labourers or 'coolies' (see below). In the late 19th century, nevertheless, Hong Kong grew in importance at the expense of Macau.

In a cultural sense also, Macau was also a precursor of a global society, a microcosm of globalized culture before its time. For instance, it was a focal point of early religious, technological, and cultural exchanges between the West and China (and Japan). The Jesuits settled in and around Macau (from 1557) to prepare for the further expansion of China (largely unsuccessful), and in the early nineteenth century Protestant missionaries did start to arrive.

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

References


Brisson, P., Kessel, J.

Dr. J. ABBINK is an anthropologist and a musicologist at the Asian Studies Centre, at Leiden University.

E-mail: abbink@art.nwu.nl

February 2000 • ISSUES NEWSLETTER NO. 21. • 31
Written Sources on Yao Religion in the Bavarian State Library

Over the last few years, the Department for Rare Manuscripts of the Bavarian State Library has acquired a collection of more than 1,000 manuscripts. The earliest date back to the beginning of the 18th century, and some to the 10th century. They originate from Thailand, Laos, Vietnam, Myanmar, and the states on China's southern border. The manuscripts are written in Chinese, Tai languages, and other languages spoken in China, Southeast Asia, and Sichuan. They are valuable for research into Yao religion and esoteric traditions in Chinese Daoism.

The manuscripts are written in Chinese characters, most of them being religious manuals. Canonical and liturgical texts are important for understanding the function and history of these sources. Rituals such as the 'Three Grottoes Retreat', 'Goddess Dowager', and 'Instruction to Pursuing Tao' are used in the study of these texts.

Elaborate epic songs in honour of kings, gods, and ancestors are used in the thanksgiving rituals. Manuals for divination and therapeutic treatments are also present. The manuscripts are printed and annotated, and which will be published.

Two new collections of manuscripts have been acquired. One includes a manuscript of 'The Book of the Southern Half', which contains a list of Daoist deities and traditional practices. Another includes a manuscript of 'The Book of Opening the Sacred Arches', which contains a list of Chinese Daoist deities.

The project is supported by the German Research Association and the Foundation of Friends and Patrons of Munich University. The exhibition of selected manuscripts rounds off the project in November 1999.

For more information please contact:
Bavarian State Library
Ludwig-Maximilians-Universität
Kochblumenstr. 51a
D-80333 Munich, Germany
Tel: +49-89-342 05 273
Fax: +49-89-342 266
E-mail: pm@bayerische-laefer.de
Website: http://www.laefer.de
Bayernische Staatsbibliothek
Ludwigstr. 16
80333 Munich
http://www.bayerische-staatsbibliothek.de

Literature & Theory, China & Japan

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

By MICHEL HOCKX and IVO SMITS

Various new theories have emerged during the past two decades, representing traditional forms of understanding literary texts, their function, their readerships, and their interpretation. It has often been argued that the majority of these theories are but a limited use to the study of non-Western literatures, as they are often based on Western literary concepts and the question of how these may contribute to our understanding of literary theory.

Ethnic exchange

Besides these texts used exclusively by one or the other, there are others used by both as well as by other ethnic groups. These include liturgies for female deities like 'The Meeting in Honour of a Lady of Bosee', 'The Liturgy of the Southern Half', 'The Liturgy of the Red Tower', 'The Book of Opening the Sacred Arches', and 'The Book of Divination with Using Coins'. They also contain esoteric texts used in various ethnic groups in southern China. The 'Book of Nine Classics', 'Jiujia Literary Enthusias Knowledge', 'Zeqian Woman's', and 'Various Characters', are texts belonging to Chinese children and cultificating Confucian ethics. This huge variety of manuscripts in the State Library provides a better insight into Chinese culture and religion.

The most outstanding manuscripts of this collection along with other objects concerning their religious background were on display in an exhibition in the Bavarian State Library from 4 November to 23 December 1999. The catalogue covering the exhibition contains short essays describing facets of daily life of this ethnic group.

Thomas O. Höllmann,
Michael Friedrich (eds)
Beitrag zu den Götzfried
Religious Handschriften der Tao.
(Anatolische Forschungen, 158)
Wiesbaden 1999, Harrassowitz.
(Religiöse Schriften der Tao, Harrassowitz, DM 78.)

For more information please contact:
Preußenkabinett
Ludwig-Maximilians-Universität
Kochblumenstr. 51a
D-80333 Munich, Germany
Tel: +49-89-342 05 273
Fax: +49-89-342 266
E-mail: pm@bayerische-laeser.de
Website: http://www.laefer.de
Bayernische Staatsbibliothek
Ludwigstr. 16
80333 Munich
http://www.bayerische-staatsbibliothek.de
The Korean Model of Coup

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

By DR KARPCHON KIM

The Korean Model of Coup

The question of whether there is an intrinsic value? Seen in that view, the main question should be: Do texts are specific to a cultural grammar; or, as someone suggested, might work in other grammars or even challenge the grammar. Critical frameworks presented at the workshop were as persuasive dichotomy; China and, rather than versus, pre-modern.

The Chosun dynasty witnessed two rounds of panjong, i.e. ‘Chungjong’s Restoring Things to Righteousness’, Prince Nungyungangan illegitimately played a leading personal role in the coup. He assembled a group of soldiers for the coup by spending his nuyen freely and took command of them on the appointed day. Although, in contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.

In contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.

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

In the neo-Confucian world view of the Chosun Korean political actors, kingship was dependent on the Mandate of Heaven (chongjang) which was based on the contract between a king or emperor and Heaven. Heaven created the universe and the people and gave its mandate to a king or emperor on condition that he should protect the ‘whole duty of man’ (language), the ‘discipline of the nation’ (kikang), and ‘the livelihood of the people’ (mtnsaeng). To be more precise, ‘language’ means the universal moral principles of Confucianism and ‘kikang’ is a legal system of orderly governing a society. If the king failed to comply with the contracts, at first Heaven wanted him to make his mistakes through potentials such as lightening, storms, earthquakes, phenomena related to Mars, comets, and the like. And then, if the king persisted in being blind to the error of his ways, Heaven withdrew its mandate and bestowed it on another person (hyokmyong) in his own family or from another family. The former alternative is ‘restoring things to righteousness’ (panjong) and the latter is ‘change of successor’ (kangsang).

The Chosun dynasty witnessed two rounds of panjong, i.e. ‘Chungjong’s panjong’ or ‘King Chungjong’s Restoring Things to Righteousness’ in 1516 and the ‘Injo panjong’. There is one important difference between the two which should be mentioned. The first was a copy-book case of panjong because the would-be king did not himself participate in the coup as a chief leader, but was only selected as the new king after it had been accomplished.

In contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.

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

The Chosun dynasty witnessed two rounds of panjong, i.e. ‘Chungjong’s panjong’ or ‘King Chungjong’s Restoring Things to Righteousness’ in 1516 and the ‘Injo panjong’. There is one important difference between the two which should be mentioned. The first was a copy-book case of panjong because the would-be king did not himself participate in the coup as a chief leader, but was only selected as the new king after it had been accomplished.

In contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.

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

The Chosun dynasty witnessed two rounds of panjong, i.e. ‘Chungjong’s panjong’ or ‘King Chungjong’s Restoring Things to Righteousness’ in 1516 and the ‘Injo panjong’. There is one important difference between the two which should be mentioned. The first was a copy-book case of panjong because the would-be king did not himself participate in the coup as a chief leader, but was only selected as the new king after it had been accomplished.

In contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.

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

The Chosun dynasty witnessed two rounds of panjong, i.e. ‘Chungjong’s panjong’ or ‘King Chungjong’s Restoring Things to Righteousness’ in 1516 and the ‘Injo panjong’. There is one important difference between the two which should be mentioned. The first was a copy-book case of panjong because the would-be king did not himself participate in the coup as a chief leader, but was only selected as the new king after it had been accomplished.

In contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.

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

The Chosun dynasty witnessed two rounds of panjong, i.e. ‘Chungjong’s panjong’ or ‘King Chungjong’s Restoring Things to Righteousness’ in 1516 and the ‘Injo panjong’. There is one important difference between the two which should be mentioned. The first was a copy-book case of panjong because the would-be king did not himself participate in the coup as a chief leader, but was only selected as the new king after it had been accomplished.

In contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.

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

The Chosun dynasty witnessed two rounds of panjong, i.e. ‘Chungjong’s panjong’ or ‘King Chungjong’s Restoring Things to Righteousness’ in 1516 and the ‘Injo panjong’. There is one important difference between the two which should be mentioned. The first was a copy-book case of panjong because the would-be king did not himself participate in the coup as a chief leader, but was only selected as the new king after it had been accomplished.

In contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.

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

The Chosun dynasty witnessed two rounds of panjong, i.e. ‘Chungjong’s panjong’ or ‘King Chungjong’s Restoring Things to Righteousness’ in 1516 and the ‘Injo panjong’. There is one important difference between the two which should be mentioned. The first was a copy-book case of panjong because the would-be king did not himself participate in the coup as a chief leader, but was only selected as the new king after it had been accomplished.

In contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.

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

The Chosun dynasty witnessed two rounds of panjong, i.e. ‘Chungjong’s panjong’ or ‘King Chungjong’s Restoring Things to Righteousness’ in 1516 and the ‘Injo panjong’. There is one important difference between the two which should be mentioned. The first was a copy-book case of panjong because the would-be king did not himself participate in the coup as a chief leader, but was only selected as the new king after it had been accomplished.

In contrast to what happened in King Chungjong’s Restoring Things to Righteousness, Prince Nungyungangan had never been invited to be a leader by him, but was only selected as the new king after it had been accomplished.
New IAS Book Series

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

T he book by Khazanov and Wink, which is scheduled to appear in spring 2000 in both hard- and paperback, draws the issue of the nomads in as wide a region as Eurasia and North Africa up to a new level. The problem of the relationship between pastoral nomads and the sedentary world has been addressed by numerous scholars in a variety of ways. But in reverse, the impact of nomads on this sedentary world, and more particularly their contribution to the world, and more particularly their contribution to the establishment of political and economic links across the Indian Ocean and previous attempts on a sub-regional basis to promote economic co-operation. This forms the context for an analysis of the IOR initiative that has resulted largely from two related factors: the abolition of Apartheid and the fall of the Soviet empire, coupled with the rapid advance of globalisation. The ideological constraints to the establishment of political and economic links across the Indian Ocean were thus removed and the policies of promotion were disavowed under the pressure of globalisation. One major consequence of this has been the promotion, notably by South Africa, India, Mauritius, and Australia, of the concept of a regional economic grouping, establishing the Indian Ocean as a region of potential economic power. Image of the Modern Woman in Asia: Global Media, Local Meanings also coming out in hardback and paperback, is a volume edited by Shoma Momin, former IAS research fellow within the research programme ‘Changing Lifestyles in Asia’. It is the first major study to examine the relationships between gender, media and modernity in Asian contexts. In examining these links, the contributors analyse some of the relationships between gender and the fluctuations of power by concentrating on the reach of global media and its (re)workings in local contexts. The book raises a series of questions about the representations of ‘modern’ Asian femininities in global and local media imagery and their interpretations. It centres on a number of core themes, questioning the validity of transposing Euro-American theorizing on these issues. It seeks to right this balance by locating the ‘modern’ Asian feminine subject within the framework of social relations – material, economic and interpersonal – which are in a larger perspective historical.

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

MAO ZEDONG, ZHOU ENLAI AND THE EVOLUTION OF THE CHINESE COMMUNIST LEADERSHIP

Thomas Kampen

This book analyses the power struggles within the leadership of the Chinese Communist Party between 1931, when it left Shanghai for the Jiangxi soviet, and 1945, by which time Mao Zedong and Zhou Enlai had emerged as senior CCP leaders (and thereafter ruled the Party until their deaths in 1976). Based on new Chinese sources, the study challenges long-established views that Mao Zedong became CCP leader during the Long March (1934–35) and that by 1935 the CCP was independent of the Comintern in Moscow. The result is a critique not only of official Chinese historiography but also of Western (esp. US) scholarship that all future histories of the rise of the PRC will need to take into account. Contents: Introduction • (1) The CCP Leadership and Return of the ‘28 Bolsheviks’ • (2) The Evolution of a New Party Leadership • (3) The Transfer to Jiangxi and Struggle for Power • (4) Leadership Struggles during the Long March • (5) Relations between the CCP and the Comintern • (6) The Yan’an Rectification Movement and Evolution of a New CCP Leadership • Conclusion • Bibliography • Index. IAS, Oct 1999, 160 pp. Hbk • 87-87062-67-4 • £40 Pbk • 87-87062-76-3 • £15.99

MONEY AND POWER IN PROVINCIAL THAILAND

Ruth McVey (ed.)

Most studies of SE Asian economic change have focused on growth in a few big cities with studies of the countryside tending to concern themselves with the social and environmental impact of metropolitan growth. Very few analysts have looked at the middle distance between metropolis and countryside. This is the horizon and focus of this volume, spurred by recent developments in Thailand. In the past decade, the rise of a frequently violent competition for business and political leadership in the Thai provinces – an arena of growing importance – has drawn attention to how these centres are being transformed by capitalist development. Promising to be a classic in its field, this volume does much to aid our understanding of this transformation.


Books for the new millennium!
natives the new media, especially the publishing of serials is in a crisis, because
- Prices of journals are going up by 15-20% per year, while budgets of research libraries remain the same or are being cut.
- The appearance of digital journals and digital distribution technologies.

At the moment of writing there are several hundred new journals per year, and about 1000 scholarly journals available in full text edition, mostly on the World Wide Web. Their number is increasing every year. Moreover, they are integrated into bibliographic databases like SilverPlatter, Ovid and Ebsco, to name the largest, which makes alternative forms of publishing not only possible, but already a reality.

In principle, everything published on the Web is instantly available. This makes the old problems of distribution (printing, storing, distributing, searching) obsolete.

In addition, the Web makes other forms of publishing possible: multimedia, (hyper)linked, various presentations of the same information, full-text archiving etcetera. All this has caused the old roles in the chain of information to shift. This challenge is so large, the information revolution everyone is awaiting still has to begin, in reaction to the threat and challenges, separate responses have evolved among the various players in the field. All parties try to defend their old positions by pointing to the value they add to the normal role they fulfill:

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

At the moment, the publisher role is under siege, though more in theory than in practice. The reason is that the roles of libraries and authors may by-pass the library and deliver content to readers right away. Publishers can do so by making a journal or a part of their publications available through the World Wide Web (or on CD-ROM, but that is unusual). Intermediaries offer integrated searching and full-text retrieving services of all publications in their fund.

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

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

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

Their presentations and discussions focused on the following three issues:
1. The cost of first copy, that is, making a publication ready for publication, including peer reviewing and (copy) editing. Solutions for the first point, costs of first copy, are so obvious that it is almost a self evident that the manuscript to the published work, were the most hedonically infant. One participant put the general feeling into words by saying that there were some points of consensus.
2. Distribution, or getting published. There were no easy answers, but no one had a full-fledged solution.
3. Archiving, or keeping digital information. There have been a number of examples: highwire, http://highwire.stanford.edu/ and SPARC, http://www.arl.org/sparc/

The workshop was about publishing or a cross-journal approach, but no one had a full-fledged solution nor was there consensus about the distribution of information. There were some questions about whether alternative models would not better serve the possibilities of the new media. The journal as a gateway to information, subject-based publishing or a cross-journal approach, http://www.sreke.org/. In this, the issue at stake was not the actual distribution, but rather the merger of access, filtering and publishing.

1. Archiving, or keeping digital information available over time. Some ideas about solutions for archiving electronic information were discussed, including distributed and commercial or semi-commercial, but no one had a full-fledged solution nor was there consensus about the best way in which archiving could be achieved.

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

New with John Benjamins Publishing Company
Journal of Asian Pacific Communication
Edited by Herbert D. Pierson St. John's University Howard Giles University of California
The Journal of Asian Pacific Communication (JAPC) is an international refereed journal for whose academic mission is to bring together specialists from diverse scholarly disciplines to discuss and interpret communication issues as they pertain to the peoples of Asian Pacific regions and impact on their lives. JAPC is the leading international forum for the study of communication in the Asian Pacific. Thematic issues previously published:


As from Volume 10, 2000 JAPC continues publication with John Benjamins Publishing Company.

Volume 10(2000)
2 issues ca. 320 pp.
ISSN 0929-6853
John Benjamins Publishing Company - Amsterdam, A.P.O. 80, 1001 AE Amsterdam, The Netherlands. Fax +31-20-7879737 • www.benjamins.nl
Precious Metals in Early Southeast Asia

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

Reference

(Advertisement)

Universiteit Leiden
CNWS PUBLICATIONS

CNWS Publications is the publishing branch of the Research School CNWS. Since 1991, more than 100 books have been published in the field of Non-Western studies. Recent publications in the field of Asian studies include:


George van Driem, Dzongkha. ISBN 90-5789-002-X


Price: DFL. 15 and DFL. 45 resp.

For the full catalogue, please consult the homepage: www.leidenuniv.nl/interfsc/cnws/pub

(Advertisement)

RESEARCH SCHOOL OF ASIAN, AFRICAN, AND AMERINDIAN STUDIES (CNWS)

Precious Metals in Early Southeast Asia

John N. Miksic talked about the problem of Indonesian gold always being found in hoards, which does not tell us much about the cultural context of the find. He then presents a rare case of eight gold objects found in 1972 near a large group of fourteenth-century archaeological objects in the village of Kemasan at Trowulan, East Java. The most beautiful object, no. 8, is a triangular pendant set with stones and with its chain still attached (pl. 1). The famous, huge 25.5 kg, 31 cm long gold plate, consisting of three parts, one above the other, connected by eyelets, the upper part decorated with a flying Garuda holding the pot containing the elixir of life stolen from the gods, kept in the Museum Mpu Tan­ nuts in Sunabaja (1978), has been published by S. Sjajana Sari. She classi­ fies this masterpiece of craftsmanship as a modesty plate, comparable with decorations worn by goddesses on the steles of the Mahavasumardini­ ni from Candi Singosari and Candi Jati and of Bhikuri from Candi Jago. Jago Polak, on the other hand, by dint of keen observation, classifies a re­ plique pendant in the National Muse­ um in Jakarta (ii. p. 102), which had always been identified as a modesty plate, with decorative plates of the same kind as the one discussed by S­ tari. He identifies it as the central part of such a piece.

Geoff Levin discussed the stylistic and narrative features of the bowl decorated with Ramayana scenes, one of the masterpieces from the Ploso­ kuning hoard. Composing a chronology of Ramayana representa­ tions based on the narrative reliefs of Candi Prambanan of AD 856, the Jala­ runde reliefs of AD 277, the purutinately 11th century relief in the Boston Museum of Fine Arts [J. Forstén, The Sculpture of Indonesia. The National Gallery Washington / Abrams New York 1990, no. 58] and the inscription of the bowl from the village of Kemasan at Trowulan, East Java, which he found, he compared this masterpiece of craftmanship with the Jaap Polak, on the other hand, by dint of keen observation, classifies a re­ plique pendant in the National Muse­ um in Jakarta (ii. p. 102), which had always been identified as a modesty plate, with decorative plates of the same kind as the one discussed by S­ tari. He identifies it as the central part of such a piece.

Geoff Levin discussed the stylistic and narrative features of the bowl decorated with Ramayana scenes, one of the masterpieces from the Ploso­ kuning hoard. Composing a chronology of Ramayana representa­ tions based on the narrative reliefs of Candi Prambanan of AD 856, the Jala­ runde reliefs of AD 277, the purutinately 11th century relief in the Boston Museum of Fine Arts [J. Forstén, The Sculpture of Indonesia. The National Gallery Washington / Abrams New York 1990, no. 58] and the inscription of the bowl from the village of Kemasan at Trowulan, East Java, which he found, he compared this masterpiece of craftmanship with the
Encyclopaedia of Islam
CD-ROM Edition
VOLUMES 1-9 (A-S) OF ULTIMATELY 11 VOLUMES

An indispensable reference tool for ancient, medieval and modern Islamic Studies!

DAVID HIRSCH,
MIDDLE EAST

Available in 2002

25% for a 1-year subscription and 40% for a 2-year subscription on all five journals

Don't miss your discount!

EDITED BY P. E. WILL AND E. ZÜRCHER (AD INTERIM).

ISSN 0082-5433

EDITED BY HARRIET T. ZURNDORFER ET AL.

Journal of the Economic and Social Institutions

February 2000 • Volume 13 • Number 1

List price

<table>
<thead>
<tr>
<th>Price for individuals</th>
<th>Price for institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>EUR 115.90 / US$ 144.43</td>
<td>EUR 231.80 / US$ 298.86</td>
</tr>
</tbody>
</table>

NEW PUBLICATIONS IN ASIAN STUDIES

N O W  A V A I L A B L E !

Studies in Central and East Asian Religion
EDITED BY JAN ASTLEY, BAI SEONG-AN, TERRY KLEEMAN, PER K. SØRENSEN AND DR. HEINER K. SÖRENSEN

Multi-cultural, multi-disciplinary journal with scholarly contributions that cast light on religious phenomena in the area encompassing Tibet and Central Asia, Mongolia, China, Korea and Japan • Covering all aspects of religious life in the specified area

NEW SERIES: SUBSCRIBE NOW!

Brill's Inner Asian Library
MANAGING EDITOR: NICOLA DI COSMO

Peer-reviewed series dedicated to the history, literature, religion, arts, economy and politics of Inner Asian cultures and societies • the series aims at furthering our understanding of Inner Asia and enabling us to better cope with the problems of the past, present and future connected with this region • ISSN 1566-7162

FIRST VOLUME EXPECTED IN SEPTEMBER 2000

10% PRE-PUBLICATION DISCOUNT!

Individuals Institutions 1-5

<table>
<thead>
<tr>
<th>Price for individuals</th>
<th>Price for institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>EUR 46.- / US$ 57.-</td>
<td>EUR 92.- / US$ 114.-</td>
</tr>
</tbody>
</table>

RELIGIONS IN CHINA

Order now and receive 10% pre-publication discount on the 3 books below

In the series Handbook of Oriental Studies, Section 4, China • the first 3 volumes of a series of reference works covering Religions in China • ultimately 8 volumes

Daoism Handbook

LIVIA KOHN (ED.)

The essential resource for both scholars and students, providing key information on the Daoist tradition in an easily accessible yet highly readable format. A coherent collection of thirty articles by major scholars in the field, presenting the latest level of research available today

ISBN 90 04 11777 6

Handbook of Christianity in China

VOLUME ONE: 635 - 1800

N. STANDAERT

As a true reference guide to the reception of Christianity in pre-1800 China, Standaert's volume gives an answer to questions such as: Who were the actors of Christianity in China? Where were the communities located? What were the discussions? With ample and systematic introductions to sources, bibliographies and archives.

ISBN 90 04 11432 3

Handbook of Christianity in China

VOLUME TWO: 1800 - PRESENT

R.G. TIEDEMANN

This second volume on Christianity in China covers the period from 1800 onwards up to the present, divided into four main periods, and dealing with the complexities of both Catholic and Protestant aspects. Also in this volume the reader will be guided to and through the Western and Chinese primary and secondary sources by a careful selection of major scholars in the field.

ISBN 90 04 11431 5

Journal of East Asian Archaeology

EDITED BY L. VON FALKENHAIN, K.E. HUBOWICKICH, CHENG-HUA TSANG AND R.C. YATES

Published in cooperation with the Society for East Asian Archaeology • Peer-reviewed journal covering the beginnings of civilization in China to the early 20th century • Scholarship on the archaeology of East Asia, both in its home countries and in the West • The first scholarly journal devoted exclusively to the field

THE SERIES

ORDER NOW

For more information contact:
BRILL
www.brill.nl

February 2000 • IAR NEWSLETTER NO. 21 • 37
Early Chinese Medical Literature

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

Xianling Li

Chinese-Dutch Business Negotiations Insights from Discourse

Amsterdam/Atlanta, GA 1999. 152 pp.

The Chinese are known as an inscrutable people in the West. With the rapid globalisation of world business, China, with its booming economy and as one of the world's largest emerging markets, is an increasing number of international traders and investors. Various sources have shown that language and culture are among other factors, two of the major obstacles to smooth business collaborations between the Chinese and Westerners. This book aims to help remove these obstacles by offering some insights into the intricate mechanisms of business negotiation between the Chinese and the Dutch.

Old and Rare Books on Asia

Thousands of books on Asia Old and New

Join our mailing list

http://www.OldBookroom.com

The Old Bookroom

Woonde Close

Belconnen

ACT 2617

Australia

Books@OldBookroom.com

Ph 61 (02) 6251591
Fax 61 (02) 6251 5536

New Publications in Asian Studies

(Advertisement)

Donald Harper

Early Chinese Medical Literature

The Mawangdui Medical Manuscripts - translation and study


ISBN 0 7103 5625 6 (hard cover). UK £27.95 / US $59.70

Dr Wolfgang Behr

Department of East Asian Studies, Ruhr University Bochum, Germany.

E-mail: Wolfgang.Behr@rubx.unicampus.de

www. oldbookroom.com

175 W. 93rd Street (Suite 16-D)
New York, NY 10025 USA
http://www.erotix.com/arbs/
Fax: +1-312-316-3408
Business by appointment

(Advertisement)
MONUMENTA SERICA
Subscription notice
http://www.steyler.de/monumenta.serica

Founded in 1934 at the Catholic Fukien University in Peking by Fr. Franz X. Biallas, S.V.D. (1878-1936), Monumenta Serica is an international journal devoted primarily to traditional China, covering all important aspects of sinology. 47 vols. averaging 300 pages each have been published up to 1999.


* Available now

South Asian General Catalogue
IDC's outstanding collection of titles on South Asia contains hundreds of titles, among which selected monographs, periodicals, government documents, catalogues of Indian manuscripts, missionary archives, newspapers and microfiche collections.

* Available now

East Asia: General Catalogue
Chinese and Japanese serials and monographs, serials and monographs in Western languages, serials and microforms or natural sciences, botany, missionary archives, Taiwan's reproductive magazines, Bibliotheca Asiatica, etc.

* Available now

Missionary Archives on Asia
IDC Publishers have now very usefully arranged the fiche of nine major subject specifications. These selections are significantly enriched by making them printed material.

* Available now

Historical Statistics on China
Central Bureau of Statistics, the Netherlands
This collection offers a diverse, but appealing, mix of statistical source information on various chapters in China's economic history. The information is mainly of a historical nature; the oldest statistics date from 1868, the most recent statistics date from 1993.

* Scope: 30 titles
* Approx. 2,800 microfiche
* Available: First half 2000

Indian Political Intelligences (IPI) Files, c. 1916-1947
British Library, Oriental and India Office Collections
These only recently declassified files provide unique primary sources for the study of "subversive" movements in the British colonial situation during an especially volatile period in Indian history.

* 774 files
* Approx. 1,300 microfiche
* Available: First half 2000

British Library
Catalogues and brochures are available free of charge, on request.

Please enter my subscription to MONUMENTA SERICA
and send me vol. 47 (1999)

Price per copy: DM 170.00 + postage:
( ) surface: DM 9.00; ( ) air: DM 46.00

Ways to pay: ( ) Check (payable to Institut Monumenta Serica)
( ) Credit card ( ) VISA; ( ) MasterCard

Account No Expires
Name (please print)
Signature Date
Address

The Journal will be mailed to you from our distributor, the Steyler Verlag in Nettetal, Germany. Non-European customers are kindly asked for prepayment.

Please send this order form and your prepayment to:

INSTITUT MONUMENTA SERICA, Arnold-Janssen-Str. 20, D-53757 Sankt Augustin, Germany
Fax: +49-2241-20 67 70 • e-mail: monumenta.serica@t-online.de

N E W  P U B L I C A T I O N S  I N  A S I A N  S T U D I E S

(Advertisement)

MONUMENTA SERICA
Subscription notice
http://www.steyler.de/monumenta.serica

(Advertisement)
Nepali: a language for the people

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

The book has divided into 24 chapters, each containing one or more text types. The first chapter introduces the reader to the basic grammar of Nepali, including topics such as sentence structure, word order, and basic vocabulary. Each chapter includes exercises and activities to reinforce the learning, as well as summaries of the key points covered.

The second chapter introduces the reader to the sounds and pronunciation of Nepali, providing a complete guide to the language's phonetics. This is followed by chapters on grammar, such as noun and adjective agreement, verb conjugation, and sentence structure.

The book also includes a section on cultural observations, covering topics such as social etiquette, greetings, and manners. This section is particularly helpful for those looking to learn the language for cultural purposes.

Overall, Teach Yourself Nepali is a completely new, carefully researched, and all-round excellent language book for anyone wanting to learn the language. It can be used as a standalone course, or as a supplement to other language learning materials.

By Peter Kloo

The book can be ordered from any bookshop or online retailer.

By Mark Turin

The book is divided into 24 chapters, each containing one or more text types. The first chapter introduces the reader to the basic grammar of Nepali, including topics such as sentence structure, word order, and basic vocabulary. Each chapter includes exercises and activities to reinforce the learning, as well as summaries of the key points covered.

The second chapter introduces the reader to the sounds and pronunciation of Nepali, providing a complete guide to the language's phonetics. This is followed by chapters on grammar, such as noun and adjective agreement, verb conjugation, and sentence structure.

The book also includes a section on cultural observations, covering topics such as social etiquette, greetings, and manners. This section is particularly helpful for those looking to learn the language for cultural purposes.

Overall, Teach Yourself Nepali is a completely new, carefully researched, and all-round excellent language book for anyone wanting to learn the language. It can be used as a standalone course, or as a supplement to other language learning materials.

By Simon Ayerstane

The book is divided into 24 chapters, each containing one or more text types. The first chapter introduces the reader to the basic grammar of Nepali, including topics such as sentence structure, word order, and basic vocabulary. Each chapter includes exercises and activities to reinforce the learning, as well as summaries of the key points covered.

The second chapter introduces the reader to the sounds and pronunciation of Nepali, providing a complete guide to the language's phonetics. This is followed by chapters on grammar, such as noun and adjective agreement, verb conjugation, and sentence structure.

The book also includes a section on cultural observations, covering topics such as social etiquette, greetings, and manners. This section is particularly helpful for those looking to learn the language for cultural purposes.

Overall, Teach Yourself Nepali is a completely new, carefully researched, and all-round excellent language book for anyone wanting to learn the language. It can be used as a standalone course, or as a supplement to other language learning materials.
INTRODUCING A NEW SERIES

Collected Writings of Modern Western Scholars on Indonesia

Each volume in this important new series contains a substantial cross-section of the writings of an outstanding scholar of Jap­anese, Chinese, or Southeast Asian studies. They, the Western Scholars on Japan, Collected Writings of Modern Western Scholars on Japan, and the two collections that have appeared in the series of Collected Writings of Modern Western Scholars on Indone­sia, were assembled by Robert L. Scalapino and John W. Dower.

Carmen Blocker - Collected Writings
Special areas: religion, myth, and folklore.

Hugh Cortazzi - Collected Writings
Special areas: biographies; history, cultural changes; and foreign relations.

Ben-Ami Shillony - Collected Writings
Special areas: modern history, civil and cultural; Japan, the Jews, and Israel.

Set of 1st 3 volumes of Collected Writings

Early European Writings on Aryan Cultural Traditions and Descriptions
Edited by Karen Ogden, University of Hong Kong

Photography in the Service of the Sultan

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

The book Cephas, Yoko­jukaku Photography in the Service of the Sultan is a work of art. Full of photographs of a world no longer there but able to be reconstruc­ted in photographs most of which are well kept. It is to be hoped that it will continue to do so in the future.

Van der Steen

Religious Violence in Contemporary Japan

The Case of Aum Shinrikyo

Jan Bruegel, van der Steen, and Tomoko Iwamoto have brought together a large number of papers dealing with the Aum Shinrikyo sect, a religious cult that killed thousands of people and caused the deaths of thousands more. The book is an important contribution to the study of religious violence in Japan and elsewhere.

CURZON

Asian Food

The Global and the Local

Edited by Christopher Howes, T. S. Kieckhefer, et al.

This collection of articles on Asian food focuses on the diversity and complexity of Asian culinary traditions and how they reflect the political, social, and cultural changes in Asia. The book includes essays on the history and development of Asian food, as well as case studies of specific cuisines and their cultural contexts.

The New Fourth Army

Communist Resistance along the Burmese and the Huai, 1938-1941

Gregor Benton, University of Leeds

This book provides a detailed analysis of the role of the New Fourth Army, a communist guerrilla force, in the抗日战争 (1937-1945) against Japan.

The Bolsheviks and the Chinese Revolution 1919-1927

Edited by John Breen, SOAS & Marlborough College

This book analyzes the relationship between the Bolsheviks and the Chinese Revolution, focusing on the role of Russian advisors and the impact of Soviet ideology on Chinese national liberation movements.

Shinto in History

Ways of the Kami

Edited by John Breen, STAS & Mark Tur lief, Minnesota University

This book examines the history of Shinto, focusing on the development of kami worship, the role of Shinto in Japanese identity, and the relationship between Shinto and the modern state.

Tel +44 (0) 20 8948 4660, fax +44 (0) 20 8332 6735, e-mail publish@curzonpress.co.uk, web www.curzonpress.co.uk

February 2000 • IAS NEWSLETTER NO 21 - 41
Wisdom Leadership

Ramambason's well-written and fascinating monograph 'Mission-doers' in Madagascar has two sides. The first side is an assessment of mission-doors as an academic discipline in a non-Western context. The second case is a study of a still fairly unexplored period in the history of Madagascar, namely the so-called 'Gorbatchev transition' (1985-1999).

What then, is the subject-matter of missionology? Instead of a theoretical discussion Ramambason analyses the reality of what Malagasy Christians are doing in mission. They are what he calls 'mission-doors'. They are not obeying any rules from above or from abroad. In other words Ramambason develops a missiology 'from the bottom up'. His method is 'inductive', not 'deductive'. In this way, he discovers that the main 'missionary' activity of the Protestant Church in Madagascar is to develop and heal through specialized departments which are more or less independent from the church hierarchy.

The second side of the book is a case-study of the 'Gorbatchev transition' in Madagascar in the period 1985-1999. One wonders why a political development abroad, far away from Madagascar, is seen as relevant to the study of this country. Is this not a return to the 'deductive method'? Ramambason would answer that the collapse of communism in the Soviet Union really had an impact in Madagascar, because the communist model was at that time operative in Madagascar, in the official policy of the government as well as in (or part of) the opposition. The feeling of the model cannot but parallel the political will of the people and lead to political apathy. The other impact, in Madagascar of the collapse of communism abroad was the shift of priorities of all foreign powers. Madagascar was no longer an interesting asset on the geopoliti-

cal scene. Neither the West nor the East wanted to invest financially or politically in Malagasy affairs. The field was open to many political operators of the Indian Ocean rim, which had never been such a political partner of the Malagasy. The only solid partner abroad remains, notably France, the former colonial power, but the International Monetary Fund and the Bank.

Ramambason laments over these developments which amount to economic and cultural stagnation of Madagascar. The dreams of independence and liberation are not realized and, says Ramambason, must be revived. 'Mission-doors', to use his words, cannot stay idle, and indeed may provide the country with new incentives and concrete benefits.

Dr Victor A. van Bijlert

Just out

Spring catalogue

We welcome all quality manuscripts in the field of Japanese art & society

January 2001

Hotel Publishing conference on Ukiyo-e

Contact us at:

Zoeterwoudselang 56
2313 EK Leiden, The Netherlands
Tel. 31 (0)71-5663190
Fax 31 (0)71-5663191
Email info@hotel-publishing.com
Website www.hotel-publishing.com

Hotel Publishing
Publishers of books on Japanese art & society

ASEAN

Now in its 20th year, ASEAN is a peer-reviewed journal which endeavours to combine a scholarly perspective with policy relevant issues drawn from the above fields. It is published in March and September. The editors are V.V. Krishna, CSDS, Jawaharlal Nehru University, New Delhi and Roland Wasser, Institut de recherche pour le developpement. Authors may provide four hard copies of their search contribution. Articles should be between 8000 to 12000 words.

All contributions should be sent to:
The Editor, OIS Journal
c/o Dr V.V. Krishna
Centre for Studies in Social Policy
Room No. 232, School of Social Sciences
Jawaharlal Nehru University
New Delhi-110067, India

For further information:

vek@neta.msu.edu

For subscriptions and requests for sample copies, contact the publisher at:

SAGE Publications India Pvt Ltd
12 Mahakali Market, Greater Kailash I
New Delhi 110049, India
Art at the Hermitage

The Collection of Indian Art at the Hermitage

The main landmarks of its formation

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

In May 1962 a group of ancient and medieval works of art - stone sculptures, from third to tenth centuries, South Indian bronze statues, twelfth to fifteenth centuries, miniatures - was presented to the Hermitage as a gift of the Indian government by the Indian ambassador, Mr. Tukdi Nal Nath Kaul. The permanent Indian exhibition was thereby considerably enriched by some valuable exhibits, a relief of the Mahabodhi school, mortared red sandstone, third century AD, showing Dwipa Mahabodhyananda, a representation of lovers-mukthas, light sandstone, tenth century, dating from the time of the Pratihara dynasty; a frieze from the Hoysalesvara temple in Halebidu, near Mysore, representing Ganesa and eight goddesses, consorts of the main Indian gods; a gracious bronze sculptural composition Uma-Mahesvaramurti; a seated Shiva and his spouse, Uma; a sheet of a Jain manuscript with a miniature of the Western Indian school, fourth to fifth century, a Kanuga school miniature showing 'Shiva and his family', fifteen items in total. A sculptural group 'Yashoda Gushnakha and his beloved Chakraveeri', made of highly polished light sandstone, eighth century, has become a real adornment of the exhibition (fig. 1) - it is characterized by the strength, restraint, and a certain monumentality of the sculpted forms; its consummate modelling reveals perfectly prana, one of the main requirements, of Indian aesthetics, reproducing 'vital breath, filling one's body'.

During the next few decades, only applied art objects of the Mogul period were added to the collection. Then in September 1999 a new, highly significant gift was made by a private person, Mme Krishna Riboud. Mme Krishna Riboud is widely known as an eminent public figure and a scholar, an esteemed author on Asian art. Her new gift consists of four beautiful items of the medieval Indian art. A female head, (fifth - sixth century) of exquisite workmanship (fig. 2) is a real gem among them. In Russia ancient and medieval Indian art is represented only at the Hermitage; even here classical Gupta art (fourth - sixth century) had been absent so far - thus one can imagine the significance of such a gift, not only for the Hermitage but for the nation as a whole.

Besides this masterpiece she has given two heads of Mahabali school, Kushan period, a Buddha (?) head, first - second century AD, and a Bodhisattva head, second - third century AD, both of red mortared sandstone, together with a big red sandstone fragment presenting a Shiva teacher or saint from Madhya Pradesh, tenth - twelfth century. Thus during the half a century since its formation, the Hermitage Indian collection has been enriched by several very interesting items each enabling museum visitors to comprehend Indian art and culture in more depth.
Presaging the Future

The Third Asia-Pacific Triennial of Contemporary Art opened at the Queensland Art Gallery in Brisbane, Australia, on September 9, 1999. Included in the exhibition were the works of 77 artists from twenty countries in Asia and the Pacific. On September 20 a remarkable performance by Indonesian artist Dadang Christanto served as a symbol for the entire Triennial project. Entitled 'Apl di ulan Mei 1998' (Fire in May 1998), Christanto's work, comprised of 77 life-size papier mâché human figures, was set alight in a moving ceremony related to the recent tragedy of hundreds burned to death in riots and revolution in Indonesia. Christanto also referred to the events in East Timor. The immediacy of this work reinforces the Triennial's purpose of understanding through an informed dialogue with artists in Asia and the Pacific. It is not that the Australian, Asian, and Pacific curators set out to present political art, but they do seek out art that engages with issues reflecting the dynamic and changing nature of art and society in the Asia-Pacific region today.

By CAROLINE TURNER

There are other equally powerful statements within this Triennial. Hiroshi Sugimoto's extraordinary photographs of a Japanese temple built to prepare for the Buddha millennium ceremonies ten centuries ago challenge Western notions of time. Kazuhito Nakahashi's life-size replica of a crucified Warlord of Two Japanese Zero fighter which will be burned at Kaikilekofe involving communities of spectacular creativity such as the colossus of ancient tradition and of a gilded fibreglass goddess, itself a continuing, rich folk traditions sculptury; Tribal Indian artist Sonabai's clay housed ceremony reminds us the next sushige Nakahashi's life-size replica of the temple built to prepare for the Buddha millennium centuries ago challenging with Ravinder Reddy's sculpture of a global sameness and opens up real the meeting of cultures and the difficulties which the art is produced and the need for a more sophisticated understanding of diverse cultural traditions, the removal and evolution of traditions, the long histories in the region of cultural engagement over the centuries, and the complexity of the intermarriage of ancient traditions with more recent encounters with the West. The reference of the concept of post-colonialism and post-modernism to this region was challenged as was the idea of an experience of modernity giving way to post-modernism, especially in Asia as well as the idea of ownership of these concepts by the West. Speakers agreed on the need for a new language of art criticism but rejected the concept of a megagallery. The globally mobile nature of art today has raised new questions. Economic and political crises have continued to affect the work of artists in the region, many of whom are directly involved with their communities in raising awareness of issues such as poverty, civil war (as in Sri Lanka), the place of women within Asian and Pacific societies, ethnicity, rapid urban development, environmental degradation, and social dislocation. Speakers pointed to the need for ethnic and cultural understanding, and to the continuing importance of community, family, religion, and spirituality. Paris-based Chinese artist Chen Zhen, for example, in his dramatic work 'Invasion of Washing Fire' seeks to confront the 'fever' of Asian art with traditional Ming dynasty decorations, and social dislocation. Speaking from a different perspective, the conference unfolded against the turmoils and bloodshed of the referendum aftermath, reminding all who attended of the volatile and unpredictable contexts in which the art in the exhibition is produced.

At Xi'an, China (from Chinese Chronicle, 1998) porcellan body-out with hand painted underglaze blue decoration

Genuine dialogue

Inaugurated by the Queensland Art Gallery nearly ten years ago, the Triennial project includes exhibitions, publications, and conferences, an extensive library research collection of catalogues, archives, and a commitment to forming a collection of the contemporary art of the region. An innovation for this Third Triennial is the development of an associated website (http://www.apt3.com). The Third Triennial also has a children's event for age groups three to twelve and a strong youth and education emphasis. The educational aspects of the project underpin its ongoing belief that Australians need to know more about the region in which we live. An important principle of the Triennial has been that Australian curators are not attempting to dominate debates but that Australians should listen very carefully to our colleagues in the region in saying about art and social and political issues. One major concern of some critics has been the lack of one overall unified viewpoint. In fact, this diversity has been the project's strength, allowing challenges to West-centric methodologies and genuine dialogue based on mutual respect.

Conference

Coinciding with the Third Asia-Pacific Triennial of Contemporary Art is an international conference held in Brisbane from September 10 to 12, 1999. Seven hundred delegates attended from every continent, making this the largest art conference ever held in Australia. Ninety speakers, many of them artists, looked at developments in art in Asia and the Pacific over the decade. The conference was organized by the Queensland Art Gallery, Griffith University, and the Australian National University. Speakers stressed the necessity of exploring the contexts in which the art is produced and the need for a more sophisticated understanding of diverse cultural traditions, the removal and evolution of those traditions, the long histories in the region of cultural engagement over the centuries, and the complexity of the intermarriage of ancient traditions with more recent encounters with the West. The reference of the concept of post-colonialism and post-modernism to this region was challenged as was the idea of an experience of modernity giving way to post-modernism, especially in Asia as well as the idea of ownership of these concepts by the West. Speakers agreed on the need for a new language of art criticism but rejected the concept of a megagallery. The globally mobile nature of art today has raised new questions. Economic and political crises have continued to affect the work of artists in the region, many of whom are directly involved with their communities in raising awareness of issues such as poverty, civil war (as in Sri Lanka), the place of women within Asian and Pacific societies, ethnicity, rapid urban development, environmental degradation, and social dislocation. Speakers pointed to the need for ethnic and cultural understanding, and to the continuing importance of community, family, religion, and spirituality. Paris-based Chinese artist Chen Zhen, for example, in his dramatic work 'Invasion of Washing Fire' seeks to confront the 'fever' of Asian art with traditional Ming dynasty decorations, and social dislocation. Speaking from a different perspective, the conference unfolded against the turmoils and bloodshed of the referendum aftermath, reminding all who attended of the volatile and unpredictable contexts in which the art in the exhibition is produced.

Dadang Christanto, performance 10 September 1999

Caroline Turner, Deputy Director Queensland Art Gallery, Brisbane, Australia, and Project Director for the Asia-Pacific Triennial series, 1993, 1996, 1999, wrote this report while the APT3 was taking place.
Creating Spaces of Freedom

The 1999 Prince Claus Award

Ken Yeang:
The Reinvention of the Skyscraper

Ken Yeang (1948, Malaysia) came onto the scene of international architecture with the Roof House, conceived for himself in 1984. This curious-sounding structure, built as an environmental experiment in the equatorial climate of Kuala Lumpur, does indeed feature the roof, it has a gigantic sunshade, a curved white pergola that leaps over the roof below in the flat area of a projectile, a white corner turning down through the blue sky in a staccato burst of light and shadow. A porous sunshade on top of a curving low wall for the rain; that is, a Roof, a poetic and pop architecture created by climatic necessities. In Malaysia the prevailing temperature is given as 30 degrees centigrade, the humidity 80 percent, and foreign architects who fly in never forget the first impression of this equatorial sauna. Since constructing this new de force in sparkling white concrete (now a bit grungy), Ken Yeang has developed an ecological architecture for larger building types and it is this, which has made him one of the forces to be reckoned with internationally. Actually, he first developed the approach while studying in the early 1970s at the Architectural Association in London and at Cambridge University, where he wrote his thesis in 1972 entitled 'Design with Nature: The ecological basis for design'. Here, he also did a thesis on exrata culture and the simulacrum, under my direction. Abstract thinking and research are essential to his work. He has always had eight books to his credit and a step in his construction of a new paradigm. As a result we are beginning to see the new skyscraper emerge with what he calls 'valves', movable parts (including windows that open), filters such as exterior louvres, lift and service cores located on the sides where it is hot, sky courts and vegetation used to cool, contrasts between sunshades and clear glass. All this leads to a new architecture, articulate, and dynamic body. It leads to a new theory that, like Le Corbusier's Five Points, has been summarized, and replicated around the world. If the skyscraper becomes as responsive to its environment as animals and plants have to theirs, then we can look forward to its having the variety of the natural world. Every face, and every individual, slightly different. It does evolve towards this ecological diversity, then Ken Yeang is to be thanked. The result would be an alternative to the reigning mode of corporate architecture and a new synthesis responding to the climate of a particular place, finding inspiration for a new architectural language in forces that are ultimately cosmic.


Ken Yeang, Menara Mesiniaga, Kuala Lumpur, Malaysia 1987-92

THE GATE FOUNDATION
Keizersgracht 613
1017 DJ Amsterdam
The Netherlands
P.O. Box 814
1000 AV Amsterdam
Tel: +31-20-6390762
Fax: +31-20-6390761
E-mail: info@gatefoundation.nl
Website: http://www.gatefoundation.nl

February 2000 • 1123 NEWSLETTER NO 23 • 45
Flowers and birds are ubiquitous motifs in superb paintings, dating from the 15th century. The resonance of these motifs arise not from two large pits containing bronzes in Sichuan province in southwest China but to divide the collection into rarefied society previously unrecorded. The logical find of the last decade.

The exhibition shows authentic illustrated manuscripts and their copies. The Javanese Kassian Candi Borobudur, one of the largest monuments in the world, was an Epic poem in the Javanese language, and later. Copying is something very special for the Javanese, but from private and institutional collections, many of which have never been publicly exhibited before. For media inquiries, call 332 3215.

The exhibition presents an insight into the diverse cultures of Thailand, Malaysia, and Indonesia from a fishing village to a modern nation state.

The Dating Game - Calendars and Time

INDONESIA

Singapore Art Museum
93 Stamford Road, Singapore 178977
Tel.: +65-332 3215
Fax: +65-224 7919
Tel.: +65-332 3015
Fax: +65-332 3033
Tel.: +65-332 3215
Fax: +65-224 7919

Rijksmuseum voor Volkenkunde
Groningen
Tel.: +31-50-400 0000
Fax: +31-50-400 0000

Rijksmuseum
Habakkukstraat 19
7000 PG Boxtel
Tel.: +31-71-716 8000
Fax: +31-71-716 8377
http://www.rmv.nl

Rijksmuseum van Oudheden
Reinier de Graafstraat 1
PO Box 1114
2300 EC Leiden
Tel.: +31-71-516 3163
Fax: +31-71-513 9710

SILVER DRINKING BOWLS WITH DRAGON HEADS FROM THE 16TH CENTURY

JAPAN

Setagaya Art Museum
1-1, Katsushita Setagaya-ku
Tokyo 157
Tel.: +81-3-3415 6010
Fax: +81-3-3415 6413

The Waraki Museum
3-7-6 Sugawara-cho
Miyagokyo 183-0001
Tel.: +81-940-320 3001
Fax: +81-940-320 3114

Until 19 March 2000

The Watermill Center
1080 Route 7A
Jettersville, NY 10947
Tel.: +1-914-234 1300
Fax: +1-914-234 1122

The exhibition shows a selection of classical bronze figures, copies of wrapping papers from Java, wrought iron and metalwork and impressionist textiles from South Sumatra. The more than 300 objects come mainly from the collection of the Vietnamese Ethnological Museum and from private collectors.

In sight of the mountain, Saychalee sings the Lali Sintra Songs, Monkeys, Monkeys and Maidens, Museum für Volkenkunde

GERMANY

The exhibition presents an insight into the fascinating history of the country, its religion, its monarchy, and the everyday life of its people. Beautiful objects will be on display including the famous Raven Crown, intricately painted shadoks, religious scroll paintings, statues of Buddhas, and artistically embroidered pieces of clothing.

Key pieces from the Museum’s permanent collection, this exhibition surveys Southeast Asian modern and contemporary works produced since the 1930s.

Until 31 December 2000

Art Gallery of New South Wales
The Domain
Sydney 2000
Tel.: +61-2-9255 1744
Fax: +61-2-9255 1143

Until 17 March 2000

The Rijksmuseum has a notable collection of popular and unusual Chinese art. The exhibition shows authentic illustrated manuscripts and their copies. The Javanese Kassian Candi Borobudur, one of the largest monuments in the world, was an Epic poem in the Javanese language, and later. Copying is something very special for the Javanese, but from private and institutional collections, many of which have never been publicly exhibited before. For media inquiries, call 332 3215.

The Dating Game - Calendars and Time

ASIAN ART

Germanisches Nationalmuseum
Nuremberg
Tel.: +49-911-223 2336
Fax: +49-911-223 2277

Until 29 March 2000

Gold goblet decorated with buhl. Northwest Italy, 16th-17th century

Rijksmuseum voor Oudheden

"Museum Collection Exhibition series Imagining the Century: Singapore Art 1955-2000"

Until 28 March 2000

The exhibition shows authentic illustrated manuscripts and their copies. The Javanese Kassian Candi Borobudur, one of the largest monuments in the world, was an Epic poem in the Javanese language, and later. Copying is something very special for the Javanese, but from private and institutional collections, many of which have never been publicly exhibited before. For media inquiries, call 332 3215.

The Dating Game - Calendars and Time

ASIAN ART

Germanisches Nationalmuseum
Nuremberg
Tel.: +49-911-223 2336
Fax: +49-911-223 2277

Until 29 March 2000

Gold goblet decorated with buhl. Northwest Italy, 16th-17th century

Rijksmuseum voor Oudheden

"Museum Collection Exhibition series Imagining the Century: Singapore Art 1955-2000"

Until 28 March 2000

The exhibition shows authentic illustrated manuscripts and their copies. The Javanese Kassian Candi Borobudur, one of the largest monuments in the world, was an Epic poem in the Javanese language, and later. Copying is something very special for the Javanese, but from private and institutional collections, many of which have never been publicly exhibited before. For media inquiries, call 332 3215.

The Dating Game - Calendars and Time

ASIAN ART

Germanisches Nationalmuseum
Nuremberg
Tel.: +49-911-223 2336
Fax: +49-911-223 2277

Until 29 March 2000

Gold goblet decorated with buhl. Northwest Italy, 16th-17th century

Rijksmuseum voor Oudheden

"Museum Collection Exhibition series Imagining the Century: Singapore Art 1955-2000"

Until 28 March 2000

The exhibition shows authentic illustrated manuscripts and their copies. The Javanese Kassian Candi Borobudur, one of the largest monuments in the world, was an Epic poem in the Javanese language, and later. Copying is something very special for the Javanese, but from private and institutional collections, many of which have never been publicly exhibited before. For media inquiries, call 332 3215.

The Dating Game - Calendars and Time

ASIAN ART

Germanisches Nationalmuseum
Nuremberg
Tel.: +49-911-223 2336
Fax: +49-911-223 2277

Until 29 March 2000

Gold goblet decorated with buhl. Northwest Italy, 16th-17th century

Rijksmuseum voor Oudheden

"Museum Collection Exhibition series Imagining the Century: Singapore Art 1955-2000"

Until 28 March 2000

The exhibition shows authentic illustrated manuscripts and their copies. The Javanese Kassian Candi Borobudur, one of the largest monuments in the world, was an Epic poem in the Javanese language, and later. Copying is something very special for the Javanese, but from private and institutional collections, many of which have never been publicly exhibited before. For media inquiries, call 332 3215.

The Dating Game - Calendars and Time

ASIAN ART

Germanisches Nationalmuseum
Nuremberg
Tel.: +49-911-223 2336
Fax: +49-911-223 2277

Until 29 March 2000

Gold goblet decorated with buhl. Northwest Italy, 16th-17th century

Rijksmuseum voor Oudheden

"Museum Collection Exhibition series Imagining the Century: Singapore Art 1955-2000"

Until 28 March 2000

The exhibition shows authentic illustrated manuscripts and their copies. The Javanese Kassian Candi Borobudur, one of the largest monuments in the world, was an Epic poem in the Javanese language, and later. Copying is something very special for the Javanese, but from private and institutional collections, many of which have never been publicly exhibited before. For media inquiries, call 332 3215.

The Dating Game - Calendars and Time

ASIAN ART

Germanisches Nationalmuseum
Nuremberg
Tel.: +49-911-223 2336
Fax: +49-911-223 2277

Until 29 March 2000

Gold goblet decorated with buhl. Northwest Italy, 16th-17th century

Rijksmuseum voor Oudheden

"Museum Collection Exhibition series Imagining the Century: Singapore Art 1955-2000"

Until 28 March 2000

The exhibition shows authentic illustrated manuscripts and their copies. The Javanese Kassian Candi Borobudur, one of the largest monuments in the world, was an Epic poem in the Javanese language, and later. Copying is something very special for the Javanese, but from private and institutional collections, many of which have never been publicly exhibited before. For media inquiries, call 332 3215.

The Dating Game - Calendars and Time

ASIAN ART

Germanisches Nationalmuseum
Nuremberg
Tel.: +49-911-223 2336
Fax: +49-911-223 2277

Until 29 March 2000

Gold goblet decorated with buhl. Northwest Italy, 16th-17th century

Rijksmuseum voor Oudheden

"Museum Collection Exhibition series Imagining the Century: Singapore Art 1955-2000"

Until 28 March 2000

The exhibition shows authentic illustrated manuscripts and their copies. The Javanese Kassian Candi Borobudur, one of the largest monuments in the world, was an Epic poem in the Javanese language, and later. Copying is something very special for the Javanese, but from private and institutional collections, many of which have never been publicly exhibited before. For media inquiries, call 332 3215.
ASIAN ART

UNITED KINGDOM
British Museum and Museum of Mankind
Great Russell Street
London WC1B 3DG
Tel.: +44-171-412 7111
Fax: +44-171-323 8614 / 8480

Until 20 February 2000
Global Origins: Buried treasures from China's Golden Ages
A loan exhibition from China focusing on the Tang Dynasty, a cosmopolitan period in Chinese history, rich in precious gold and silver treasures.

April – September 2000
Japanese Ceramics: Zsolnay and Caldonia Prints
6 April – 13 August 2000
Views from the Golden Land: Sumo and the Art ofLeather

Brunel Gallery
SOAS, University of London
Thornham Street
Russell Square
London WC1H 0XG
Tel.: +44-171-323 8230
Fax: +44-171-323 0109
E-mail: gallery@soas.ac.uk

12 April 2000 – 26 June 2000
Pakistan: Another Vision
A comprehensive survey of painting in Pakistan during the fifty years of independence. Approximately one hundred works represent every aspect of contemporary painting.

Cheltenham Gallery and Museum
Cheltenham
Gloucestershire GL50 3JT
Tel.: +44-1242-237 431

Until 26 March 2000
Chinese Papercuts by Wang Yan Chang
A combination of large and small paper-cuts by Wang Yan Chang was awarded the title of 'First-class Folk Artist' by UNESCO and the Chinese Folk Artists Association in 1995.

Until 20 April 2000
Chinese Contemporary Gallery
21 Dering Street, London W1 R 9AA
Tel.: +44-171-498 998

March 2000
Sho Min
April – May 2000
Yu Ming

Grey Art Gallery
New York University
100 Washington Square East
New York
Tel.: +1-212-998 2300
Fax: +1-212-995 0486

Until 7 May 2000
Bamboo Masterworks: Japanese Basketry from the Lloyd Cotsen Collection
This exhibition of more than 100 works offers an opportunity to view the beauty, craftsmanship, and historic and cultural importance of this art form.

The Museum of Fine Arts Houston
Cynthia Woods Latin Building
1401 Belmont, TX 77005 Houston
Tel.: +1-713-693 7300
Fax: +1-713-693 7397

Until 7 May 2000
The Golden Age of Archaology: Celebrated Archaeological Finds from the People’s Republic of China
Several hundreds objects gathered from all over China, cover the broad chronology from the Neolithic Period through to the Han Dynasty. The exhibition presents new perspectives on early Chinese civilization and art, and documents the most recent excavations and ideas in the field of Chinese archaeology.

Seattle Asian Art Museum
1400 E. Prospect, University Park
Seattle, Washington 98122 9700
Tel.: +1-206-654 3100

Until 2 April 2000
The Negotiator, or The Economies of Yangzhou
The sixteen scrolls on view were created by a loosely associated group of individualistic artists who found themselves drawn to Yangzhou during the 1990s.

Until 30 April 2000
Abstraction and Abstraction Contemporary: Images and Installations from the Republic of Korea
This photography and multimedia art exhibition from Korea reflects the dramatic changes that have occurred in recent years in Korea.

THAILAND
Gallery of Fine Arts
Signatur University
Kao Gloon House 11, 11th floor
1401 Wireless Road
Bangkok 10330
Tel.: +66-2-235 9010 ext. 201
Fax: +66-2-235 9113 / 4

Until 1 April 2000
Onuspace
The exhibition aims to develop a closer relationship between Thailand and Europe and to enhance cross-cultural dialogue. European artists will be working in Thailand as artists in residence.

Perceval David Foundation of Chinese Art
Suan Ceramica and Asian Studies
53 Gordon Square
London WC1H 0PO
Tel.: +44-171-387 2909
Fax: +44-171-383 5163

23 February – 23 April 2000
Sho Resto: Dressing and Covering in Nineteenth-Century Philippines
The exhibition displays the nineteenth and early twentieth-century clothing and accessories of the sultan Philip II juxtaposed with those of the people of the archipelago.

Asia Museum
46 North Los Robles Avenue
Pasadena, California 91101
Tel.: +1-818-449 2754
Fax: +1-818-449 2754

An exhibition of ceramics from the permanent collection, including objects from the Lydon, Skandal and Chen Collections, which includes ceramics from the Han, Tang, Song, Yuan, Ming, and Qing Dynasties.

Asian Art Museum
San Francisco
Golden Gate Park
San Francisco
California 94118
Tel.: +415-379 8801

Until 16 March 2000
Jade: Stone of Virtue
This exhibition explains the technical aspects of jade production and the Chinese love for the material from the Neolithic period to the twentieth century.

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

THE GATE FOUNDATION
KEIZERSGRACHT 613
1017 CJ AMSTERDAM
THE NETHERLANDS
Tel.: +31-20-620 80 57
Fax: +31-20-623 97 62
E-MAIL: GATE@BASE.NL
WWW BASE.NL/GATE
One-day conference at the European Parliament

Asia and the European Union's Common Foreign and Security Policy

A full one-day conference on Asia and the common foreign and security policy (CFSP) of the European Union was held on Wednesday 24 November 1999 at the European Parliament in Brussels. More than 150 Members of the European Parliament, representatives of foreign embassies and missions, as well as various specialists and employees of the European Commission attended.

The conference was hosted by the Strategic Alliance in close co-operation with the Brussels-based European Institute for Asian Studies. The Strategic Alliance consists of the Institute für Asienkunde, Hamburg, the International Institute for Asian Studies, Leiden / Amsterdam and the Nordic Institute of Asian Studies, Copenhagen.

The event was introduced by Ari Kokko, Abo Akademi University in Finland of the signs of economic recovery in Southeast Asia with a focus on Malaysia, Thailand, and Vietnam, and with an emphasis on the importance of Japanese economic policies to regenerate growth in the region. Speakers agreed that the region faces several challenges which necessarily had to be omitted from the short presentations of the conference.

Several discussants joined in asking for further details about e.g. the expected Chinese currency devaluation and its effects on the crisis; the problems economic policymakers face when they want to solve the effects of the crisis at different levels; and the purpose and further effects of the Mideast and packaging of 8 billion US dollars to the region. Speakers agreed that the money has not had the effect expected, but Japan should have intervened earlier and should have participated in the solution of the crisis.

Two other sessions followed in the afternoons. The first was about "Political Stability and Social Cohesion in Asia," examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.

Dr. David Camroux, Director of the Asia Programme at the Institute for Security Studies, noted that the conference was about "Political Stability and Social Cohesion in Asia," examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.

Dr. David Camroux, Director of the Asia Programme at the Institute for Security Studies, noted that the conference was about "Political Stability and Social Cohesion in Asia," examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.

Dr. David Camroux, Director of the Asia Programme at the Institute for Security Studies, noted that the conference was about "Political Stability and Social Cohesion in Asia," examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.

Dr. David Camroux, Director of the Asia Programme at the Institute for Security Studies, noted that the conference was about "Political Stability and Social Cohesion in Asia," examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.

Dr. David Camroux, Director of the Asia Programme at the Institute for Security Studies, noted that the conference was about "Political Stability and Social Cohesion in Asia," examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.

Dr. David Camroux, Director of the Asia Programme at the Institute for Security Studies, noted that the conference was about "Political Stability and Social Cohesion in Asia," examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.

Dr. David Camroux, Director of the Asia Programme at the Institute for Security Studies, noted that the conference was about "Political Stability and Social Cohesion in Asia," examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.

Dr. David Camroux, Director of the Asia Programme at the Institute for Security Studies, noted that the conference was about "Political Stability and Social Cohesion in Asia," examining in-depth political and social developments in Asia and analysing some of their manifestations (regionalism, nationalism, and sub-nationalism) as well as their determinants - ethnic, religious, and economic. A second dealt with Asia's challenges for the European Union.
Qiaoxiang Ties in the Twentieth Century

The study of Tibetology and King Qian Xuliang's biographies are among the fields that the upcoming HAS fellow may explore. For more information on the HAS fellowship application process and requirements, please contact the HAS directly.

The National Institute for Asian Studies continues to support a range of projects and initiatives aimed at promoting the exchange of knowledge and expertise between the Netherlands and East and Southeast Asia. The HAS is dedicated to fostering collaborative research and understanding in the fields of arts, culture, and society, with a particular focus on the rich traditions and cultural heritage of the region.

For those interested in pursuing opportunities with the HAS, please visit their official website or contact them directly for more information on upcoming fellowships and research programs. The HAS remains committed to advancing the study of Asia and its diverse cultures, and encourages collaboration and engagement with scholars and institutions worldwide.
tion-state status across Asia and prompted to a certain extent by religious, economic, and ethnic determinants of tensions in Asia. Indonesia was taken as the most vivid example to demonstrate: how national state could be menaced by regionalism and ethnic conflict. Here we are faced with a paradox that democratization has as one side because it creates less peace and order than existed in the past under authoritarian rule. But Indonesia is also an exception, as Machetzki stressed, when we consider the flip-side because it generates in the past under authoritarian regimes and manufacturing networks and intra-trade.

During the open discussion which concluded the mini-conference, Prof. Søren Tønnessen took the initiative to propose a follow-up conference on the legal framework to develop adequate antidumping actions in trade with China, in the context of economic operations and customs procedures which involve international production networks and infra-form trade. Such a conference should be an initiative of the European Council/Union, which should ask member states around the Baltic Sea or around the Mediterranean Sea to host their Asian counterparts. Mrs Caroline Laszlo, who moderated the afternoon session, called it an ingenious proposal which received a sympathetic response among the audience. Such a conference on the Law of the Sea should, however, take politics into consideration. Here the European Union could play a constructive role, as Mr Selvam, the Singaporean Ambassador to the EU underlined. Implicitly referring to the opening discussion about the CFSP, he and others remarked that European policy in Asia is still too general or still too reactive. It is about time to start with a pro-active Asian strategy, not only by the presence of groups of experts, but by the EU as a whole, implementing all the instruments of the institution and speaking through one voice.

The Third Session on ‘Asia’s Challenges for the European Union’ took as its focus the possible EU responses to developments in Asia, including a discussion of the comprehensive instruments for restructuring these relations, such as registration and licensing of arms exports, regimes for nuclear non-proliferation, codes of conduct for transnational corporations, and Dr Ian Anthony, SPRI, Stockholm, dealt with the nuclear and non-nuclear arms problems of EU foreign policy challenge. In his contribution, he reviewed the proposals for the monitoring and licensing of the export of conventional arms, as well as demands made on Asian governments (ranging from Iraq to North Korea) to sign the Convention Treaty on Non-Proliferation Arms (CTB) and Non-Proliferation Treaty (NPT), which have been advocated by the
An IIAS Extraordinary Chair
Cultures of Mainland Southeast Asia

Is it true what Americans say, that the first impression weighs as much as the sum of subsequent impressions? At least I would say that was the case in my interview with Barend Jan Terwiel. The first handshake was warm and sincere, the entire meeting was sympathetic and open. I had e-mailed him three basic questions in advance: the interview would be about his past activities, his motivations, and his plans for the next six months. As a well-prepared informant, he took the initiative by telling me the story of his academic life and about his plans, and we discovered plenty of room for discussion. Playing the part of an ethnographer in the field, I wanted to know if he was still working himself, whenever he stopped talking, I simply waited and repeated his last sentence. Then he picked up his story again. The twenty-five supporting questions that I had worked up and from reading his biography were nearly all answered by the sequence of his story.

By ALFRED DANIELS

I was returning from the Dutch mini-war in West New Guinea. I was taught how to take photographs. I remained in contact with the Desta. I had prepared from reading his biography were nearly all answered. I simply waited and repeated his last sentence. Then he picked up his story again. The twenty-five supporting questions that I had worked up and from reading his biography were nearly all answered by the sequence of his story.

I was teaching Ethnology at the ANU and I went back to Canberra. I worked very hard on my first book and it was published three months later: Moris and Magie. In 1980 I was awarded a grant by the US intelligence services during the Vietnam War. I nearly lost my interest in India.

For the next five years you have been appointed as Extraordinary Chair at IAS, are you Professor? How are you planning to do this?

"I write with regularity: one or two hours every day, not less than two pages at a time. Of course, I spend more time pondering, puzzling, and searching."

In "In the Netherlands there is a certain deficiency in knowledge on Thailand because of the colonial past" from its focus on Indonesia more towards continental Southeast Asia. There is a certain deficiency in knowledge, particularly in Thailand, on this part of Europe because of the colonial past.

When the interview was over, we walked to the railway station together. We strolled along, taking long strides. He was wearing black jeans, a sportsjacket, and carried a small rucksack. We reached the station and I completed some of the gaps in my information. He was going to stay with his brother that weekend. In Hamburg he found a new life companion, she is a German professor. Would he ever go on a fieldwork again? He says he hasn't thought about it. Would I join his course? Yes, I would like to. Would I send him the concept of this interview for review? That is a promise. ■

"Interview with Barend Jan Terwiel"

Professor Barend jan Terwiel will hold the IAS Special Chair of Mainland Southeast Asia at the University of Leiden between 1 September 1999 - 5 September 2002.

Alfred Daniels is an anthropologist.
E-mail: cultureanthropology.org@fiebonet.nl

In "In the Netherlands there is a certain deficiency in knowledge on Thailand because of the colonial past" from its focus on Indonesia more towards continental Southeast Asia. There is a certain deficiency in knowledge, particularly in Thailand, on this part of Europe because of the colonial past.

When the interview was over, we walked to the railway station together. We strolled along, taking long strides. He was wearing black jeans, a sportsjacket, and carried a small rucksack. We reached the station and I completed some of the gaps in my information. He was going to stay with his brother that weekend. In Hamburg he found a new life companion, she is a German professor. Would he ever go on a fieldwork again? He says he hasn't thought about it. Would I join his course? Yes, I would like to. Would I send him the concept of this interview for review? That is a promise. ■

"Interview with Barend Jan Terwiel"

Professor Barend jan Terwiel will hold the IAS Special Chair of Mainland Southeast Asia at the University of Leiden between 1 September 1999 - 5 September 2002.

Alfred Daniels is an anthropologist.
E-mail: cultureanthropology.org@fiebonet.nl

In "In the Netherlands there is a certain deficiency in knowledge on Thailand because of the colonial past" from its focus on Indonesia more towards continental Southeast Asia. There is a certain deficiency in knowledge, particularly in Thailand, on this part of Europe because of the colonial past.

When the interview was over, we walked to the railway station together. We strolled along, taking long strides. He was wearing black jeans, a sportsjacket, and carried a small rucksack. We reached the station and I completed some of the gaps in my information. He was going to stay with his brother that weekend. In Hamburg he found a new life companion, she is a German professor. Would he ever go on a fieldwork again? He says he hasn't thought about it. Would I join his course? Yes, I would like to. Would I send him the concept of this interview for review? That is a promise. ■

"Interview with Barend Jan Terwiel"

Professor Barend jan Terwiel will hold the IAS Special Chair of Mainland Southeast Asia at the University of Leiden between 1 September 1999 - 5 September 2002.

Alfred Daniels is an anthropologist.
E-mail: cultureanthropology.org@fiebonet.nl

In "In the Netherlands there is a certain deficiency in knowledge on Thailand because of the colonial past" from its focus on Indonesia more towards continental Southeast Asia. There is a certain deficiency in knowledge, particularly in Thailand, on this part of Europe because of the colonial past.

When the interview was over, we walked to the railway station together. We strolled along, taking long strides. He was wearing black jeans, a sportsjacket, and carried a small rucksack. We reached the station and I completed some of the gaps in my information. He was going to stay with his brother that weekend. In Hamburg he found a new life companion, she is a German professor. Would he ever go on a fieldwork again? He says he hasn't thought about it. Would I join his course? Yes, I would like to. Would I send him the concept of this interview for review? That is a promise. ■

"Interview with Barend Jan Terwiel"

Professor Barend jan Terwiel will hold the IAS Special Chair of Mainland Southeast Asia at the University of Leiden between 1 September 1999 - 5 September 2002.

Alfred Daniels is an anthropologist.
E-mail: cultureanthropology.org@fiebonet.nl

In "In the Netherlands there is a certain deficiency in knowledge on Thailand because of the colonial past" from its focus on Indonesia more towards continental Southeast Asia. There is a certain deficiency in knowledge, particularly in Thailand, on this part of Europe because of the colonial past.

When the interview was over, we walked to the railway station together. We strolled along, taking long strides. He was wearing black jeans, a sportsjacket, and carried a small rucksack. We reached the station and I completed some of the gaps in my information. He was going to stay with his brother that weekend. In Hamburg he found a new life companion, she is a German professor. Would he ever go on a fieldwork again? He says he hasn't thought about it. Would I join his course? Yes, I would like to. Would I send him the concept of this interview for review? That is a promise. ■
A Philosopher
Professor Vincent Shen

The second occupant of the European Chair of Chinese Studies, Professor Vincent Shen, decided to come to the Netherlands only at the last moment. His position as President of the International Association of Chinese Philosophy initially forced him to decline the offer of the Taiwanese Ministry of Education and the International Institute for Asian Studies. However, the intelligent approach adopted by the organizers, together with a sense of obligation towards his cultural background finally convinced him of the chair's importance: China's traditional 'Three Religions', Confucianism, Buddhism, and Taoism, would be represented in the persons of the first three occupants of the chair (the third occupant being Lin Chen-kuo, an expert in the field of Buddhism). He explained the importance of individual freedom in Taoism, and illustrated his affinity with Taoism by inviting me for a beer.

By Mark Meulenbeld

'Never go against your own nature' is a piece of advice that sounds as relevant today as it must have been more than 2000 years ago.

If you go to a foreign country, you should occupy yourself with indigenous problems, and take advantage of the local traditions.

'If you go to a foreign country, you should occupy yourself with indigenous problems, and take advantage of the local traditions.'

Taoist Environmentalists

Upon returning to Taiwan in 1985, he realized that time had come to take up the study of his own philosophical tradition and he devoted himself to the study of Taoism and Confucianism. 'There is an obvious continuity between my Belgian studies of Whitehead and my Taiwanese studies on Chinese thought. There are a lot of striking similarities between the two. Reflections on creativity, cosmology, and logic can be found in either one of them. Taoism is actually quite scientifically orientated in that it also takes nature and natural processes as the point of departure for all reasoning. In Taiwan, we have seen something of a Taoist revival. The environmentalists have discovered Taoism as a solid ideological foundation for their movement, and the way in which they promote the Taoist philosophical heritage almost makes them a kind of neo-Taoists. In that respect, Taiwan is a very fascinating country. I use to regard it as a successful advanced but rather traditional Chinese culture in a modern context. In contemporary Taiwanese society there are many influences from the West. But the Taiwanese do respect, as Chinese art is permeated with Taoist elements.'

Freedom and Leisure

Among students of sinology in Leiden, Vincent Shen is best known from his lectures on the structures of meaning and logic in the writings of the famous Taoist fourth-century BC philosopher Zhuang Zi. The ideas of Zhuang Zi seem to be in complete accordance with Shen's own view of the world, as they both advocate a natural course of life. 'Never go against your own nature' is a piece of advice that sounds as relevant today as it must have been more than two thousand years ago.

The first chapter of Zhuang Zi's book is called 'Wandering leisurely and free', and according to Shen, a human being can only reach such a blissful state of freedom if he follows his own nature.

To a man as pragmatic as Vincent Shen, it is clear that his stay in the Netherlands does not mean a Chinese monologue directed towards the Dutch. The Dutch have made their contributions to Taiwan as well, starting in the period that Taiwan was still called Formosa. They occupied Taiwan for many years, and for their missionary work they needed to study the language in order to translate the Bible in Chinese. The earliest example of a rationalization system for the Chinese language was developed by the Dutch. And at present some features of the Dutch public transport system have been adopted by the city of Taipei. I have come to the Netherlands also to learn from you.'

Schen praises Dutch philosophers such as Costers and and the adopted Singer. The latter especially has interesting ideas on nature, that, according to Shen, have some similarities with Taoism. 'But in the Netherlands there has never been the need to develop ideas of visionary grandeur. Practitioners of Dutch philosophy and Dutch science have occupied themselves with meticulous discussions about particular details, and they have done that very well. But in Holland everything is very small, even science.'

Professor Vincent Shen held the European Chair of Chinese Studies at the IIAS between 1 September 1998 and 1 September 1999.

Mark Meulenbeld studies religious literature in the vernacular language of litttle Ming China. E-mail: Meulenbeld@hotmail.com

Professor Vincent Shen held the European Chair of Chinese Studies at the IIAS between 1 September 1998 and 1 September 1999.
The garment industry in Australia, Indonesia, and Malaysia

Australia, Indonesia, and Malaysia appear to have been "assigned" different roles within the world’s system of garment production subcontracting. Or, more precisely, as part of the vicissitudes of the nature of world trade, each country has embarked on different strategies for survival and success in world markets.

By Jan Elliott

Indonesia’s role is one of articulation. Niche, export market-focussed cottage industries are located in Central Java and Bali, while the modern textile and garment industry is heavily concentrated in the eastern part of the province of West Java. The availability of plentiful, cheap labour in Bali (and geographically proximate) means that Australian apparel manufacturers prefer that base to subcontracting. Other factors affecting production relate to skills and local specialisation of expertise. That is, there are values attached to producing certain items in specific places. Overall, the industry context is one of a mixture of high-tech and cheap labour with minimum spatial differentiation. Countries compete for markets and seek to protect their home industry.

The Asia Pacific Economic Co-operation (APEC) looks at the global issues and pressures affecting the industry, how global pressures impact on each of the countries, and current union and worker responses to industry changes within the respective countries. It is hoped a comparative analysis which cuts across the developed/developing divide will elicit the issues of most importance for labour policy makers in a constantly changing industry landscape.

Research for this project is being funded by the Centre for Asia Pacific Social Transformation Studies (CAP-STRANS) and the Institute of Social Change and Critical Inquiry (BCC) of the University of Wollongong, Australia.

Researchers

- Associate Professor Adrian Wickers, BCCI (History and Politics Program), Co-ordinator Labour Program, CAP-STRANS
- Dr Jan Elliott, Research Fellow Labour Program, CAP-STRANS
- Ms Vicki Criqui, PhD Candidate, BCCI (History and Politics Program)
- Ms Michelle Ford, PhD Candidate, BCCI (History and Politics Program)

Contact Person:

Dr Jan Elliott

E-mail: jct-elliott@uow.edu.au.

A major contribution to the conference was the analysis of non-factory-based work processes and the level of union formation in these sectors. Detailed examination was presented on the working conditions and plight of migrant workers, of white collar bank employees, of bonded labourers in brick manufacturing, of child labour and of the entire scale of subcontracting in this garment and other industries. These presentations served to strengthen a set of pivotal papers on the declining nature of unions at the workplace and the expansion of non-formal sector which was increasingly absorbing the majority of the working population in Pakistan. Arguments were also presented criticizing the narrowly focused trade union politics which now analyse the positive/negative impacts on the industry with regard to workers and labour organisations within the industry. Within this framework the study looks at the global issues and pressures affecting the industry, how global pressures impact on each of the countries, and current union and worker responses to industry changes within the respective countries.

Within the context of Pakistani politics, the fundamental role ethnic/cultural divide, will elicit the issues of most importance for labour policy makers in a constantly changing industry landscape.

Research for this project is being funded by the Centre for Asia Pacific Social Transformation Studies (CAP-STRANS) and the Institute of Social Change and Critical Inquiry (BCC) of the University of Wollongong, Australia.

Researchers

- Associate Professor Adrian Wickers, BCCI (History and Politics Program), Co-ordinator Labour Program, CAP-STRANS
- Dr Jan Elliott, Research Fellow Labour Program, CAP-STRANS
- Ms Vicki Criqui, PhD Candidate, BCCI (History and Politics Program)
- Ms Michelle Ford, PhD Candidate, BCCI (History and Politics Program)

Contact Person:

Dr Jan Elliott

E-mail: jct-elliott@uow.edu.au.

The conference was organized by the Pakistan Institute of Labour Education and Research (PILER) with partial support from the Changing Labour Relations in Asia (CLARA).


The conference started on 26th August 1999 in Karachi, Pakistan and concluded on 28th August 1999. The conference was organized by the Pakistan Institute of Labour Education and Research (PILER) with partial support from the Changing Labour Relations in Asia (CLARA).

Subcontract Labour in Asia

By RATNA SAPTARI

Subcontracting arrangements, where production is decentralized and conducted outside the formal workplace, are not only characteristic of developing economies in the contemporary period but also of the Western industrialized countries both in the past and present. Therefore, one cannot describe the development of work organization and labour relations as following a linear process starting from a stage of decentralized labour relations to a more centralized one, as various descriptions regarding the industrialization process have tended to do in describing industrialization in the West. The logical question is, that, if we cannot use a linear framework to describe the development of work organization in Asia, and if we take into account the diversities of labour arrangements which are embedded in different institutional frameworks, how can comparative and historical studies help us to examine and explain these diversities? And what are the similarities and continuities that can be identified?

These broad questions became the terms of reference for the papers of the workshop which covered a diverse range of sectors, different levels of analysis, different historical periods, and geographical areas. The general situation of subcontracting showing the way in which production is organized in a decentralized manner utilizing a combination of family/household labour and wage labour and often deploying 'traditional' recruiting institutions covering the industrial, service and agricultural sectors was shown in the many case studies from India, Philippines, Thailand, Korea, Indonesia, Vietnam, Malaysia. In periods of labour shortage extra-economic methods (sanctions, physical punishment) were used to obtain labour in combination with economic measures (bonuses, higher wages, or the creation of dual markets). However, in periods of labour surplus and with the stronger role of capital, the relatively low cost of labour, the weak role of unions and the lack of employment opportunities such measures were no longer needed. The latter situation is reflected in the contemporary situations in most parts of Asia, which one speaker has termed a 'buyer-driven' situation, which he distinguished from a 'producer-driven' situation, characterized by a need for specialized knowledge rather than cheap labour.

The various papers also discussed the different categories of labour (based on gender, ethnicity, and age group) and the different definitions of skill which emerged out of these subcontracting arrangements. Although most of the empirical studies did not look into the consequences of subcontracting arrangements for local politics and community life, community organizers from Thailand involved with homeworkers in different parts of their country brought up the problems of organizing homeworkers particularly in relation to trade unions. It was recognized that in looking at the nature of labour relations in subcontracting arrangements and the consequences these have on workers in the workplace and outside the workplace, an understanding of such processes cannot be achieved without looking at the broader picture and the historical dimension in which these relations are situated.

Applications may be sent to: Search Committee, Visiting Fellowship, CLARA (Dr Ratna Saptari / Prof. Marcel van Linden) International Institute of Social History P.O. Box 1019 AT Amsterdam Tel: +31-20-669 5866 Fax: +31-20-665 4181 E-mail: rsa@iisg.nl
The European Science Foundation

The ESF Asia Committee Newsletter

Workshops

Rising from the decisions taken at the Asia Committee meeting in July 1999, a call for workshops to take place in 2000 was issued in November 1999. This call was also published in the IAS Newsletter 20. The deadline for the submission of workshop proposals was 1 February 2000; a date at which this Newsletter was already in print. The proposals will be sent to external referees for evaluation (February/March). On the basis of these referees’ reports, the Asia Committee will make a final selection during its annual meeting in Madrid in June 2000.

Some of the workshops that were selected during the 1999 meeting for Asia Committee’s support have already taken place. On 26-27 August 1999, in Hong Kong, PR China, the workshop Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the twentieth century, took place. The workshop Presentation of Dunhuang Manuscripts and the Central Asian Collections was held on 2-7 September 1999, in St Petersburg, Russia (see report in IAS Newsletter 20). A third ESF Asia Committee workshop was organized in Copenhagen, Denmark from 23-30 October 1999: Migrants from Country to City: Placing Boundaries, Fantasies, and City Life in the Migrant Lands during the 20th Century. Reports of the meetings 1 and 3 may be found in this section of the Newsletter.

Publication Grants & Programme Development

The Asia Committee 1999-2001 decided not only to support workshops, but also to award small grants for possible publications deriving from the selected workshops. Some organizations have applied for such grants. At the moment, the organizers of the workshop Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the twentieth century are preparing a publication based on the workshop’s results. This publication is expected in autumn 2000.

In the framework of ‘Programme development’, it was decided to continue support for two research programmes that had been set up during the Asia Committee’s first mandate period (1994-1997) and that had obtained no further support from the Asia Committee: 1) ‘Test-West Environmental Linkages Network’ (EWEL), and 2) ‘Changing Labour and Workplaces in the Context of Chinese Culture. Interactions with social facts (Illness prevention and Human reality of AIDS)’.

Culture. Interactions with social facts (Illness prevention and Human reality of AIDS)’ (until 1 July 2000). Dr Cecilia Leung, the University of Oxford, finished her term as ESF fellowship in August 1999.

Meetings

The full Committee, as stated above, will convene in Madrid on 15-16 June 2000. At that time, an Asia Committee working group, called the ‘Executive Group’ (see IASN 20), met in Leiden, on 30 November 1999. It will hold another meeting in Lisbon in April 2000. The Executive Group meetings serve to discuss the ESF Asia Committee’s activities and proposals taken by the full Committee in more depth, or to prepare its meetings. Members of the Executive Group may also participate in other international conferences or workshops that are of relevance to the Asia Committee, probably only after the workshops that were selected in 1999, have taken place.

Fellows

In 1998, on the basis of earlier experiences and an international referees’ report (December 1997), it was decided that the Asia Committee should continue a long-term fellowship scheme and that this should be supplemented by a short-term grant scheme allowing young researchers to help create institutional co-operation such as joint research programmes. Because of the limited finances that are available, it will not be possible to attract new long-term fellows in the near future. On the basis of workshop results and decisions to be taken with regard to programme development, in future short-term grants may be awarded within the framework of programme development.

In 1999, the ESF Asia Committee was able to select three research fellows with the assurance of financial aid of the IAS/Strategic Alliance: Dr Giovanni Vitiello, Dr Martin Ramstedt, and Dr Evelyne Micollier. Dr Ramstedt and Dr Micollier, stationed at the IAS in Leiden and Amsterdam respectively, are conducting research, working on ‘Hindu Dharma Indonesia – the Hindu-movement in present-day Indonesia and its influence in relation to the development of the indigenous culture of the Toraja (Aluk Todolo) in South Sulawesi’ (until 30 November 2000) and on ‘Practices and Representations of Health and Illness in the Context of Chinese Culture. Interactions with social facts (Illness prevention and Human reality of AIDS)’. Period: 1999-2000.

Establishment of the Conference of the Presidents of the European Associations for Asian Studies

In November 1999, Leiden, the Executive Group met the chief executives of the six European associations for Asian Studies: the Association for Korean Studies in Europe (ARES); the European Association for Chinese Studies (EACS); the European Association for Japanese Studies (EACS); the European Association for South Asian Studies (EASAS); the European Society for Central Asian Studies (ESECS); and the European Associations for South East Asian Studies (EUROSEAS). The associations were represented by: Dr T. Arahata (President, EACS); Dr P. Boomgaard (Secretary EUROSEAS); Prof. G. D. DuBridge (President EACS); Dr P. Kornicki (President, EACS); Prof. D. Koff (Secretary ARES); and Prof. W. Sasse (President ARES).

During the meeting it was decided to set up a Conference of the Presidents of the European Associations for Asian Studies. The aim of the Conference shall be to provide a forum of dialogue about all the field of Asian Studies and to make joint efforts to secure and enlarge this field of study and research at a European level. The Conference will consist of the Presidents of the European Associations for Asian Studies, and of the ESF Asia Committee’s Fellowship.

ESF Asia Committee Fellowships


For general ESF Asia Committee information and for further programme proposals and reports may be found in this section of each IAS newsletter and on the internet address as given above.
In the autumn of 2001, the German Association of Asian Studies (DGAS) will organize the Second International Convention of Asian Scholars (ICAS 2) in Berlin.

The programme will be discussed and determined by a programme committee which consists of representatives of all sponsoring and supporting associations. The procedure will follow the experiences of ICAS 1, which took place in June 1998 in Nairobi, the Netherlands, which was organized by the ICAS. It is hoped that the Programme Committee of ICAS 2 will have its first meeting in June 2000 in Berlin. More information and new developments with regards to ICAS 2 will be published in future issues of this Newsletter.
South China and Southeast Asia during the Twentieth Century: Chinese Transnational Enterprises and Entrepreneurship

The ESF-sponsored conference, entitled 'Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the Twentieth Century' was the final one in the series of international workshops/conferences organized by the 'Qiaoxiang Ties' Programme of the IAS. It was also an international collaboration between European scientific institutions and their Asian research counterparts.

By Leo Douw, Chair, CSIRT

The conference was successfu...
EU-China Academic Network

Relations between China and European Union Member States have expanded rapidly in recent years. The European Commission's announcement in 1995, of a major policy initiative in the form of its 'China Communication', highlighted the increasing significance of China in Europe's future external relations. The establishment of the EU-China Academic Network is not unrelated to this initiative and to subsequent related developments that have flowed from it.

EU-China relations between China and European Union Member States expand, so European governments, industries and service sectors are having to confront a wide range of issues relating to China. Although academic and professional research communities in Europe are uniquely placed to address these issues, few formal institutional frameworks have existed in the past to bring such communities together. Through the institution of a programme of meetings - formal and informal - and publications, the Network was established in order to provide a framework in which European specialists can share their knowledge, discuss on-going research and exchange views with government policymakers and representatives of corporate business and other professional bodies.

Such is the background to the establishment, in 1997, of the EU-China Academic Network (ECAN). Its primary purpose is to bring together, physically and intellectually, the diverse community of specialists on contemporary China working in EU Member States. Among the broad goals which ECAN seeks to fulfil are the following: to foster a community among EU specialists on contemporary China in universities and research institutions; to share research findings on China's current and future development and to seek ways of stimulating collaborative research, to promote links between academic specialists and European policymakers; and to promote links and collaboration between European specialists on contemporary China and their counterparts, in North America, Australia and Asia.

ECAN also administers the EU-China Research Fellowship Fund (ECRF). This Fund offers funding support for European specialists on Contemporary China to visit mainland China, Hong Kong, and Taiwan, in order to undertake fieldwork or pursue archival research. ECRF awards are made to outstanding postgraduate students nearing completion of their PhD research or to post-doctoral candidates at an early stage in their academic or academic-related careers. The research proposals of the candidates are expected to reflect work in a social science with special relevance to some aspect of contemporary development in China. ECAN makes available up to twelve awards each year.

ECAN is managed from the School of Oriental and African Studies of the University of London. Its co-ordinator is Professor Robert Ash who oversees the day-to-day work of ECAN with the support of an Executive Committee comprising 'node' institutions of Chinese Studies in six other EU Member States. These are: Asian-Institut (University of Copenhagen), Center for Pacific Asia Studies (University of Stockholm, Sweden), Centre d'études sur la Chine moderne et contemporaine (Paris, France), Centro de Estudios de Asia Oriental, Universidad Autónoma de Madrid (Spain), Institut für Asienkunde, (Hamburg, Germany), and Sinological Institute (Universiteit Leiden, The Netherlands).

In addition to these founding collaborative institutions, Institutional Membership has recently been extended to institutions Belgium, Finland, France, and Portugal. As well as the core institutions mentioned above, in any given country, other institutions may join ECAN as Associate Members.

Workshops

In pursuit of its stated goals, ECAN organizes two small-scale Policy Workshops each year. Participation in these Workshops is by invitation and comprises academic specialists, as well as policymakers from individual governments of EU Member States and the European Commission, and other professional representatives with an active involvement in China. 'Me meetings are designed to establish closer links between EU specialists on Contemporary China, while also making the most recent research and work in progress more readily available to European policymakers. The five Workshops that have so far been hold have addressed a wide range of political, social, legal, economic, and environmental developments in China. The most recent meeting was held in Stockholm in May 1999.

By ROBERT ASH

ADVERTISE IN

THE IIAS NEWSLETTER

Please ask for our advertisement rates for the possibilities (advertisements, enclosures), deadlines, and copy requirements.

See page 64

For further information contact the Editor at the IIAS.

Telephone: +44-171-527 22 27
E-mail: iiasnews@rullet.leidenuniv.nl

ECAN is always pleased to receive suggestions about future meeting topics and suggestions to improve the newsletter. It may be possible to arrange special sessions or contributions on such topics. Professor Robert Ash (Curzon Press, 1999).
Seminar for Languages & Cultures of Central Asia

It was Otto Spies (1901-81), holder from 1951 of the Chair of the Oriental Seminar in Bonn, with its concentration on research and teaching in the fields of Semitic and Islamic Studies, who, in the years 1931 and 1932, had conducted this seminar by the addition of a Sinological Department and a Mongolian Department alongside that for Japanology. Professor Walther Heissig (1913-) was invited to come from Gottingen to become Head of the Mongolian Department. In 1962, the Mongolian Division was converted into an independent seminar, the Seminar for the Study of the Languages and Cultures of Central Asia, with Walther Heissig as director.

The newly established Seminar for the Study of the Languages and Cultures of Central Asia was to begin the first years of its existence essentially to the formation of a seminar library, for example drawn from these microfilms. As time went on, this library brought together in facsimile form all the books from the relevant European libraries (Paris, London, Copenhagen, Stockholm, Helsinki, St. Petersburg, Moscow, and so on) and from libraries in Asia, which were of importance to the Seminar. At first it was manuals in the Mongolian and Tibetan languages which were available as facsimiles in the Seminar, but soon these were joined by other publications in the Manchu language, which were proving ever more indispensable. With its microfilm and xerox library, which now facilitated the study in their original form and to a single place of widely scattered manuscript materials, the Seminar laid the foundation-stone for the modern study of those languages, which have become increasingly numerous at this library level over the years.

As the Central Asian areas which began to come into their own belong to the national territories of the USSR and the People's Republic of China, remained to all intents and purposes closed until the last decade and events, the international relations of the Seminar first took the form of relations with Western, i.e., non-socialist countries (France, Italy, England, the Benelux countries, Scandinavia (Denmark and Sweden in particular), as well as with the USA, Japan, and Taiwan, and their centres for the study of Central Asia (Institutes or Oriental Schools, or Schools of Oriental and Asian Studies, etc.). Since the mid-seventies, the international relations of the Seminar first took the form of relations with the then Mongol People's Republic and the Federal Republic of Germany, expanded the contacts of the Seminar over the years in a big way, as it were. Since the middle of the eighties, Mongolian students from China, mostly from the Inner Mongolian Autonomous Region, and again and again have studied at the Bonn Seminar, while research visits by younger Mongolian colleagues from the present-day Mongolian Republic or from Inner Mongolia, delamourished through the German Academic Exchange Service (DAAD), the Humboldt Foundation or the German Research Council (DFG), and now likewise commence at the Seminar, and the same is true of the presence of Chinese students from the People's Republic of China and Taiwan, who pursue their doctoral studies alongside each other in the Bonn Seminar.

Through visiting professorships and research visits on the part of colleagues from Russia, Poland, and Hungary the East European part of Eastern Europe has facilitated contacts with relevant institutes of universities in those countries (St. Petersburg, Moscow, Warsaw, Sofia, etc.), and has also provided improved possibilities of making use of archives there, which are still not readily accessible. As far as archives are concerned, in the People's Republic of China (Peking), colleagues in the Seminar have quite recently, and against all expectations, even been accorded the real possibility of making use of films and manuscripts which have long been inaccessible. In Japan, it has remained unknown up till now, and to develop collaboration with, for instance, the First Historical Archive of China in Peking or those in Shenyang (Mukden, in Manchuria). Significantly, collaboration with scholars in St. Petersburg in the field of research into Paleosiberian languages has led to a situation in which the Seminar now counts as the most important centre for research into Paleosiberian languages outside Russia.

The achievement of independence by former member republics of the USSR at the beginning of the nineties — the present-day independent Central Asian states of Kazakhstan, Kyrgyzstan, Uzbekistan, and Tajikistan — has brought students from these states to Germany. Some of these students have taken their doctorates at the Seminar. Through these students it has been possible to establish contacts with institutions within various universities in the countries concerned, and also to plan or to institute collaboration within their research programmes. The same is true of the People's Republic of Burma, such as the Republic of Burma, which today enjoy quasi-independence. Collaboration with university institutes with an interest in Mongolia or Manchu-Tungusian Studies is being embarked upon here.

Dialect atlas

For years now, through the medium of annually organized surveys, the Institute for the Mongolian Language of the Inner Mongolian University in Hohhot has been working with the Bonn Seminar, on a dialect atlas of the Mongolian language of Inner Mongolia. The dialect material which has so far been recovered, and that which is still and access to reach, is being put together into a single atlas. The methods of which are to be modified and adapted in the light of the Mongolian Studies database of the Chinese Academy of Sciences.

The establishment of an interdisciplinary Special Research Field (Sonderforschungsbereich, SFB) 'Orien-
tal Studies with Special Reference to Central Asia' in 1969 proved to be of domestic significant in its aims, as the institute was established in the Seminar for the study of Central Asian and the beginning of the seventies Japan, and Canada studied at the Bonn Seminar, and scholars from the relevant areas of Central Asia as far as Russia as far as region to the west of the Caspian Sea, and from the high mountainous ranges of Inner Asia as far as North Siberia, the subject itself finds itself concentrated increasingly in the subdisciplines Manchu-Tungusology, Mongolistics, Tibetology, Central Asian Turkology, and Palaeosiberian Studies as a fringe area. In particular, the various sub-disciplines should have a shared identity in the light of their historical and modern significance, but this will only be possible if there are no provisions of adequate support.

In this conception, this subject is represented in the whole of Europe only in Bonn, and in terms of the study of gravity, as far as research is concerned, as residing in basic research, that is, no essential readable written and recovered source material and data which are from the regions of Central Asia which are relevant to the subject, and, in the exploitation of the aforementioned, no wastes of matters of historical, current affairs, geographical, ethnographic, linguistic, literary, and political and historical documentation. Within the framework of the various sub-sections there are everywhere links with complexes of problems in the fields of Central Asian Turkology, Sinology, Indology, Oriental Studies, Byzantine Studies, Slavistics, Eastern European Studies, Historical Geography, Religious Studies, and General Linguistics, the investigation and adaptation of which as teaching material will require close collaboration in each case.

The Institute of International Relations

The Institute of International Relations is originally founded on April 1, 1953, as the Association for International Relations, which, in this purpose, the People's Republic of China, with the Bonn Seminar, and scholars from these countries worked by invitation in the Seminar for the study of Central Asia. Research expeditions to Iran and Afghanistan at the end of the seventies and in the beginning of the eighties temporarily led to a certain break in contacts with the Seminar, and, for instance, the University of Kabul and its Academical Research Departments (these were unfortunately shutted by the title of the Institute of International Relations. On August 1, 1980, the IIR was fully integrated into the university, with academic research, and the institution's foreign-priority.

Organisation

There are sixty-five full-time Research Fellows at the IIR under the leadership of the Director Prof. Veronika Veit and Deputy-Directors Wu Jiazhong and Joseph and Lin Kuo-hsing. The Research Fellows and their continue, activities are divided into four divisions, with each division directed by a Chairman. The first division focuses on America and Europe; the second on the Asia-Pacific region; the third on the political, diplomatic, and military affairs of the FRG; and the fourth on social and economic affairs of the FRG.

Publications

The Institute regularly publishes periodicals in Chinese, which include China Studies (monthly), American and Europe (quarterly); and Issues & Studies (monthly), as well as in English: Issues & Studies (bimonthly). Since 1969, the IIR has also published 127 Chinese and 48 in English.

Co-operation and Exchange

The IIR has signed formal co-operation and exchange agreements with twenty noted academic institutions in China, Russia, and the next generation of the world, and has also developed exchanges with counterpart institutions in the PRC. Through frequent

INSTITUTES IN THE LIMELIGHT

INSTITUTES IN THE LIMELIGHT
The North American Taiwan Studies Association (NATSA)

With Taiwan’s rapid political, economic, social, and cultural transformation in recent years, Taiwan Studies have become a field that is attracting growing academic interest from both Taiwanese and Western scholars. Coupled with this growing interest was a greater demand for academic exchange that could serve to facilitate the communication between Taiwanese and Western scholars so as to enrich and promote Taiwan Studies with a comparative and interdisciplinary perspective. It was for this reason that four Taiwanese graduate students and scholars from 20 US universities initiated the establishment of a Preparatory Council for the Holding of the First North America Taiwan Studies Conference in April 1994.

With its own bathroom, to house Chinese, English, and Russian resources, the library of the HR has very rich Chinese, Taiwanese, and Japanese publications. The library has carrels available. ■

Hsiao-jih Joseph Wu, Dep. Dir.
The Institute of International Relations
National Chengchi University
64 Wen Shou Road, Wen Shan, 116 Taipei,
Taiwan, Republic of China
Tel: +886-2-2939 4921
Fax: +886-2-2939 4922
E-mail: iir@nccu.edu.tw
http://www.nccu.edu.tw

INSTITUTES IN THE LIMELIGHT

The North American Taiwan Studies Association (NATSA)

We aim to promote Taiwan Studies, enhance interaction between the academia of Taiwan and the North America [with hopes of increasing contacts with Europe] and facilitate communication among graduate students and the publishing of research papers collected from the annual conferences. The Constitution of the Preparatory Council of the Annual North American Taiwan Studies Conference (NATSC) was passed on June 6, 1995, and in 1999, the Preparatory Council was reorganized into the North American Taiwan Studies Association (NATSA), a non-profit, tax-exempt organization.

The First and Second Annual Conferences were held at Yale University on June 2-4, 1995 and at Michigan State University on May 24-26, 1996, respectively. The Third and Fourth Annual Conferences were held at University of California at Berkeley on May 29 - June 1, 1997 and at the University of Texas, Austin on May 29 - June 1, 1998. The Fifth Annual Conference took place at the University of Wisconsin, Madison on June 4, 1999. Seven conferences have been presented and approximately 700 people have participated in the first five conferences, whose fields of specialty have included history, sociology, political science, economics, law, public policy, anthropology, cultural studies, religious studies, literature, education, etc. This interdisciplinary forum has featured such prominent speakers as Dr Thomas Gold, Dr Edward Friedman, and Dr Robert Marsh.

A content analysis of the 125 selected papers of the first four years of conferences and has revealed the following primary focus of contemporary academic interest in Taiwan studies.

Taiwan history: 7 articles cover Taiwan’s political, social, religious, military and cultural history from the years of the Ching Dynasty; the Japanese colonization; and the post-war period.

Ethnicity and nationalism: 22 articles focus on ethnic identity of Mainlanders, Taiwanese, overseas Taiwanese; social elites; political leadership; and national identity; the 2-28 Incident, collective memory and national building; social classes and ethnic conflicts; democratization; statelessness; and nationalism; gender; the ethnic nationalism; Taiwanese nationalism vs. Chinese nationalism; baseball and national identity; national imagination in global era.

Taiwanese Aborigines: 3 articles discuss politics of collaboration and confrontation between the Aborigines and Han immigrants; construction and reconstruction of Aboriginal origins; Pennsylvanian representations of Taiwanese Aborigines.

Language and culture: 7 articles are related to characteristics of the Taiwanese language; the general marked phonem "lang" in Taiwanese; language and national identity; language policy and political control; the influence of Han on people’s linguistic perception; Vietnam, Korea, and Japan’s experience in abolishing Taiwanese as an ethnic designation of Taiwanese culture; the development of Chinese painting in Taiwan.

Social structure and social movements: 9 articles are related to state corporatism and the labour movement; gender and labour’s social history; married women’s working patterns; physicians and the civil society; social classes and political liberalization; generation of Taiwanese; the operation of independent unions; environmental movements, and activists of overseas Taiwanese independence movements.

Gender and women’s studies: 10 articles discuss women’s place in politics; gender in Taiwan’s industrialization; married women’s working patterns; Taiwan’s women writers; gender roles and housing arrangements; critique of Taiwan’s feminism; the non-abolition of anti-Taiwanese women’s names; feminist urban research and housing studies; the concept of genderlessness; the body images of female students; study of modernized femininity.

Political institutions and political organizations: 11 articles concentrate on electoral systems; party nomination; and local factionalism; social cleavages and party politics; political elite and democratization; economic development and regime change; constitution; political party system; political capital and democratization; coalition government; party realignment; political socialization; democracy and democratization; founding elections and party realignment.

Regional development: 6 articles cover the nature of the KMT regime and the authoritarian state; applicability of the bureaucratic authoritarian model and the developmental state model; the state and the professional power of medicine; the state and central-local relations; state-business relations.

Welfare state and social policies: 6 articles focus on state transformation and the systems of social welfare; health insurance policy; democratic transition and old-age welfare programme; non-profit organizations; and child welfare policy; historical origin and political process of welfare policies in Taiwan; national identity formation and welfare state making.

Economy and society: 12 articles are related to relations of the export industry; dynamism of the economic growth; the growth of direct foreign investments; women and industrial development; economic organizations in Taiwan; the labor movement; economic structure, and economic development; moral discourse in economic restructuring.

Religion and folklore: 7 articles cover the development of Buddhism in Taiwan; Yigum Dao and Taiwan’s secularization; Antinomian Christians and Taiwanese self-determination; religious rituals and social life; social psychology of fortune-telling; institutionalization of the Faith-Chi Association.

Education: 3 articles focus on Taiwan’s elementary school textbooks; effects of goal setting on children’s self-efficacy and skill: task value and self-efficacy on Taiwan students’ effort and achievement.

Literature and cinema: 10 articles cover Yeh Shi-tsao’s literary discourse and Taiwanese consciousness; comparison of the works of Wei Chou-lin and Dang Fang-Pai; anti-Gossamer literature in the 1990s; history of Taiwan literature in the 1990s; Japanese and British Misfits in Taiwan; and Quebecois Fiction; environmental literature of the 1990s; Chang Hsiao-Feng’s essay; the positioning of Taiwan in contemporary cinema; film of Lee Ang.

Environmental policies and policing: 6 articles are on environmental movements and environmental protection; environmental regulations; participation of environmental interest groups; political institutions and environmental policy formulation; environmental discourse, environmentalism and the state.

Public policies: 4 articles focus on industrial policy, intercity transportation system and Taipei Urban Communities; national park banking policy transformation; policy and politics of community-making; water transferring policy.

Taiwan China relations and foreign relations: 10 articles discuss Taiwan Strait crisis in the 1990s; the three Taiwan Strait crises; Taiwan’s defence policy and national security; Taiwan’s pragmatic diplomacy and China policy; the Taiwan Relations Act; Taiwan’s external diplomatic status; and the economic motive for the world to support Taiwan.

To follow regular updates on this year’s conference and related activities, you can sign up at http://www.natsa.org and check if you have any questions, feel free to write to the NATSA office.

For more information: Stephanie Corcuff,
NATSA Secretary
E-mail: s.corcuff@gmail.com

NATSA papers focus primarily on contemporary Taiwan Studies.

The sixth North American Taiwan Studies Conference will be held at Harvard University on June 16 - 19, 2000. We encourage papers in the following areas: 1. Political and social changes: democratization, electoral politics, nationalism, state and society relations, social movements, class relations, identity, ethnicity and ethnic relations; 2. Literature, history, and cultural studies: language, literature, religious studies, cultural and religious beliefs and practices; 3. Economic development and environmental studies: economic geography, environment, development and environmental policy, social change, urban and rural development, environmental policy and politics; 4. Aboriginal studies: Aboriginal languages and cultural heritage preservation, public policies toward Aboriginals, Aboriginal heritage and national identity questions; 5. Gender and sexuality Studies; 6. Education; 7. International Relations: national security, Taiwan-China relations, and Taiwan-U.S. relations.

NATSA office:
By STEPHANIE CORCUFF
- By STEPHANIE CORCUFF
- By STEPHANIE CORCUFF

NATSA office:

To follow regular updates on this year’s conference and related activities, you can sign up at http://www.natsa.org and check if you have any questions, feel free to write to the NATSA office.

For more information: Stephanie Corcuff,
NATSA Secretary
E-mail: s.corcuff@gmail.com
INFORMATION ON ADVERTISEMENTS IN THE IAAS-NEWSLETTER

RATES
- Standard A: Full page: w. 270 x h. 375 mm: US$ 1,250
  Half page: w. 270 x h. 180 mm: US$ 675
- Standard B: 8 columns: w. 160 x h. 180 mm: US$ 100
- Standard C: 4 columns: w. 105 x h. 180 mm: US$ 65
- Standard D: 2 columns: w. 105 x h. 100 mm: US$ 38
- Standard E: 2 columns: w. 105 x h. 100 mm: US$ 150

VACANCIES
For advertising jobs and fellowships in the IAAS Newsletter we offer special rates. Information on request.

ADVERTISEMENT GUIDELINES
- Mail or e-mail text in MS Word (doc). Include a phone number.
- Use English as the language for all information.
- Photos and shaded areas must be pre-screened.
- Material: Positive film (emulsion down).
- Minimum point 10%. Maximum point 85%.

CIRCULATION
The IAAS Newsletter has a circulation of 12,000 copies worldwide and is published 3 times a year.

ADVERTISING
- Articles of minimum 1,200 words in combination with an advertisement of minimum 5,000 words. Reserve spaces 8 weeks prior to release date. Note: Copy subject to approval; advertised text will be edited.

INSERTS
- All addresses, incl. institutes, specialists, and non-specialists, worldwide or selected countries. Price (including postage up to 45 grams): US$ 300, every 25 grams over 45 grams: US$ 500.
- Mailing label rental:
  It is possible to order addresses from the IAAS Database of Asia specialists for direct mail use. Use US$ 250 per search; US$ 0.50 per address, on self-adhesive labels.

INFORMATION
For further information contact:
Dr S. Sand or the Managing Editor
Mr S. Sand or the Managing Editor

INFORMATION CARRIERS

Asian Rare Books
195 Green St
Suite 16-0
New York, NY 10025-3404
United States of America
Tel.:+1-212-316 5334
Fax:+1-212-316 3408
E-mail:arbs@erols.com
http://www.erols.com/arbs/

Charbo’s Antiquariaat
Koninginweg 79
1075 CJ Amsterdam
The Netherlands
Tel.:+31-20-676 1229
Fax:+31-20-676 1729
E-mail:charbo.nl
http://www.charbo.nl

China Information:
A Journal on Contemporary China Studies
Please visit our website:
http://www.tesc.leidenuniv.nl/ijcc/journal
or contact the Chief Editor:
Dr Woon Lien Chong
The Netherlands
Tel.:+31-71-527 2516
Fax:+31-71-527 2526
E-mail:docchin@ruler.leidenuniv.nl

Fine Books Oriental
88 Fleet Street
London WC2A 1LP
United Kingdom
Tel.:+44-171-242 5288
Fax:+44-171-242 5344
E-mail:finebooks.demon.co.uk

Hotel Wilhelmina
Koninginweg 67-69
1075 CN Amsterdam
The Netherlands
Tel.:+31-20-663 5467 / 664 0594
Fax:+31-20-679 2296
E-mail:wilhelmina@euronet.nl

King Hotel
Leidsedwars 86-86
1017 PN Amsterdam
The Netherlands
Tel.:+31-20-642 9063 / 627 6101
Fax:+31-20-642 7277

MMF Publications
P.O. Box 287
2140 AG Luxe
The Netherlands
Tel.:+31-252-432 121
Fax:+31-252-418 658
E-mail:micromedia@compuserve.com

Southeast Asian Studies Summer Institute
(intensive summer language program)
Center for Southeast Asian Studies
University of Wisconsin-Madison
Room 207, 1155 Observatory
Dr Madison
Wisconsin 53706-USA
Tel.:+1-608-263 7355
Fax:+1-608-263 3735
E-mail:msstud@fiscal.wisc.edu
http://www.wisc.edu/ssas

Tamarind Books
Books about Southeast Asia
P.O. Box 4927
Greenboro
NC 27419
United States of America
Tel.:+1-334-852 1905
Fax:+1-334-652 0756
E-mail:tamarind@greensboro.com
http://www.tamarindbooks.com/

The Old Bookroom
In print and antiquarian books on
Asia
Unit 1, 54/60 Verwood Close
Belconnen
ACT 2617
Australia
Tel.:+61-2-6251 5191 (24 hours)
Fax:+61-2-6251 5336
E-mail:books@OldBookroom.com
http://www.OldBookroom.com

Tri Jaya Tour & Travel
Medan-Indonesia
For individual tours all over Indonesia,
architectural/historical tours, beach
holidays, jungle trekking.
Fax:+61-2-676 3254
E-mail:summer@trijaya-travel.com
http://www.trijaya-travel.com

Advertisement now in the Products & Services!