GENERAL NEWS
On 22 June 2000, Henk Schuller Nordholt was installed as the IIAS Extraordinary Chair in Asian History at the Erasmus University, Rotterdam. Two excerpts from his oration, 'A State of Violence', are presented with an interview by Marieke Brand. - (p.3)

Peter Ho reports on the research done by the Environmental Policy Group of Wageningen University to strengthen their positions in the debate on this issue. - (p.4)

THEME RELATIONS BETWEEN MODERN INDIAN AND INDONESIAN HINDUISM
Martin Ramsdell, guest editor, sees Indonesian Hindus turning to India for reasons of strengthening their positions against hegemonic Indonesian Islam as well as Christianity. Through this issue's theme he hopes to stimulate the debate on this rapprochement. - (p.7)

CENTRAL ASIA
Two giant Buddhas, hewn out of rock in the Bamiyan valley, Afghanistan, are barely surviving the hostile onslaughts of warfare and iconoclasm over past centuries. - (p.14)

The International Dunhuang Project (IDP) has been developing a database that provides digital images, catalogue information, and on-line access to catalogues. An article by Sam van Schaik. - (p.15)

SOUTHEAST ASIA
In Nepal, where lines of communication are limited and unreliable, the decentralized and low maintenance nature of the Internet is an advantage. - (p.16)

The town of Vigan in the Philippines has an architectural wealth that no other town in city of the country can match. Andrew Symon writes about this Unesco World Heritage Site. - (p.17)

In an article by Matthew Isaac Cohen, the author relates his experiences during a recent pilgrimage he made to the sacred mountain of Gunung Ciremai in West Java, Indonesia, with members of an association of Brahi mystics, a government Cultural Inspector, and a number of young 'mountain climbers'... - (p.20)

EAST ASIA
Although widely considered proof that the peace process is moving ahead, family reunions and high-level talks were nothing new between North and South Korea. Tim Beal presents his analysis of the impact of the Korean Summit that took place last June in 'Milestones of Peace and Reconciliation'. - (p.22)

As part of the celebrations of the 400-year relationship between the Netherlands and Japan, Leiden played host to 'Voices from Japan', an international symposium on contemporary art and discourse. Kitty Zijlmans reports on the activities and discussions. - (p.29)

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The 9th Seminar of the International Association for Tibetan Studies.

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The Asia Europe Foundation (ASEF) was founded in Singapore in 1997 after the first ASEM (Asia-Europe Meeting) had taken place in Bangkok in 1996. Both ASEF and ASEM were brainchild of the Singaporeans and we should applaud them on these strategically important initiatives. Goh Chok Tong launched the idea of an Asia-Europe Meeting, I believe, in October 1994 during a visit to France in defence of the European Union’s awareness in Brussels on the Asia Strategy Paper (July 1994). ASEF was one of the first steps in the ASEM process to be realized. Singapore suggested that a foundation be established to ‘enhance better mutual understanding between Asia and Europe through greater intellectual, cultural and people-to-people exchanges’.

By WIM STOKHOF

It has been re-named on the ASEF web site to: ‘promoting engagement between civil societies of Asia and Europe and mutual understanding between the two regions’. France, understanding the significance of such a foundation was the first European country to pledge US$ 1 million as seed money. Other countries followed, some faster than others, some more generous one to pay. Quite predictably, a Singaporean bookkeeper was appointed as Executive Director and the position of the Deputy Executive Director was occupied by a Frenchman, Pierre Barreau. Key members of the management were recruited from the International Exchange, Dutch companies. Forced People-to-People Exchange, Ulrich Niemann (Germany), for Cultural Exchange, Cai Rangheng (EBC) and for Public Affairs, Peggy Kee (Singapore).

It is, of course, easy to make an assessment of the ASEM process. Significant, however, is that a new transatlantic platform for dialogue has been established and that two summits were held: ASEF also observed the Asian Economic Crisis. Concrete successes are never always immediately evident. The ministerial and senior official meetings have been organized, however, seldomly showing very tangible results. The ASEM process is clearly designed as an exercise, which has to create civil society dialogues and on reducing economic co-operation.

Enhancement of co-operation in ‘other areas’ such as culture, education and research is clearly interpreted as a peripheral course, only of importance so far at least as these areas are instrumental in reaching the political and economic objectives. Looking back, we can see that the ASEM initiative has at least two dimensions: first, that of an ‘ad hoc event’. ASEF, in the beginning, was perhaps somewhat influenced by that situation and it took quite some time to evolve into a substance and direction. It turned out, however, to be much more effective than many of the low politics projects created in the political and economic areas of ASEF. Of course, the ASEM process has achieved its objectives. They did more than the ASEM process. Even more could be expected given their vague marching orders. If the average person in Europe or Asia has heard of ASEM 2000, this is certainly due to the enthusiasm and restless efforts of the people at no. 1 Nassim Hill. Most of the second staff members will leave ASEF now, since their three-year tenure has ended. At this juncture, it might be a good idea to re-think the ASEF concept and its aims. A more open government board, less rooted in departments of foreign affairs and more associated with other levels of society, could make the Foundation more acceptable and interesting for the average Asian and European. A more focused and tightly organized programme, less diverse, based on a long-term perspective seems necessary for their second phase. Needless to say, the ISAS is convinced that education, training, and research should be contracts and consequently be binding.

As having a hard consisting of people with a predominantly diplomaic background - has made the right choices. It opted for a myriad of activities, a kaleidoscope of events, such as an Asia-Europe young artists’ painting competition, an Asia-Europe classroom exhibition, an ASEF cultural managers training seminar, EMU read shows, a meeting of dozens of business schools, a human rights and human responsibilities colloquium, a summer school for journalists, meetings for publishers, a workshop on labour relations in Asia and Europe, a summer school for undergraduates, and a so-called ‘voting commission’ based on one basic top-level objective: creating mutual awareness between Asians and Europeans.

More effective

In certain circles, ASEF has criticized for its lack of scope, the absence of a clear long-term perspective, and a good business plan where vision is translated into effective and accountable action. I believe that I can agree with this criticism. When it started, ASEF was very much an ad hoc event: ASEF, in the beginning, was perhaps somewhat influenced by that situation and it took quite some time to evolve into a substance and direction. It turned out, however, to be much more effective than many of the low politics projects created in the political and economic areas of ASEF. We should commend Tommy Koh and his staff for what they achieved. They did more than the ASEM process. Even more could be expected given their vague marching orders. If the average person in Europe or Asia has heard of ASEM 2000, this is certainly due to the enthusiasm and restless efforts of the people at no. 1 Nassim Hill. Most of the second staff members will leave ASEF now, since their three-year tenure has ended. At this juncture, it might be a good idea to re-think the ASEF concept and its aims. A more open government board, less rooted in departments of foreign affairs and more associated with other levels of society, could make the Foundation more acceptable and interesting for the average Asian and European. A more focused and tightly organized programme, less diverse, based on a long-term perspective seems necessary for their second phase. Needless to say, the ISAS is convinced that education, training, and research should be contracts and consequently be binding.

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Henk Schulte Nordholt: A State of Violence

On 22 June 2000, Henk Schulte Nordholt was installed as the Institute’s Extraordinary Chair in Asian History at the Erasmus University, Rotterdam. Two excerpts from his inaugural lecture, ‘A State of Violence’, are presented here together with an interview made with him shortly after the event.

**By MARIEKE BRAND**

It is your custom to describe a strong link of community stretching from the colonial period to the New Order regime of Suharto and indeed to the present day. Is this history of Indonesia really that coherent?

Well, I exaggerated a little bit to make my point, because a lack of emphasis is currently laid on the violence in present-day Indonesia. And even for Indonesians, the mass killings of the 1960s are the starting point of all violence that came afterwards. But I think that in order to understand the structure of political violence, you must look further back in time to the colonial period. That is why I emphasised the violence nature of colonial rule, because it is not only Indonesian historiography that needs to be decolonized, but Dutch historiography as well. In Dutch historiography violence as a structural phenomenon is taboo in Indonesia, this violence marked the violent expansion of colonial rule. For me, the only way to understand this extraordinary violence is by viewing it as a ritual of purification, or a ritual cleansing. In Indonesia, therefore, the establishment of a regime of fear that parallels the regime of fear that the Dutch established at the beginning of the twentieth century, the violent expansion of colonial rule. For a very long time, people remembered this violence and, although there was a ‘rule of law’, it was basically built upon the fear of the colonial guns and violence. A similar situation arose in the yellow era. The mass killings, the people were really afraid of the state.

Has the Chair in Rotterdam and the writing of this inaugural lecture influenced your understanding of the history of Indonesia in a specific way?

Most of all it gave me the opportunity to match through time, from the nineteenth century towards the twentieth and back again. The Chair in Rotterdam is at the Department of Societal History, where comparisons are extremely important.

You write that Indonesian social historians with which various groups of people in Indonesian society can identify.

Yes, that you saw in the actual post-New Order period is the emergence of ethnic, religious, and religious conflicts. I am very worried about the fate of the nation in Indonesia after so many years of dictatorship. I think that a shared sense of belonging to a nation can keep Indonesia together. Moreover, this sense of nationhood can, ultimately, help to overcome the bloody conflicts we see today. As Ben Anderson says, nationalism is directed towards the future. But the narrative that gives direction to the future has to do with the past; it tells people where they come from, and what they share. This should be a story that includes the victim, in the same way that the history of Europe should include the victims of that history. Therefore, the history of Indonesia should include the killings of ’65. As long as this is not the case, it is not a true history with which people can identify.

How do you locate these killings within the continuity of violence that you insist on? A great deal of what happened in that period in Indonesia has been described and analysed very well, for example by Jeff Robinson in The Dark Side of Paradise. Nevertheless, I am still puzzled by how many people were actually killed. In certain parts of Bali, Java, and Sumatra really thousands and thousands of people were killed. At a certain moment, the PKI [Communist Party] was totally disintegrated and the military could have taken over this power, but the violence went on and on. For me, the only way to understand this extraordinary violence is by viewing it as a ritual of purification, or a ritual cleansing. In Indonesia, this violence marked the violent expansion of colonial rule. For a very long time, people remembered this violence and, although there was a ‘rule of law’, it was basically built upon the fear of the colonial guns and violence. A similar situation arose in the yellow era. The mass killings, the people were really afraid of the state.

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Asia’s Environmental Crisis? The ‘Environmental Research Network Asia’ (ERNA)

Over the past decades, East Asia has experienced economic booms with a quadrupling of real per capita income, a ten-year increase in life expectancy, and a drop of approximately twenty percent in the population living in absolute poverty. The rapid economic growth in countries such as Thailand, Indonesia, and Malaysia has been accompanied by a sharp increase in environmental degradation. Moreover, the reform of centrally planned economies to market economies has triggered what was ominously referred to as the ‘environmental crisis’, including a range of problems from industrial pollution to the destruction of natural resources. For example, taking up one-fifth of the world population, China will have a crucial negative impact on the world’s environment. The heavy dependence of the Chinese on coal to fuel their fast-growing economy has been a major concern to policymakers around the globe. At present, the People’s Republic ranks second in aggregate national emissions of carbon dioxide (behind the United States). Projection models generally suggest that within the next couple of decades China is likely to surpass the United States as the leading national emitter of carbon dioxide, posing a major threat to the global climate.

However, in contrast to other developing regions, East Asia has done much to tackle environmental problems. For example, energy subsidies on petrol, diesel, and electric power have gradually been phased out enhancing a more rational use of energy resources. In addition, many countries have claimed an impressive body of environmental laws and policies. Yet, two features set the East Asian region apart from the rest of the world: a higher population density exposing more people to environmental risks, and a rapid expansion of environmental degradation—triggered off by the economic growth—that co-exists with an institutional structure which is not yet up to the task confronting it.

The environmental problems in many of East Asia’s ‘Newly Industrializing Countries’ relate to a weak legal structure, insecure property rights, and an inefficient and ineffective government apparatus. To exacerbate, this government policies are often flawed in their problem perceptions. Consequently, the policies in the East Asia region are developed in the absence of scientific input such as the States of Art Report in the West during the 1960s and 1970s. Current environmental policy in Asia is generally predicated upon a command-and-control approach. Command-and-control policies are frequently hampered by the spectre of implementation failure because of the limited attention paid to economic efficiency and policy integration. This has led to a wide variety of problems, such as pollution displacement (e.g. bringing down water pollution easily leads to an intensification of air or soil pollution) and the emergence of conflicting procedures and requirements facing polluters. Lastly, a source of scholarly and public concern is the limited scope allowed civil society and environmental movements in some East Asian countries.

Key recommendations for environmental policy reform focus on institutional strengthening and the adoption of market-based policy measures, such as tradable emission permits, price policies, and pollution taxes. A major shortcoming in addressing these problems is the lack of expertise and education in environmental studies in East Asia.

The Huangshan Mountains in Anhui Province, China. An enchanting scenery yet already threatened by the hazardous effects of tourism and urbanization.

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B O O K S  R E C E I V E D

Publication

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Revelations and Tolerance

On 8 and 9 May 2000, the symposium 'Religion and Tolerance' was held in Potsdam and Berlin. It was conceived as a major contribution of a more profound intercultural dialogue which transcends the states of the German-Dutch and Japanese-German dialogue. The symposium 'Religion and Tolerance' was convened in order to discuss from an example of view of the potentials for and limits to tolerance in each world religion as well as in Shintoism, which served as a representative of 'animist' religions.

The papers were presented in German, Japanese, English and were simultaneously translated into three languages. The symposium was opened in the state chancellery of Potsdam by the then Prime Minister of the Federal State of Brandenburg, Dr Manfred Stolpe, and the Japanese Ambassador, Kunie Kamisada. Dr Stolpe recalled the spirit of cooperation which crystallized in the history of Prussia during the reign of Friedrich-Wilhelm I (1663–1688) and Friedrich II (1723–1786). Friedrich Willem I invited the French Hussonges who were being persecuted in their home country to settle down in his realm, and he allowed them to do so, hoping to gain political power from their skills. Punishing the economic value resulting from Great Elector's tolerant act, Stolpe may have been alluding to the current plans for the introduction of a German 'guest worker' policy for Indian computer specialists, which has recognized xenophobia in Germany. Friedrich II instituted freedom of conscience, mediated between the various Christian churches in the interests of the state, and even allowed more scope to the large Roman Catholic ministry. His royal tolerance, however, did not include the Jews. The definition of tolerance offered by Ambassador Kamisada met with general agreement. In his speech, he said, tolerance is understood to be a combination of openness and generosity. The programme in Potsdam was continued by the demonstration of a Japanese tea ceremony led by Dr Sen Sohatsuo XV, the Grand Master of the Universal International Tea Federation. During the four Virtues (Wisdom, courtesy, spirit, justice, and joy) (quietude) as universal principles for inter-personal, inter-cultural, and inter-religious communication. Dr Sen had been a kamishita-pilot during World War II, whose life had been spared by the 'timely' Japanese capitulation. The moral value of the virtues of his chado school withstanding, it was a pity that Dr Sen only found words of sorrow for his dead comrades and not for the victims of the intolerance of the former Japanese regime.

The papers, sessions held by the JCB in Berlin, were opened by the General Secretary, Volker Klein, in a keynote speech. He spelled out the limits of tolerance in the German Constitution which grants every citizen absolute freedom of conscience and belief, but restricts the freedom to express an opinion when this might violate the principles of democracy. The subsequent speakers, Prof. Henry Brinton, expressed his sorrow regarding the humanitarian history of World War II as well as the recent political events in the East European state caused by national chauvinism. In order to overcome the increasing threat to world peace caused by the growing distance between different cultures, he suggested looking for a common ground where each culture can retain its own identity while respecting that of the other. This symposium would be a valuable opportunity to assess how the exploration of avenues of tolerance within each religious tradition can help to reach this goal. This cautious expression of hope was underscored by Prof. Karlheinz Schröder, representing the State Secretary of the German Federal Ministry of Education and Research. He said that the Japanese society, which is composed of 140 different ethnic groups, was always striving to understand the other cultures, and as such, Japan stands as a role model for Europe.

The first day of the symposium concluded with words of appreciation and encouragement by Germany's former president, Richard von Weizsäcker, who is renowned for his promotion of inter-cultural dialogue, ethical awareness, and tolerance. "Thin Hinduism"

The second day of the symposium commenced with the session on Judaism. Prof. Ernst Ludwig Schmidt, the Honorary Vice-President of B'nai B'rith in Europe (Switzerland), reminded the audience that Jews have not had much experience of people of other religions. When looking for solutions to the problems of intolerance, they often do not have their own state and hence not enough political power to pursue such behaviour effectively. Side-stepping problems of tolerance in contemporary Israel, Ehrlich said that the issue of tolerance has generally presented itself to Jews in such a way that it is they who have been in need of it. The lower echelons of the judaistic community, like the students who bases their superiors. When contemplating the possibilities for tolerance within the doctrine of Judaism, Ehrlich concluded that the concept of 'Tolerationism' would clearly set a limit. This would, of course, also apply to the other two monotheistic religions, Islam and Christianity. Prof. Kaviraj stated that the issue of tolerance has generally presented itself to Jews in such a way that it is they who have been in need of it. The lower echelons of the judaistic community, like the students who bases their superiors. When contemplating the possibilities for tolerance within the doctrine of Judaism, Ehrlich concluded that the concept of 'Tolerationism' would clearly set a limit. This would, of course, also apply to the other two monotheistic religions, Islam and Christianity.

The fifth session was dedicated to Shintoism which was represented by Dr Ryo Shinoto (Shinto University, Kyoto, priest of the Chichibu Shrine, and Karafu Furukawa MD (Medical University Tokyo), priest of the Shitamachi Shrine in pre-Meji Japan, they stated, indigenous Shintoism and the foreign religion of Buddhism co-existed in a kind of ritual and spiritual symbiosis. This was possible, they argued, because Mahayana-Buddhism actively promotes syncretism. The crunch came with the Meiji restoration in 1868 which dissolved the symbiosis of Buddhism and Shintoism and the powers-that-be that changed the national culture. After World War II, Shintoism was finally freed from state control. Since then, Buddhism and Shintoism have partly re-established their former relationship. Today, approximately sixty per cent of the Japanese population participates in the rites at the Shinto shrines of their local godsendes, while relying on the Buddhist temples for the funeral arrangements for their deceased.

Passive tolerance

The last session explored three different modes of tolerance in the dialogue between Buddhism and Christianity. Prof. Yagi Seitch (Tohn University, Yokohama), a Christian theologian who has renounced the classical scholastic proof of the existence of God and who has also practiced Buddhist meditation, introduced his syncretistic approach to dialogue which he calls the interface or intersection between Buddhism and Christianity. He claims that the concept of 'eternal' need for tolerance and Buddhism lies in what Buddhists call 'realized Buddha-nature' and Christians 'Christ who lives in me'. Yagi defined both religions as being essentially one. His own term for this was 'Self-ego' which he equated with both Master Xuanzang's 'individual existence is a transcendental individual subject' and Master Eckhart's concept of the unity between God and man in action (and not in essence). The studies of Buddhism was much more cautious in his approach. Stating that Christianity focuses upon the personification of Christ as the link to transcendent order. Christianity concentrates on the all-encompassing, open space. Yuda then suggested defining common tasks to be used as stepping-stone for the understanding of the differences between Buddhism and Christianity.

An intermediate position was taken by the Lutheran theologian Prof. Theo Sundermeier (University of Heidelberg) who has contributed to the field of inter-religious hermitage. Starting out with an assessment of the potential for dialogue in the different schools of Buddhism, he criticized Hindu fundamentalism and the differences among Hindu fundamentalists for only discussing the issue of religious truth with those non-Buddhists who are dissatisfied with their own religious truth. They would never question their own religious norms nor would they formulate them in such a way that a common ground could be established between themselves and Christians. Forgetting to mention the agnostic Christian attempts to convert the Buddhists, Sundermeier admitted that in Sri Lanka in colonial times, he then lauded the relatively open attitude of many Mahayanists. He did not dwell with what he called his inclusive approach towards other religions, the soteriological value of which would be acknowledged only on the basis of parallels between them and Mahayana Buddhism. Sundermeier himself has studied Buddhist meditation which he recommends as a means to deepen one's own faith.

Prof. Zwi Werbliski (Hebrew University, Jerusalem) who is an experienced scholar of comparative religion, was given the difficult task of drawing the strands together to conclude the proceedings. He gave a number of instances of intolerance, especially among adherents of the monotheistic religions, in Israel as well, and the difficulties that would be faced in reconciling monism with other forms of spirituality, let alone atheism, he pointed out, to the idea of 'inclusive tolerance', i.e. the mere sufferance of difference, as a more realistic goal on the path towards achieving tolerance.
Demography & Value Change

The aim of the conference entitled 'Demographic Developments and Value Change in Contemporary Industrial Societies: East Asian and Western societies in comparative perspectives' was to analyse demographic and value change in their interrelatedness in one particular country and to discuss the results from a comparative perspective.

- By Axel Klein

Modernization is a process which is considered to be a single process inevitably leading to the stage where Western standards and institutions have reached. Instead, nowadays many different forms of modernization, temporal and spatial, are being studied, but even though there are remarkable differences between earlier and present theories on modernization one striking similarity still remains: modernization is seen as an economic and social process. East Asian countries are hardly ever included in the research and construction of sociological theories on modernity. This neglect has produced two simplified pictures: developments in East Asia are either considered to be a mere following-in-the-footsteps of the West or, conversely, are interpreted to exemplify the continuity of timeless Asian structures in a modern guise. By challenging both views, it was the aim of the conference to analyse demographic developments and value change in their interrelatedness in one particular country and to discuss the results from a comparative perspective.

On the whole, the contributions confirmed that there are general trends in demography and value change that can be observed in all industrialized countries, although timing, scope, and impact do differ. Fertility, for instance, resumed its decline during the latter half of the 1960s in most Western countries only to be followed by East Asian nations about ten years later. A change in marriage behaviour rather than a reduction in the family size seems to be the major factor behind this change. In turn, the trend towards later or non-marriage is related to value and attitudinal changes among women, who no longer take their established gender role of house-making for granted. This fits into the general picture of a pluralization of life-styles in all countries, although with high rates of cohabitation and single-parent families its degree still seems to be higher in Western societies. These changes generated a controversy over the question of whether to remain single is to be interpreted positively as an indicator of individualism and gender equality or negatively, that is, to be interpreted negatively because of the role of religion in a still quite positive attitude toward marriage and familial old-age-care in Japan, in contrast to Western patterns which were emphasized in Japan, too, a shift, from conformism to a combination of idealism, individualism and gender equality.

Teenage fertility

Several contributions also stressed that many speakers and discussants also stressed the continuing importance of country-specific peculiarities. Regarding fertility trends, the problem of neo-traditional and neo-individualistic aspects of modernity. This neglect has produced two simplified pictures: developments in East Asia are either considered to be a mere following-in-the-footsteps of the West or, conversely, are interpreted to exemplify the continuity of timeless Asian structures in a modern guise. By challenging both views, it was the aim of the conference to analyse demographic developments and value change in their interrelatedness in one particular country and to discuss the results from a comparative perspective.

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The scientific objectives of this workshop were closely related to the theme of the WOTRO-funded multidisciplinary research programme "Capital and Knowledge: Producers of Capital and Knowledge and Social Capital in Asia: 1980-2000." In the spirit of this research programme, the workshop generated a debate on the ways in which processes of global social mobility have made Asian cities focal points for "contemporary" and "global" knowledge and capital. The combination of disciplines, of contemporary and historical research, of in-depth and contextualizing theoretical studies, and of inter-regional comparisons enhanced the participants' understanding of both processes of social mobility in modern Asia and the debate on producer services.

**General News**

**Brokers of Capital and Knowledge**

The workshop focused on the key role played by producer services in charting the widening access of provincial societies to markets, capital, and commercial knowledge, and thus in shaping new business areas and new patterns of social mobility. Geographically, the emphasis was on urban areas in general and on Asian provincial cities that are centres of commercial and industrial expansion.

Specifically, the workshop addressed:

1. The central role of the producer services as brokers of capital, knowledge, and commercial connections, which may contribute in total ways to the rise of new entrepreneurial categories or the demise of existing ones, at least.
2. Opportunities for social mobility within the expanding services sector itself, which may contribute to the development of new professional classes in provincial societies.
3. The role of the producer services as gatekeepers governing access to fundamental resources such as land, capital, labour, and knowledge, demanding an understanding of the manifold which provide access to active in Asian cities under various political and economic regimes. It is within this context that the social impact of these producer services must be known, placed, knowledge, like the more tangible bases of production, may be seen as a source, the control of which can generate both power and wealth.

**Prebas Platform for Research on Business in Asia**

**By Sikko Vischer**

At this first meeting of PREBAS, a group of PhD candidates from the Netherlands-European Workshop in Advanced Asian Studies (NEWAS), organized in April this year by the Nordic Institute of Asian Studies (NIAS), the Centre for Asian Studies Amsterdam and the School of Social Science Research (CASAS), Amsterdam, gathered in Singapore. The platform was launched as a spin-off from the Centre for Development Research (CER) in Copenhagen, and was established in March this year by the Danish Academy of Technical Sciences and the Asian Centre for Studies in Social Science.

The major points of discussion are briefly listed below.

- The concept of "producer services" is at the basis of the research programme. For the time being we are interested in the following definition: "Producer services are those services invested into businesses as distinct from services consumed by end-users. Producer services, however, not necessarily involved in brokerage and, vice versa, brokers are not necessarily 'business services'." The result of this debate is that the research group has to carefully reconsider definitions of producer services, business services, and producer services, brokers and entrepreneurs.

Follow-up

A selection of papers presented at the workshop will be published in an edited volume in 2003. The PREBAS group is planning a major conference in 2007 to present the results of the different projects of the research programme and to invite critical commentaries of knowledgeable colleagues working in adjacent fields. The research group intend to invite the scholars who attended the ESF workshop again to discuss the progress of the programme and to reconsider major points of discussion that were raised in the workshop.

The workshop was funded by the ESF Asia Committee and WOTRO.
Modern Hinduism

Relations Between Hindus in Modern Indonesia and India

In order to appreciate the relations between Hindus in modern India and Indonesia, we have to recall the fact that Hinduism was unknown in the archipelago until European orientalists and theosophists (see Herman de Tollenaere’s article in this theme issue) projected it onto Old Javanese and Balinese culture. It was in the nineteenth century, at a time when European orientalists were constructing Hinduism as a ‘world religion’ together with their Brahmín informants in India, that British, Dutch, and German scholars discovered traces of ancient Indian ‘Hinduism’ and Buddhism in the Old Javanese literature, in the newly discovered temple ruins in Java and Bali as well as in the contemporary Balinese culture. In the West, Bali came to be known as the ‘last Hindu enclave in the archipelago’, whereas in the Balinese on their part had hitherto regarded themselves as the heirs of the Old Javanese empire of Majapahit and its culture, and had not even known the term ‘Hindu’.

The history of the early Indonazisation of the archipelago has still not been fully elucidated. It is, however, safe to assume that Indians had settled in Indonesia but had not necessarily come as conquerors. With the Islamisation of India and Southeast Asia, large-scale cultural contacts with non-Islamic Indian civilization were severed. Yet economic relations with India continued. Furthermore, Indians of various backgrounds have continued through the ages until modern times (see also Wilma van der Kraan’s article). It is interesting to note that European scholars had discovered traces of Indian influence in the Old Javanese literature and temple ruins as well as in the ‘last Hindu enclave’ Bali, some Indian scholars started to turn their gaze to Java and Bali too. One of them was Ananda K. Coomaraswamy who fully embraced the so-called ksatriya-theory when writing on Indian and Indonesian art (a book published in Germany in 1915). Was it in that he was just influenced by the dominating paradigm of the day or was it the evolving Indian nationalism that led him to speak about Indian colonisation without any shade of doubt? We cannot tell for sure, but it is striking for me to see how members of the Indian upper class, Indian administrators, Indian Hindu leaders, intellectuals and artists, whom I have interviewed both in India as well as in Indonesia throughout the last three years, persuasively echoed the ksatriya-theory when reflecting on the development of Hinduism in Indonesia. An Indian professor in Bombay is currently trying to raise funds – so far unsuccessfully – for a project similar in spirit to Thé Huyghers to prove the trans-pacific migration by the ancestors of the native South Americans. The Indian scholar W. F. Dinesh Thakur went to India to study at the Shantiniketan, a fine arts college in the north as well as ‘neo-Hinduised’ with a number of Bali-Indonesian religious reform organisations. The Balinese responded by announcing their island as an ‘Atonal Religious Area’ and turning to India for inspiration and support. Thus beliefs in accordance with the requirements of the Ministry of Religion. At the beginning of the 1950s, the Arya Samaj and the Indian scholar Narendra Dev Pandit Shastri to Bali who took a Balinese wife and settled permanently in Bali, other Indian scholars and religious leaders came to Bali on short-term visits. Besides, some Balinese went to India to study at the Shanti- niketan, the Hindu University, and Raghu Vira is a Balinese religious reform organisation.

In spite of the Treaty... the relationship between the two countries began to deteriorate

Nehru’s paternalistic behaviour during the Bandung Conference of 1955. Nehru and Deen Dayal’s vision of the leadership of the non-aligned countries clashed with Soekarno’s own aspiration, the foreign policies of the two countries were increasingly irreconcilable. In the context of the violent Indian-Chinese border dispute, the emergence of the so-called Jakarta-Beijing axis during the 1950s had to help to bridge the growing rift. Official relations had deteriorated to a point of no return when India was supporting Malaysia against Soekarno’s ‘crush Malaysia’ policy and Indonesia was growing close to Pakistan. Relations with India were, however, reversed in 1958 when people had been forced to align themselves with a ‘world religion’ due the religious policies of the new Indian state. The Indonesian Ministry of Religion had classified the religious practices and beliefs of the Balinese as ‘native curios’, and with the belief in the ‘cannibalism’ as opposed to ‘religion’ (agama), only monotheistic ‘world religions’ were acknowledged as agama, which was why initially only Islam, Protestantism, and Catholicism were represented by the Ministry. Since Indonesia is not a secular country, the Indonesian Constitution is based on the ‘Belief in the One, Almighty God’ (Ketuhanan Yang Maha Esa), every citizen had to be enrolled as ‘followers of belief’ as opposed to ‘religion’ (agama). Only monotheistic ‘world religions’ were acknowledged as agama, which was why initially only Islam, Protestantism, and Catholicism were represented by the Ministry. Since Indonesia is a secular country, the Indonesian Constitution is based on the ‘Belief in the One, Almighty God’ (Ketuhanan Yang Maha Esa), every citizen had to be enrolled as ‘followers of belief’ as opposed to ‘religion’ (agama).
relations were continuously de-acknowledged as 'one of the religions between 1958 and 1962. Three factors facilitated the official recognition: (1) the growing irritation on the part of Sukarno with the separatist and Islamic Daulah movement; (2) the influence of 'Theosophical' views on the policy of the Dutch Indians, particularly the Vedantic literature to two Balinese temples. Besides, Indian expatriates working in Indonesia, like, for instance, the general manager of the Balinese Overseas Hotel, have been sponsoring the building of Hindu temples and the publication of Hindu literature in Indonesia as well as providing grants for underprivileged members.

Wayan Nilan Batut within ASEAN. However, since Soe- harto's disrupted identification with a transnational religious community that would encompass the diverse population of a strong national identity, contacts between Indonesian and Hindu In- dans remained relatively limited until the 1980s. By then, the rapid modern- ization of Indonesian society and the increasing intellectualization of the officially prescribed Indonesian reli- gions had gradually undermined tra- ditional spirituality on one hand, and ituality on the other hand, especially within the community, more and more people started to get interested in new Indi- an spiritual movements like the Heart Krishna movement, the Saya Sia Baha movement, Ananda Marga, and the Har- dware, the Balinese and Muslims living in Indonesia, who were called 'Theosophists' and 'Westerners'. The majority religion in Indonesia is Islam. According to the Indonesian constitution, Muslims are the only officially recognized religion. However, there are also significant numbers of Hindus, Buddhists, Christians, and other religious minorities in Indonesia. In fact, around 1% of the population is Hindu, consisting mainly of the Balinese community.

Within this context, the Theosophical Society (TS) disseminated Indian thought to the Dutch Indies (1880-1942)? Before we embark on this topic, we need to clarify three points first: (1) what is theosophy, and what is the 'Theosophical' movement? (2) what influence did the TS have in the Dutch Indies? and (3) how much did theosophy actually represent Indian thought? For the first question, we should not try to credit the few Indian members of the TS living in the Dutch Indies with any significant in- fluence in the local TS lodges, let alone in the politics of the Dutch Indies. Geo- graphically, membership was cen- tered on Java. Socially, most In- donesian members were Javanese aristocrats, so-called 'pupus', and only a few of the 'natives' were West Suma- tran and Balinese noblemen. One influential theosophist was a member of the Volksbund (i.e. the largely powerless colonial 'parliament') and a political theorist, Raden Mau Soezato Soerokoesoemo (1888-1954). He was also a member of the Paku Alam princely dynasty of Yo- grakarta. Between 1900 and 1883 the Theosophical Society was under the leadership of the American Col. Henry Olcott. Its immediate aim was to promote the study of how to evoke nature spirits with the supposedly magical properties of the ancient Egyptian hieroglyphics. In 1893, Blavatsky and Olcott estab- lished themselves and their society in India. Since then, the headquarters of the TS are in Ayrat near Madura. In 1907, the English Annie Besant suc- ceeded Olcott as president of the Society. Her successor, Besant herself was succeeded by her companion George Arundale.

TS influence in the Dutch Indies
Between 1886 and 1887, the German representatives of the first TS lodge in Java. It was full of spirit, though. Twenty years later, the TS be- came even more successful in the Dutch Indies, also influencing the social and political life outside their immediate membership. The monthly 'Theo- sophical Magazine' was published in Dutch and circulated throughout. In 1901, already five lodges existed in Java. All its officials were Dutch, ex- cept for the journal's editor. In 1910, membership had risen to its highest level ever: 2000 people, 100% of whom were 'European'. These Euro- peans were mainly Dutch who made up nearly a half per cent of all the Dutch in the Dutch Indies, the high- est proportion of theosophists any- where in the world. Eight hundred and seventy-six members were 'Native' (Indonesian). In 1910, membership had risen to its highest level ever: 2000 people, 100% of whom were 'European'. 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GLOBALIZATION OF HINDUISM

Swadhyaya in England and Sai Baba in Bali

By ANANTA KUMAR GIRI

Globalization of religion and varieties of religious spiritu­alism includes an advanced state of development and global diffusion of both political and fundamentalist movements, as well as ethical socio-religious movements and spiritual mobilizations. For some scholars, in a globalized world, religious movements are signs of our times. This includes global diversity in the cosmos, which contra­dicts the cyclical notion of time within Hinduism, or Indian philosophy for that matter. Another difference between Indian and Western philosophy, especially Hindu philosophy, is that in theosophy, human souls will all re­incarnate as humans, and in Hinduism it is not clear. Thus, Westerners, especially the Sindhis, had come to identify themselves with the Christian rather than the Hindu tradition.

Hence, I may conclude that the Theosophical Society, which was quite influential in the Dutch Indies, especially among the Dutch colonial administrators as well as the Javanese nobility (1900), did disseminate Indian thought to the archipelago, at least in a highly idiosyncratic, oppos­ed and Westernized form.

In the Indian films, ‘India’ is perceived as a modern society where Hinduism, pop songs and popular dances as well as modern notions of ‘love’ play a major role. The few rich members of the community who have been to India, and who still have relations there, basically go there either for health care or to become cheaper than in Indonesia, or for very official religious matters, for­mally when they wish to establish contact with the Shankersharyas Madam of Kanchipuram. It was a very partial experience they brought home, however.

Most Indonesians of Tamil and Sikh origin have never seen their foot on Indian soil and never will, mainly because they believe that the religion they come from is not limited to a certain culture. Nevertheless, they have been very interesting and experience the cultural diversity of the Hindus, or in other words, of the Indian religion. But then came the day of the Swadhyaya Kendra, and the day of the Swadhyaya Kendra.

By SILVIA VIGNATO

Indonesians of Indian Origin

Since the Indonesian government does not publish any data on ethnic background or religious affiliation of Indonesian citizens, the exact number of ethnic Indians who are Indonesian nationals is, at least, unknown. Most Indonesians of ethnic Indian origin live in the province of North Sumatra where I have conducted intensive fieldwork in connection with my doctoral thesis dedicated to the topic of ‘Hinduism among the Karo and the Tamils of North Sumatra’. My research took me to Medan and its hinterland where the large plantations were founded by Western corporations (e.g., ‘Good Year’) in the late nineteenth century. In other words, the Tamils, especially the Sindhis, had come to Indonesia, both to North Sumatra and to Jakarta, after India’s partition. The Tamils of Indian origin how­ever, do not make a very close-knit group. In North Sumatra, they consist of southern Indians (about fifteen thousand), who are mainly Tamils from southern India (approximately five thousand Sikhs and presumably around fifty Sindhis). This highly heterogenous group is further divided along caste as well as occupational lines. Hence, it is divided on the basis of land­labor, caste, occupation, and religion. The strong feeling of lost of origin, though, is shared by all.

Most Indonesians of Tamil and Sikh origin have never seen their foot on Indian soil and never will. They mainly believe in a community, because their religion keeps them from inter­marrying with the locals. They neither read nor write Tamil or Gujerati in Bombay, and because they travel whitin the whole Hindu world dias­pora, their image of India is based on experience and hence more concrete than the Tamil nation of India.

The notion of ‘India’ becomes a more distant past for everyone, India has now become closer due to better economic rela­tions and a general improvement of communication. Thus, the Indone­sian Tamils of North Sumatra, which are more directly connected to the North Indian region, North Sumatra new begin to mix more, not only among themselves, but also with economic partners and with religious institutions in India.

Globalization of religion and varieties of religious spiritu­alism includes an advanced state of development and global diffusion of both political and fundamentalist movements, as well as ethical socio-religious movements and spiritual mobilizations. For some scholars, in a globalized world, religious movements are signs of our times. This includes global diversity in the cosmos, which contradicts the cyclical notion of time within Hinduism, or Indian philosophy for that matter. Another difference between Indian and Western philosophy, especially Hindu philosophy, is that in theosophy, human souls will all re­incarnate as humans, and in Hinduism it is not clear. Thus, Westerners, especially the Sindhis, had come to identify themselves with the Christian rather than the Hindu tradition.

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produced from this becomes the impersonal wealth which is shared with the needy members of the community as a gift from God.

When Swadhyaya began in England there was a feeling of uncertainty on the part of the participants as to whether they would be able to attract another person’s house without prior appointment as part of Bhaktiwork. But encouraged by Dadaji, Swadhyayas started doing it. Now, they also undertake Bhaktiwork in distant towns. For example, Swadhyaya from East London go to Bhaktiwork in Nottingham, and those from Leicester, to Cambridge. They go in Bhaktiwork once a month for one week. For them to leave their work and to join in Bhaktiwork requires a great deal of preparation, but through this they learn to develop themselves and to live for others and God. Swadhyaya provides the participants frameworks for creative identity formation. This is especially true of the younger generation. Living in English society, both in the school as well as in the wider society, they are asked questions about their religion. Children

Churches to temples

Swadhyaya is engaged in a constructive critique and reconstruction of Hinduism. Bhaktiwork is a social force in Swadhyaya. The Sai Baba movement in Bali and in India is also engaged in a critique and reconstruction of both the ritualistic Hinduism of Bali—the order religion—and its more formalized, organized religion. Working in Bali since 1981, it has centres in many towns and villages, which are supported by the donations of parishioners, six to seven thousand people regularly attend the meetings. While in adar religion, to be a member of the temple requires a formal membership, while in Hinduism, it is a matter of sharing. In Swadhyaya, devotional travel and sharing of devotional labour is a foundational activity. Though the Sai Baba movement in both India and Bali, in both the social and religious quests in the life of the participants, temples then churches have to help others whether these are followers or not. They also help to clean temples, and commercial facilities. Followers of Sai Baba in Bali also have a more radical manner than what was perhaps intended. Though Bhajan is a key activity in both the Sai Baba movement in India and Bali, in both social and religious quests, in the Sai Baba movement there is no such resource. Though the Sai Baba movement in both India and Bali, in both social and religious quests, it is the need to create more platforms of sharing of devotional labour, and through this generate resources for the community development.

Notes


Gedong Bagoes Oka

Born seventy-nine years ago to a modern-minded father and a more conservative mother, Ibu Gedong Bagoes Oka was sent as one of four Balinese girls to a Hollandisch-Inlandsch School ("Dutch School for Natives") in Yogyakarta. During the eight years of her attendance, she stayed in the family of Prof. Johannes Herman Raviwick, professor of theology at the College of Christian Theology in Yogyakarta. Her new Christian surroundings confronted her with new spiritual, ethical, and democratic values that challenged her own feudal and orthopractic Balinese Hindu tradition. Like all Balinese reformers of both the colonial and post-colonial period, she came to the conclusion that the Hindu religion in Bali was very much influenced by Balinese local culture, called adat, overburdened by a complex ritual system, stifled by a strict caste hierarchy, and lacking in spiritual depth. She continued her education as a Christian college for higher education and subsequently taught at a Christian school in Bogor. In 1941, Ibu Gedong Bagoes Oka returned to Bali to teach at a higher secondary school (Sekolah Lanjutan Atas) in Singaraja and to become its headmistress later. During the struggle for Indonesian independence as well as in the formative year of the new Indonesian nation state, she fought for a strong role of religion within the new Indonesian society. In her husband, the late I Gusti Ngurah Bagus, which I conducted in October, 1999, and in July 2000, as well as on various writings which testify to the influence of modern Indian Hinduism in the life and thinking of these two prominent Balinese Hindu intellectuals.

Ibu Gedong Bagoes Oka and Prof. I Gusti Ngurah Bagus

This article is based on interviews with Ibu Gedong Bagoes Oka and Prof. I Gusti Ngurah Bagus, which I conducted in October, 1999, and in July 2000, as well as on various writings which testify to the influence of modern Indian Hinduism in the life and thinking of these two prominent Balinese Hindu intellectuals.

After prolonged private studies of the Christian scriptures and the Christian spiritual tradition, she was able to reconcile her Hindu-Balinese traditions with the inspirations she has gained from her encounter with Christianity by discovering the teachings of Mahatma Gandhi and, to a lesser extent, those of Swami Vivekananda as her life inspiration. She has ever since dedicated a considerable part of her life to social work, applying the teachings of Gandhi and Swami Vivekananda to circumstances in Bali and Java where she has founded altogether three Gandhi Ashrams. Eleven years younger than Ibu Gedong, Prof. Bagus finished his school education in the formative years of the Indonesian nation state. Having been influenced by theosophy through his father, he turned towards literature, linguistics, Asian philosophy, as well as anthropology in Yogyakarta, Jakarta, and Leiden. Given hisspecial professor of anthropology at Bali's state university (Universitas Udayana), he has continuously concerned himself with the actual as well as the philosophical problems of the cultural and religious change in Bali. Recently, he began to advocate a closer cultural cooperation between Indian institutions. The following paragraphs will introduce both Ibu Gedong as well as Prof. Ngurah Bagus in a more detailed manner, focusing on their opinions on contemporary Indonesian religious discourse.
Dr. Martin Ramstedt

Prof. Bagus became an expert on Hinduism in Indonesia, which is a modern form of Hinduism built by successful Sumatran Muslims. This process is known as neo-Hinduism, where the status of the Hindu community is redefined as a religious minority. Prof. Bagus is known for his contributions to the study of Hinduism in modern Indonesia, where he has been involved in several initiatives aimed at preserving and promoting Hindu culture. One of his notable contributions is the establishment of the Hindu Centre in Bali, which he helped to establish in 1995. This centre serves as a hub for Hindu community members and promotes Hindu culture and traditions in Indonesia.

In his academic career, Prof. Bagus has been involved in various projects related to Hinduism in Indonesia. He has written several books and published numerous articles on the subject. Some of his works include "Hinduism in Indonesia: A Status Report" and "Modern Hinduism in Indonesia: An Introduction." His research has been influential in shaping the understanding of Hinduism in modern Indonesia.

Prof. Bagus has also been involved in various cultural events and ceremonies in Bali. He has been a speaker at several international conferences and has given talks on the role of Hinduism in contemporary Indonesian society. His insights and contributions to the study of Hinduism in Indonesia have been widely recognized and appreciated.

In summary, Prof. Bagus has made significant contributions to the study of Hinduism in Indonesia. His research, publications, and initiatives have helped to preserve and promote Hindu culture in modern Indonesia. He is a respected figure in the field of Hindu studies and has played a crucial role in shaping the understanding of Hinduism in contemporary Indonesia.
The Buddhas of Bamiyan: Challenged witnesses of Afghanistan’s forgotten past

At a symposium last April on the occasion of the 75th anniversary of the Kern Institute in Leiden, Dr P. Verhagen emphasized the importance of manuscripts from Afghanistan for the understanding and study of early Buddhism. He told the audience that, during the last decades, many of the kinds of manuscripts had shown up in the Western world. Quite a number are in the hands of the Schoyen collection in Norway. Perhaps the most important is the collection of the Kern Institute in Leiden, Dr P. Verhagen emphasized. The Buddhas of Bamiyan, Westerners working in Peshawar were instrumental in protecting the Buddhist monuments itself. Most of the Westerners working in Peshawar were involved with refugees who were fleeing the devastating war in Afghanistan. Only a handful were concerned about the plight of the cultural heritage of Afghanistan. Monuments were being neglected, if not badly damaged by the war. Historic sites had been and were still being illegally excavated and, most importantly, the Kabul Museum, which houses an important collection, was being damaged and plundered. Many artefacts were leaving the country illegally. Nancy Dupree, an expert, with many relations with Afghanistan in the field and who is now working for ACRAR-ARC in Peshawar, has played a major role in trying to stop the destruction. Together, we decided to set up the Society for the Preservation of Afghanistan’s Cultural Heritage (SPACH) in September 1994. One of the aims of SPACH is to raise awareness within the country and abroad about the plight of Afghanistan’s cultural heritage and to stop the destruction, plunder, and illegal sales of Afghan artefacts. Hence, the shock I just mentioned that was caused by an ‘innocent’ remark and, therefore, the relevance of SPACH.

Buddhism in Afghanistan

Afghanistan is a country with a very rich, fairly complicated, history. Because of its mountainous terrain, it was often on the borders of different empires and has played a part in a host of different eras. Although ancient texts about the region exist, their interpretations give rise to some heated discussions. As most of the objects known from this area were produced by evacuations, archaeological findings are an extremely important source of information. This is why illegal digging, which may cause the destruction of unknown concepts of historical significance, is all the more regrettable.

Buddhism was introduced into this area in the third century B.C. by the Mauryan emperor Ashoka. It found fertile soil in the former Gandhara province [nowadays, East Afghanistan and North Pakistan] around the first and second centuries A.D. under the rule of the great Kushan ruler Kanishka. At that time, Afghanistan lay at the heart of the Silk Route, as everybody traveling between China and Rome, and beautifully decorated ivories from India. These kinds of objects have been excavated in Afghanistan.

Accompanying the caravans of precious goods, Buddhist monks came and went, teaching their religion along the route. From this very part of the world Buddhism established itself over the centuries in China, Korea, Japan, Tibet, Nepal, Bhutan, and Mongolia.

In the early centuries of the Christian era, Eastern Afghanistan was full of lively Buddhist monasteries, stupas and monhs. In this rich and peaceful climate, a new art form emerged: the art of Gandhara, bearing the same name as the province in which it appeared. The origin of this art is a matter of debate, but Hellenistic influence was strong. During this period, the earliest Buddha images in human form also evolved in this Kushan/Saka area. Some scholars, like A. Foucher, argued that this transformation was engendered by the influence of Greek examples, but this assumption is also constantly being challenged.

The features of the Buddhas have disappeared. During the centuries they have probably been assailed by countless others. But the Buddha’s construction was to take away the soul of the hallowed image by obliterating, or at least deforming, the head and hands. Although there is no firm evidence the Buddhas were subjected to iconoclasm, this fate was certainly merited out to the fiends surrounding the Buddhas, namely the numerous religious places and monks’s cell also known out of the rock and covered with beautiful paintings. The faces in those were destroyed by one of the many groups of invaders who had passed that way.

The Buddhas, at once so impressive and yet so vulnerable, have survived the hostile onslaughts over the centuries. Even so, they are still at risk. In the midst of the space at the feet of the bigger Buddha, was being used as an ammunition dump by some of the warring factions. It was practical: it was an easily defensible, dry position. Who would dare to attack it? One shot might blow this giant up. But on the other hand, who would care? This image could be used as an idol, and human and animal depictions are forbidden by Islam. So it was worth taking the risk.

SPACH

Based in Islamabad/Peshawar, SPACH was, of course, greatly concerned about the fate of the Buddhas. In 1997, a Taliban commander trying to take control of the area, he would blow up the Buddhas making the moment the valley fell into his hands. After international protests, the Taliban high command in Kandahar denied they would harm the Buddhas and promised to do their best to protect Afghan cultural heritage, but SPACH was not fully satisfied and asked the leader of the Hezb-e Wastat party, under whose authority was the command of the Taliban, to order the demolition of the Buddhas (at the foot of the Buddha), to ensure the removal of the ammunition. He not only agreed, but a General Officer for the Pakistan Special Forces (cf. the last few lines) arrested the Taliban commander who threatened to damage the Buddhas in the first place had succeeded in drilling holes in the head of the bigger Buddha with the aim of inserting dynamite into the holes. He appears to have been stopped at the last moment by the Taliban governor of the Bamiyan Valley, with whom SPACH was in contact. The most recent damage has been the burning of tires just above the mouth of the big Buddha, but its entire face is now blackened. Apparently, the commander concerned has recently been arrested. It seems, nevertheless, a miracle that these incredible Buddhas have more or less survived in a country in which they have become strangers whom we were not able to foresee.

Initially, SPACH’s major concern was not the Buddhas, but the Kabul Museum. Between 1992 (after the fall of Najibullah) and 1996, the museum was damaged and plundered. Although the attacks were aimed at the Ministry of Defense, located opposite the museum, many rocks missed their target and hence hit and damaged the museum. After years of negotiating with the different factions, SPACH has succeeded in getting permission to move the remaining artefacts to a safer place in Kabul. They are being watched over by guards of Kalashnikovs.

SPACH is likewise trying to trace objects illegally exported from the Kabul Museum and, if possible, to purchase them and eventually to give them back to the museum when the situation in the country is stable. A controversial activity indeed because, although the aim is to save the artefacts for the country, it might have the effect of stimulating the illegal digging and plundering. Nevertheless, the International Council of Museums (ICOM) gave SPACH the green light on this, provided that the items will indeed be given back to the museum. In order to protect Afghan monuments as feasibly as possible about the area, SPACH has been building a network of people who are experts on, or interested in, Afghanistan’s cultural heritage specifically. This is also the reason that a photo collection is being set up: to keep their memory alive. SPACH is financially supported by donations from various governments and individuals. It is backed by Unesco, ICOM, and the International Blue Shield (International Blue Shield Group) which has international contact. The most important goal is to trace awareness of the plight of the cultural heritage of Afghanistan, especially among the Afghans themselves. As an Afghan friend once said: interest in Afghanistan’s past gives hope for Afghanistan’s future.
An Online Digital Database of Tibetan Woodslips

In the beginning of the twentieth century, great numbers of ancient manuscripts were brought to Europe from the old Silk Road of Central Asia by archaeological explorers and adventurers from Britain, France, Germany, Russia, and Sweden. More recently, Chinese archaeologists have uncovered yet more manuscripts from the region. The scattered written and artistic records of the many civilizations which flourished at different times in Central Asia were dispersed among the museums and libraries of these countries.

The International Dunhuang Project (IDP) was established in 1991 following a meeting of conservators from all over the world to promote the study and preservation of manuscripts and printed documents from Dunhuang and other Central Asian sites through international co-operation. The principle aim of IDP is to bring together these various collections in the form of a digital image database, which, through international co-operation, will eventually allow anybody to have access to high-quality images of all of these manuscripts, whatever the original manuscripts happen to be kept. Besides providing digital images, the IDP database, which went on-line in 1998, gives details of the work of one man, Sir Aurel Stein (1862-1943). Stein led four expeditions into Central Asia, the first in 1900, bringing back over 30,000 manuscript items. The largest proportion of these are Chinese, and the second largest, Tibetan. The Tibetan manuscripts date from the relatively brief period of Tibetan domination in Central Asia lasting from the seventh to the ninth centuries AD. A great many of these came from the library cave in Dunhuang, but a significant number was found at other ancient Silk Road sites such as the fort of Miran in the Kop Nor desert. The Dunhuang Tibetan texts are predominantly Buddhist, while those from other sites are most likely secular documents.

Tibetan woodslips

About two per cent of the Tibetan manuscripts are woodslips, messages written on thin pieces of wood, a material much more readily available in desert settings than paper. In July 1999, Tsuguhito Takeuchi, professor of linguistics at Kobe University, Japan, and Sam van Schaik at the British Library, began the work of creating a complete on-line catalogue and digital image database of the British Library’s collection of Tibetan woodslips, as a part of the IDP on-line database.

Most of the Tibetan woodslips are from two ancient forts, outposts of the Tibetan Empire, in Miran and Mazarr-Tagh. Written in the Old Tibetan language, they are an invaluable source for linguists. But their interest extends beyond this, for they provide an insight into the Tibetan culture, both military and civilian, of this early period. The military messages include orders sent out to troops in the field, as well as reports sent back, relaying the results of expeditionary marches and battles. Some attest to the hardships of military life in the desert, reporting on the food supplies, the freezing wind, and the lack of water. Others record events of political and religious significance, such as a clientage of which Stein was not Buddhist in origin but concern his colleagues. Nevertheless, I trust that it will be useful to introduce your own (planned) work in the field, please contact the editors of the TIBETOLOGICAL COLLECTIONS & ARCHIVES SERIES.

The woodslips also reveal something of the religious life of these outposts towns. Monks, referred to as baldar, are among those named in a document, while a few woodslips, including one amulet made from paper, feature, and wood, convey prayers or mantras. Other wooden documents attest to a thriving system of ritual activity which was not Buddhist in origin but connected to the pre-Buddhist religion of Tibet, usually called Bon. These documents, which often refer to Bon gods (bon ba), are generally concerned with divination, although some seem to describe other kinds of ceremonies, such as the burial of the dead. Very little is known of Tibetan culture in this early period and, because of the paucity of documents from this time in Tibet itself, the British Library’s collection of Tibetan woodslips is an extremely important source for research into the past. So far, digital images and basic catalogue information have been made available on-line for half of the collection, over a thousand woodslips. Digitally enhanced images have been added for those woodslips so faded that they have become illegible to the naked eye. The IDP database (http://idp.bl.uk) is an active resource for scholarship, and all interested scholars are invited to visit and to add their own readings, opinions, or other information to the database, which they may also do while online.
At the initiative of Unesco and with the support of its Director General, M. Audrey Azoulay, the Kern Institute for the Study of Nomadic Civilizations (HISNC) was established by an agreement concluded on 16 September 1998, between the governments of Indonesia, Kazakhstan, Kirghizia, Mongolia, and Turkey.

**By J. TSOLOM**

For thousands of years nomads have inhabited vast expanses of the world. Nomadic societies have developed forms of culture that have been particularly suited to their environment and conditions of mobility, as well as to their economic and social possibilities of their way of life. They have made an undeniable contribution to the development of different techniques for manipulating land and sea for their use, creating original and sometimes unique civilizations. Today, in numerous regions of the world, nomadic populations are faced with crucial challenges to their current existence, future viability, and especially to their traditional way of life. Many are suffering from the decline of their traditional social structures and poverty from marginalization.

The Leiden-Based Institute for the Study of Nomadic Civilizations had germinated during the Nomad expedition in Mongolia that Unesco organized in 1993 as part of the Silk Roads Project. Unesco confirmed the recommendation in 1993. It was strongly felt that the time had arrived for the international community to make a significant effort to deal with these matters in accordance with the possibilities and requirements of contemporary academic and scientific research; therefore, with assistance from Unesco, the institute came into being.

The first General Assembly was held in Ulanbaatar on 16-17 September, 1998. The representative of Turkey was elected President of the General Assembly, Prof. Jacques Lavrand from France was elected Chairman of the Academic Council, and Prof. B. Enkhtuvshin from Mongolia was elected Director of HISNC. The second session of the Academic Council and General Assembly of the HISNC were held on 16-17 December, 1999, in Ulanbatar. Prof. B. Enkhtuvshin presented a report on the activities of the ISNC during the period of October 1998 to December 1999. During the second Academic Council and General Assembly of the HISNC were held on 16-17 December, 1999, in Ulanbatar. Prof. B. Enkhtuvshin presented a report on the activities of the ISNC during the period of October 1998 to December 1999. During the second Academic Council and General Assembly of the HISNC were held on 16-17 December, 1999, in Ulanbatar.

The Institute is dedicated to the study of nomadic civilizations that have inhabited vast expanses of the world for thousands of years. The focus is on the development of different techniques for manipulating land and sea for their use, creating original and sometimes unique civilizations. Today, in numerous regions of the world, nomadic populations are faced with crucial challenges to their current existence, future viability, and especially to their traditional way of life. Many are suffering from the decline of their traditional social structures and poverty from marginalization.

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By HANNA 'T HART

**Results of the Project**

Johan van Manen was born in Nijmegen, the Netherlands, on 16 May 1877. His interest in Tibetan culture and society grew during his studies at Utrecht University. He was appointed the first reader of religious texts in 1899 and was later appointed as a teacher at the Netherlands School of Buddhist Literature. He spent much of his life in Tibetan, learning the language and engaging in research on Tibetan culture and society.

His extensive collections met a great deal of interest upon his death, and were carefully handled and sent to Europe where they were acquired and catalogued by Leiden University. The collection included important Tibetan manuscripts, including the famous 'Mani Kirtimukha' which is known to be the oldest surviving copy of the Buddhist scriptures. The collection also contained numerous handwritten Tibetan scriptures, thousands of letters, and important documents from the 14th and 15th centuries.

The collection was housed in the Kern Institute in Leiden, the Netherlands, and was later transferred to the Netherlands Library in Amsterdam. Today, the collection is part of the Unesco International Institute for the Study of Nomadic Civilizations (HISNC) and is available for research and study.

The collection contains a wealth of information about Tibetan history, culture, and society, including the lives of nomadic people, their traditional social structures, and their economic and political systems. The collection also includes important historical documents, such as letters from Tibetan leaders and officials, and important documentation of the Tibetan language and literature.

The collection is a valuable resource for researchers interested in Tibetan studies, and is used by scholars from around the world to study Tibetan culture and society. The collection is also used by the Unesco International Institute for the Study of Nomadic Civilizations (HISNC) to support its mission of promoting the study of nomadic civilizations around the world.

The collection is a testament to the important role that Tibetan culture and society played in the development of human civilization, and is a reminder of the importance of preserving and studying the rich cultural heritage ofnomadic civilizations around the world.
From offset to online
New Digital Media in Nepal

In *IJAS Newsletter 21* (February 2000), Thomas de Bruijn made some interesting observations in his article on South Asian Internet-based media, or, as he so aptly put it, 'post-modern publishing'. Many of the features of the online publishing revolution he discusses, such as the importance of 'portals' for channelling both information and users, and the importance of reaching South Asians living abroad, have particular applicability to Nepal.

By MARK TURIN

A new form of innovative technology, one of the most intriguing features of the Internet is that it offers relatively little new infrastructure in order to function. For a country like Nepal, where lines of communication (postal system, roads, etc.) are limited and unreliable, the decentralized and low maintenance nature of the Internet is an advantage. The suitability of the WWW as a new mode of communication for Nepal has been shown by the spend at which writers, journalists, and academics have embraced electronic mail. On more than one occasion I have met senior scholars in Nepal who have been surprised to find that some of their colleagues in Europe had neither Internet access nor e-mail. There are, however, obvious explanations for what on the surface appears to be a technological paradox. First, while Western academics might have been content with a fax or a registered letter (knowing that both would arrive), in Nepal the prohibitive cost of international telephone calls together with the unreliability of the postal system left the field open for a fast, cheap, and reliable form of communication, a medium which has been filled by e-mail. Second, the obsolete and user-unfriendly computers that Western academics have battled with has made many users wary of adopting yet another new operating system. Once again, this is not the case in Nepal where the first computer many people set their eyes on is a Windows machine with a high-speed modem. A case in point is Nepal. Students, published individuals involved in the trekking and tourism industries may not be able to afford their own computers, but they can afford to make use of them. Low expense and easy access, together with free web-based e-mail services, are features of Internet communication which have encouraged urban, middle-class Nepalis to participate in previously impermeable global networks.

Nepali-language HTML

One of the most well-expected areas of Information Dispersal in Nepal is the media. The 'resolution' and new Constitution of 1990 brought about by the actions of the Movement for the Restoration of Democracy, marked a change in language used in the history of Nepal, not least for the print media. Over the last decade, many daily, weekly and monthly newspapers, magazines, and journals have been established or resurrected (some were previously banned). Whilst increased literacy and greater political awareness have been prime movers in the growth of print media, the traditional obstacles of printing cost and physical distribution have not yet been overcome. Partly in response to these challenges, many newspapers have created websites in the past five years. These home pages differ in quality and breadth, ranging from cursory overviews of the publication, with excerpts of a lead story and some information, to well-archived, interactive sites with identical content to the printed physical copy. The potential for some problem (Nepali uses a slightly modified Devanagari) has been resolved by standardizing the fonts used in online Nepali text (HTML) and by making them downloadable and free.

Opinion letters and other comments can now be submitted through the home pages of the publications or by e-mail to the editors, leading to a much higher rate of feedback on articles and features.

As a direct result of these changes, the Internet rather than the traditional national archives in Kathmandu may now be the first port of call when searching for specific information. Whilst some of the most established academically and publically visible of Nepali websites do not yet have their own dedicated websites, these journals can be found in libraries all over the world. Newer publications, however, do have sites where the contents of previous volumes as well as submission guidelines are available. The real changes, however, have not been in the field of special journals, but rather in news media. Daily updates, keyword searches, and good archiving mean that online information takes on a kind of "permanent", previously not associated with print. At present, most online newspapers and magazines in Nepal have back issues dating back a few years, and one would hope that these archives may soon be extended further to include electronic copies of older and unavailable issues.

The digital revolution has also had a major impact on the lives of Nepalis living abroad. As the number of expatriate Nepalis grows, so too does their social and economic importance back home. Whilst some choose to settle in their country of adoption, many eventually return to Nepal after years of study or work abroad. For many expatriate Nepalis, Internet-based communication is a key element in their contact with their home country. Internet news sites, free web-based telephone services to America (such as dial-up.com) and cheap e-mail have cut down the cost and increased the frequency of communication with friends and family in Nepal. Having made good use of the new technologies during their time abroad, it comes as no surprise that many Western-educated, English-speaking and computer-literate Nepalis returning to Nepal have capitalized on the possibilities of Internet entrepreneurship. Whilst conventional communication technologies (telephone and television) are still state-controlled, Internet Services Providers (ISPs) have been largely left to their own devices. One direct result of this freedom has been fierce competition between the different ISPs in Nepal to secure customers and provide technical support.

As a new technology, then, the Internet seems well suited to Nepal. The past few years have seen an impressive growth in Internet use and web-based information dispersal in the country, and there is no good reason to believe that the pace will only pick up in the years to come.

**Some Links to Nepali Media**

- http://www.nepalnews.com
- http://www.southasia.com
- http://www.info-nepo.com
- http://www.newsworldmag.com
- http://www.nepalhomepage.com
- http://www.nepalhomepage.com
- http://www.hisnews.hif.edu.np/deshchit/sinhas
- http://ias.leidenuniv.nl/host/himalaya

**BOOKS RECEIVED**

- *ASIA: SPEECH, BODY, TERRITORY*
  - Grimal, Francois

- *PAROLE, CORPS, TERRITOIRE / POSSESSION IN SOUTH ASIA: SPEECH, BODY, TERRITORY*


- *La Possession en Asie du Sud*

- *The Crisis and its Implications*

- *The History of Education in Banaras*

- *ASIA: SPEECH, BODY, TERRITORY*
  - Grimal, Francois

- *The History of Education in Banaras*

- *L'international Institute for Buddhist Studies*, 1999, 431 pp. ISBN 4-263-6743-4, a transcription (and editing)

- *Mandapahara-Atthakatha*
  - By Thathan Mungu Zetawin Sayadaw Alias U Narada Manathire
  - Tokyo: The International Institute for Buddhist Studies, 1999, 431 pp. ISBN 4-263-6743-4, a transcription (and editing)

- *Dessanak*
  - By Ramirez, Philippe
  - Tokyo: The International Institute for Buddhist Studies, 1999, 431 pp. ISBN 4-263-6743-4, a transcription (and editing)

- *Une Anthropologie Politique Népalaise*

- *Sedentary Games of India*

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A Glimpse of Simla around 1900

Simla, situated in the Western Himalayas and at present capital of the Himachal Pradesh state, was the most famous hill-station in colonial India. Between 1864 and 1939 it was the official 'summer capital' of British India, which raised this small town from the status of a mere pleasure resort to a powerful community from which the government of the Raj was conducted between April and October.

The Kern Institute possesses twenty excellent full-plate photographs of Simla hill-station around 1900. Besides the beauty of the Himalayan scenery, the predominant motif of the photos shows the efforts of the British to create a Simla in the mould of a wealthy English-European design. Simla had to become a place where the heat of the plains could be forgotten, where officials would be more productive, and physical and mental health should be restored by the overwhelming sphere of 'home', of Englishness: English country houses, English gardens, the Club, the English renaissance-style of the Viceregal Lodge, a spired Anglican church...

Let us plunge into history and look for the story behind the photographs. The Kern Institute photograph is not the same photograph as the one published by Pat Barr & Ray Desmond in their book on Simla page 95. The print shown is slightly earlier and has much more contrast, partly thanks to the touching-up activities of the photographers. Let us take a tour through the photos.

Mail tonga
To the left, we see the General Post Office, built in the 1840s in the so-called neo-Tudor style. In front of it stands the mail tonga, a two-wheeled covered cart drawn by a couple of ponies, designed to transport mail and, if the weight and bulk of the local and parcel mail would permit, of passengers. The tonga service was given the official seal of approval in 1884, with the establishment of a monopoly on the road by the government. The mail service had a very good reputation and was called the finest wheeling post service in the world. The ponies were selected Kabuli entries and also the drivers were, according to E.J. Buck, 'a class of men apart, who through steed and steam, ronins and hill-slides, hail, and snow carried His Majesty's mails often at the risk of their lives'. Simla was at that time by no means easy to reach. It is now hard to believe that all goods and people — the Viceregal (Lord Curzon), the heads of state, and other state officials, all with their extensive entourages — had to ascend the mountains over that same famous artery.

Bank buildings
The block of open-fronted timber buildings, beginning a little bit to the left of the mail tonga, was known as the 'Bank Buildings' (1895), although not all the enterprises were banks. The far left part (barely visible) housed the Punjab Banking Company. Next to it was the photographic firm Johnston & Hoffmann, which had started in Calcutta and later opened branches in Simla and Qutbgarh. This portion of the building was later occupied by Mr E. Clarke, draper. The firm name of the central portion is unfortunately not legible. Next to it is the firm of Messrs Ranken & Co., civil and militarytailors. The white, half-timbered building to the right burned down later and was replaced by a stone building. Between the pines we can see the spires of Church of the Blossom, where the Mall terminated in an open space, called the Ridge. Here was the official rickshaw stand. Rickshaws were very common in Simla since there were only three carriages permitted on the Mall, these of the Viceroy, the Commander-in-Chief, and the Lieutenant-Governor of the Punjab. On the far right we see the side wall of the Town Hall.

There are many colonial buildings left in present-day Simla. What is once the Viceregal Lodge houses another IAS: the Indian Institute of Advanced Study.

Victor van Bijlert

Victor van Bijlert's involvement in Indian languages and philosophy goes back to adolescence. It began as a hobby at age fourteen and developed, by age sixteen, to a stage at which he was learning Sanskrit on his own, translating texts with the use of a dictionary. Today his interests have broadened to non-Western concepts in philosophy, literature, egalitarianism, human rights and self-empowerment. After several years of teaching Bengali language and Indian philosophy in the Netherlands, he recently assumed a research and teaching position at the Indian Institute of Management in Calcutta. With the Bengal Studies Page of the IIAS Newsletter, Victor hopes to promote the study of Bengal in Europe in terms of its modern aspects.

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Victor van Bijlert
New Publications in Bengal Studies

The Chittagong Hill Tracts: Living in a Borderland

Published in 2000

The Chittagong Hill Tracts in the south-eastern part of present-day Bangladesh are home to about twelve different peoples, of which the are the Chakmas and the Maras. Not much seems to be known about any of these peoples. Inhabiting the hills and mountains in the Southeast, on the borders with Burma and in the Northeast on the Indian state of Assam, they remained largely unknown, except from the civilisations of the plains. Linguistically and culturally the peoples of the Chittagong Hill Tracts are also very long to the westernmost part of Bengal and modernity should always say, 'but look, this is also the nationers of Hindi at the most, and often second tongue. There are two hundred fifty million Bengali speakers. So we're not really talking about a small language.

It should also be said that Bengal Studies are not terribly well funded. It's (continuation in Europe) is very much due to the devotion of various scholars. Sometimes they are not even appointed for Bengal Studies but for something else.

Why is the Bengal Studies Page an important feature of the IAS Newsletter?

It has become quite an interesting feature of the IAS Newsletter, I think, and, as far as I know, it's the only one of its kind. It was initially thought to be a kind of forum, the only forum that was available for scholars in Europe that is part of a larger (framework of Asian Studies research) now. There are, for instance, new and sometimes important books on Bengal - let's say the short fact that there exist more than one thousand photographs, the gall novel, for example. The Bengal Studies Page would be an ideal forum either to ask whether there are other suggestions or just to in form an interested public about some important publications that have come to light.

What are your plans for the Bengal Studies Page?

Ultimately, it might be nice if it could become the starting point of a kind of journal on Bengal Studies, Bengal Cultural Studies, or Indian Cultural Studies. Because that's part of something more, less, what I have in mind and this is a sort of summary of that. However, as opposed to journal form, the informality of the IAS Newsletter enables one sometimes to write very small contributions. (In terms of the articles), I do hope to say that it's still difficult to get a large variety of contributions. Often one gets something sent on the two or three major Bengal writers always - on Tagore, one finds that the not so that, but it would be nice if there would be something else sometimes from the Bengali community. In this volume, Schendel has asked me to review his book on the Chittagong Hill Tracts. I found it all very interesting, but also think of the Chittagong Hill Tracts for example. I would actually like some more varied publications, and I what also hope is for it to get other people so far that they would be stimulated to consider writing something for this page - on the visual arts, for example - or if others could break a little bit through the traditional disciplinary traditions, freer interaction with the Bengal Studies. (TC)

Rabindranath Tagore in Germany:
Four responses to a cultural icon

Published in 2000

One may well wonder: Why another book on Tagore? This study by Martin Kühnemann is, however, not only an extremely readable account but also fills a gap in our knowledge about the Tagore phenomenon in Europe between the two world wars. The book provides the renewed interest in Tagore's work. Kühnemann describes the encounter between Tagore and four German intellectuals: Hermann Keyserling, the novelist, Kurt Wolff who published Tagore in Germany, Helene Meyer-Franck, the translator, and Heinrich Meyer-Bentley, the literary executor of Tagore. In presenting the Tagore encounters through these personal contacts, Kühnemann actually writes a most engaging piece of intellectual and cultural history of the recent past when Europe was the hub of a colonial world system. The Tagore mania in Germany during the Weimar republic was not only a major mass media event, it also revealed the deep longing for search for ultimate meaning in Germany. Tagore and indeed the 'East' were supposed to provide this meaning. In this book Kühnemann shows us what sensitive German intellectuals were looking for in Tagore and why they promoted him and his writings.

Peasant Revolts and Democratic Struggles in India

Published in 2000

Originally, Suprakash Roy's Bengal on peasant revolts and anti-colonial democratic struggles Blaau, Folkbild Oegasmunk, Sonagrg (1960) was much longer. The English version contains the translation of the chapters which were not available in the original, nor the struggle for independence, nor the language movement and the war of independence for East Pakistan. At home the Hill Tract peoples were seen as irrelevant, and at worst as insurgents or traitors. Thus the Hill Tract, people found themselves, and in many ways still do today, in what can be legitimately called a subaltern position. According to the authors a 'reintegration' of their subalternness into a redefined mainstream culture is necessary. This view remained largely unadjusted even after independence in 1947, when the Hill Tracts became part of East Pakistan.

In the introduction to their book Willem van Schendel, Wolfgang Mey, and Aditya Kumar Dewan already state that the 'region remains hidden behind a curtain of ignorance'. These three authors, specialists in the field, deserve credits for having lifted this curtain and showing the Chittagong Hill Tracts people through more than four hundred photographs, covering the period from the 1860s to the 1970s. Most of these pictures were taken for private purposes and thus never formed part of any official colonial document. They have the impact of a first direct encounter. In the absence of much written records of the Hill Tract people, the authors offer this volume as a primary historical source. The authors have taken great pains to compile their book. The photographs were selected from over fifty collections scattered over the globe. The book contains more than twenty chapters. Every chapter deals with a separate theme such as 'mapping a region', 'the colonial overlords', 'religions of the hills', 'getting around', 'lifestyles'. The very text gives a lot of background information on the photographs which are presented subjective chapter by chapter. The combination of the images and the text are important attempts to write the cultural and political history of the region, while focusing on the everyday life of the people involved.

The authors clarify their historiographical arguments in the last chapter. As the region was seen as peripheral both in South Asia and not as an isolated area.

Within Indian Studies, it is often argued that Bengal is only a provincial language, one of the fifteen Indian languages, but not the major language. It's also been argued that the Bengali language movement can be seen in connection with the rest of the nationers of Hindi at the most, and often second tongue. There are two hundred fifty million Bengali speakers. So we're not really talking about a small language.

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The authors clarify their historiographical arguments in the last chapter. As the region was seen as peripheral both in South Asia and not as an isolated area.
A Breakthrough in Vedic Studies

The Vedas, often considered mythology, abound in concrete information which, taken in conjunction with their language, enables scientists to determine the movements of speakers of Indo-Aryan (IA) towards and into South Asia. This has been the subject of several recent workshops of which the results are now being published. A first volume contains the Proceedings of an International Vedic Workshop at Harvard in June, 1998. Another reflects a similar seminar on Aryan and Non-Aryan in South Asia at the University of Michigan, Ann Arbor, October 1996. The results of the Second International Vedic Workshop, at Kyoto in 1999, are forthcoming. The third will be held at Leiden in 2002 (May 29–June 2).

How did Karkandhu get into the Rigveda? No language is pure and that applies not only to names. Kuiper wrote in 1991 that Vedic Studies would not make headway unless someone was prepared to stick out his neck. He listed 315 Rigvedic words that ‘have little or no chance of being of Indo-European origin.’ He computed that these words constitute five or six per cent of the Rigvedic vocabulary, later reduced to four per cent on the basis of a more accurate database, count of the total number of Rigvedic words. Not a large number, but not without significance.

It is not obvious that the language of the Rigveda is IA and that IA is IE. These statements derive from two hundred years of research and an accumulation of facts. The relationship between languages resides in the most basic parts of the vocabulary: numerals (Sanskrit sapta, Greek hepta, Latin septem, English seven,...), body parts (pada, pedes, pedis, foot), common verbs (isti, eti, iti), conjugations and declensions (Sanskrit aham, aham, aham, Latin iam, iam, iam), syntact. It is illustrated in J.P. Mallory’s In Search of the Indo-European (1997) by Rigveda 1.321.10 indica nu ‘praise you’ prevails in similar structure to ‘Of Indra I shall now proclaim the heroic deeds’ and means the same. The nu is the same as Greek, Old Irish, Lithuanian, and Old English inu, modern English now, Indra’s ‘vain’ is English noun deeds from Latin vir ‘man’. Pra, pram ‘proclaim,’ literally ‘speak forth,’ is related to Latin pro ‘forth’ and wo ‘I call.’ English provoke has the same form though the meaning is different. Pra is common in Greek/Latin/French /English protect, provide, etc. Voc and voc- correspond to Latin vo, French voix, English voice, vowel, voice. Thousands of such facts and the sound laws that relate them to each other determine the place of IA within IE. Where do the Vedic facts come from?

Oral tradition

The Vedas are known in exact detail by brahmins who maintain their Vedic tradition orally and recite Vedic mantras during rituals. Ritualists and reciters do not and need not know the meaning of most of the mantras they recite; but they know their precise form along with accents and modes of recitation that incorporate a good measure of linguistic analysis. Without this millennial preservation, modern scholars would have no manuscripts to collect or texts to edit since both depend upon the oral tradition which is more trustworthy than any written word.

Michael Witzel combined information on Vedic dialects with an abundance of apparently meaningless Vedic facts (e.g. on the direction of rivers) which acquired significance once they were put together. I call the result a breakthrough because it assigns a reasonably accurate location in space and time to the numerous schools of the Vedas that for millennia seemed to be suspended in air. Witzel’s reconstruction begins with the Rigvedic era of Eastern Afghanistan and the Panj in (ca 1900–1700 BC). The Rigveda as we know it was collected later when the socio-political centre shifted to Kuruksetra, northwest of modern Delhi. The Kurus period of Middle Vedic saw the composition of most of the other three Vedas and early Brahmanas. Late Vedic texts, like the first Upanishads, were composed ca 700–450 BC in the eastern kingdoms of Kosala and Videha. During this long development, upward mobility (Sanskritization) combined with the increasing dominance of brahmana-kasya alliances. The barlecularization of Rigvedic pastoralism was replaced by rice (Santhin Kumar Chatterjee) derived Hindu (suva) from Tibeto-Burman). Finally, a Vedic canon was orally established.

The linguistic picture of northern South Asia in prehistoric times, says Witzel, is as least as complex as that of modern India. He has identified some three hundred words that are demonstrably Dravidian, Austro-Asiatic (such as...)

CONSTRUCTING THE VEDIC FIRE ALTAR:

- SQUARES, OBLONGS, AND TRIANGLES

INDO-EUROPEAN HORSE CHARIOTS...

- SANCHI GATEWAY

Some of the earliest representations in Indian art of horse-drawn chariots with spiked wheels are found on the gateways of the Great Stupa at Sanchi. Unlike the otherwise rigid stupa, these gateways portray the joys of terrestrial life in which kings and brahmins played an important part.

A millennium earlier, the Vedas abound with information about horses and chariots although the still earlier Indus Civilization did not know either. Horses (along with camels) are first attested archeologically in South Asia in 1700 BC at Pushkalavati, below the Bolan Pass. Writings of horse-drawn chariots have been found west of the southern Urals as 2000 BC, and to their east, later. It is likely that they come to South Asia from the north by way of speakers of the Indo-Iranian sub-family of Indo-European (IE) languages and...

APPROXIMATE MOVEMENTS OF EARLY ARYAN (IA)

- THE FOUR VEDAS
  - RV = RIGVEDA
  - YV = YAJURVEDA
  - SV = SAMVEDA
  - AV = ATHARVVEDA

East of the Caspian Sea, Indo-Iranian split into two branches: Indo-Aryan (IA) and Iranian. Further south, these nomads met with citizens of the ‘Buchtan-Margiana Archaeological Complex’ (BMAC: 1900–1500 BC) who used bricks to construct fortified towns and temples with fire altars.
ADITI: South Asian Dance

ADITI is the National Organization for South Asian Dance in Britain and has been in existence since 1987. It was set up by a dancers-led initiative with support from the Arts Council of England whose aim was to develop an infrastructure within which the forms of South Asian dance can flourish and through which we can ensure South Asian dance moves from the margins to the mainstream of British cultural life.


dates are consistent with those of the earliest known IE. Anatolian languages such as Hittite, preserved on more than five thousand clay tablets, in perhaps as many as thirty thousand fragments, spanning the period of 1600–1200 BC. The date of Greek remains controversial but it is something else the three regions have in common: the IE languages came from elsewhere and induced bilingualism. The answer to (a) No. Science is never final for new facts and arguments will change its course. Of the Anatolian tablets that were covered with soil and dust a century ago, more than a hundred volumes have now been published and some are translated. The Harappan inscriptions have been published and computerized but no one is able to read them. Their decipherment, the discovery of other early languages, or something else could cause a change in perspective. Words are not things and language does not depict reality in a straightforward manner. English is used in many parts of the world with different purposes. Languages spread not because of invasions but through contact between people. Readers of these books should keep such facts in mind.

References

Professor Frits Staal is Professor Emeritus of Philosophy and of South Asian Studies at the University of California, Berkeley. E-mail: fritsstaal@berkeley.edu

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ADITI News. The first issue of the magazine came out in September 1999. With more pages, a brand new design, existing contributions from dancers, scholars, and educationalists, our magazine is the voice of the South Asian dance profession in the UK. It allows South Asian dancers to keep in touch and be aware of initiatives and events around the country, helping to break the isolation that dancers may feel. It is a forum for the profession to air their views on a variety of pertinent topics and it is also an important educational tool.

One of ADITI’s aims for the Millennium is to create links with South Asian dancers outside the UK. The magazine should also be their voice. South Asian dancers in Britain are eager to know about what their colleagues are doing in the rest of Europe. There is much to learn from each other and ADITI offers an opportunity to establish an on-going relationship and debate. The ADITI lists events and programmes that go on around the country. We would welcome news of performances, conferences, and relevant events happening outside Britain. The magazine also provides a platform for performances in the UK, but we are very interested in what goes on internationally and would be happy to receive details of events that are taking place elsewhere.

ADITI’s members receive the magazine for free, but subscriptions are available to non-members by subscription on sale at various bookshops.

Anyone interested in finding out more about ADITI, subscribing to the ADITI List or contributing to ADITI’s web site should contact

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The Roja Muthiah Research Library
A private archive in India

Founded in 1994, the Roja Muthiah Research Library (RMRL) exists to provide research materials and facilities for students of South Indian Studies in a variety of fields spanning the humanities and the social sciences. The library’s main objectives are to preserve, catalogue and expand the collection of Roja Muthiah who, during his lifetime, built one of the world’s finest private libraries of Tamil publications.

S. Theodore Baskaran

A n exquisite bibliophile, Roja Muthiah, who started his life as a painter of signs, spent much of his family’s fortune acquiring every scrap of published literature he could find in Tamil, his native language. He began his collection in 1916 at his village Kottayur, located at the most southern point of India. When he died in 1991, the collection contained tens of thousands of rare books, journals and newspapers, and thousands of clippings. The subjects range from indigenous medicine, religion, folklore, cinema, drama, women’s studies, and popular music. The collection includes other printed matter such as theatre handbills, film songbooks, wedding invitations and private letters. The various ages of the materials in the collection span a period of more than 150 years, the earliest example being a work published in 1849. Therefore, it is considered a unique reflection of Tamil culture, which is one of the oldest cultures of the South Indian state of Tamil Nadu.

The University of Chicago sponsored the project to found a research library, in collaboration with MOZHI, an Indian trust for resource development in language and culture based in Madras. In 1994, a library containing all his collections was opened in Madras.

During 1995, preliminary electronic catalogue records were created for all the titles in the library and microfilming facilities, for purposes of preserving texts, were in operation. So far, at least 47,000 titles have been catalogued and 10,000 volumes have been preserved on microfilm, and the corresponding cataloguing records will be enhanced with full descriptive data.

Our major findings are that there were substantial differences in average height by caste: ‘higher’ castes were taller than the ‘lower’ castes and these differences have persisted into the present. In addition, there were relatively small differences in average height between individuals born in states such as Tamil Nadu and Madras, but there was no secular increase in Indian heights during the past two centuries.

In extensions of our project, we have investigated the height of overseas Indian populations in Fiji and the Caribbean, overseas Indians are taller than their progenitor populations in India. The increased height is undoubtedly due to improved nutrition and the more benign disease environments of Fiji and the Caribbean. We have also investigated the sex differences in average heights and that the lower strata of Indian female height is much higher in North than South India, probably reflecting the greater discrimination against female children in North India in access to food and medical care.

Our most recent research is focused on the effects of height and weight in what is called the ‘body mass index’ (weight in kilograms divided by the square of height in meters) on gains of a more sensitive indicator of health; whereas adult height is dependent on the cumulative impact of environmental conditions during the period of growth, weight is an indicator of more recent environmental conditions. We find that there is a substantial decline in the gap between the body mass index of ‘higher’ and ‘lower’ caste groups between the 1880s and the 1960s. Most of these differences have persisted and these differences have persist in the present. We have also computerized anthropometric data for males and females born in states such as Tamil Nadu and Madras, and that the lower strata of Indian society were made worse off.

References

Dr Ralph Shlomowitz was a Senior Visiting Fellow at Flinders University from July 2000. He can be reached at Flinders University, GPO Box 2100, Adelaide 5011, Australia. Email: ralph.shlomowitz@flinders.edu.au.

Examples of research materials from the Roja Muthiah Research Library.

The library participates in projects in collaboration with the Tamilnadu Government Archives and the Maraimalai Adigal Library, private library with a collection of rare books. Titles are taken from these collections and catalogued and microfilmed at the RMRL.

In a major innovation, the RMRL has adapted technologies developed by the Centre for Development of Advanced Computing in Pune, India, to create machine-readable catalogue records conforming to international standards. The system is capable of generating a variety of catalogue outputs to meet different needs. In the RMRL catalogue, data for Tamil items are entered in Tamil script. The system in use at the RMRL can display and print the catalogue in either Tamil or roman script. Data is automatically translated into the Roman script both for display and printing out. Catalogue records created at the RMRL can be loaded into major international systems, including that of the Online Computer Library Centre (OCLC), the largest bibliographic database in the world.
The Sixth International Philippine Studies Conference

From 10 to 14 July 2000, the Sixth International Philippine Studies Conference was held in Quezon City. Initiated in 1998 with a conference in Kalamazoo, Michigan, and followed by similar conventions in Hawaii in 1998, Canberra (1999), Quezon City (1999), and Honolulu (1999), the Sixth Conference has now established a firm pattern of alternating conferences in one of the five continents and the Philippines.

By OTTO VAN DEN MUJZENBERG

The conference was sponsored under the auspices of the Philippine Studies Association under the presidency of Dr. Isagani Cruz. The keynote speaker, Dr. Bienvenido F. Nebes, president of Ateneo de Manila University, stated the scientific work to be done in the conference within the context of a rapidly globalizing world driven by rapidly changing technological possibilities. In his view, there is no other option for countries than to be involved in the process, but the conditions under which this takes place can only be examined. Signalling a remarkable and positive shift in the attitude of Filipinos towards new as opposed to old developments and adequate educational development to prevent technology from just being imposed upon the Filipino people from the outside, as well as to prevent the much-dreaded falling-out of Filipinos to co-determine the form and character of their country.

Forty-four panels in parallel sessions amply filled the three days of the conference and often more than one could complain that more papers had to be 'processed', thus a total of 171 papers had to be 'processed', among which Philippines, Indonesia, Japan, and the USA were the most numerous, followed by the Japanese. In former conferences, poverty and development issues, or even 'the body', were hotly discussed and, in some cases, hotly disputed. Socio-cultural diversity and conflicts within the Philippine state were discussed and, in some cases, hotly debated. One day after the proclamation of a jihad by the leader of the Muslim Islamic Liberation Front, a hastily organized special panel on the war in Mindanao and Sulu drew massive support and interest. Among other contemporary 'big problems' of Philippine society, several panels addressed the ways in which Philippine society and politics come to terms with the technological developments of the past few decades. A recurring concern was that an even sharper division in society could develop on the basis of the 'cyber-sectarianism', because the Philippine educational system would prepare young people insufficiently for keeping up with the developments.

Not unexpectedly, several papers addressed changing relations between the Philippines and major economic players in the world, in particular the US and Japan. It was striking, however, that more of them were concerned with past relations of at least one generation ago, while contemporary developments were only debated in a special forum on the arts and the performing arts, always present in the conference and often geared towards investigating topics that can be summarized under the term 'socio-political relevance', which raises questions about integration, assimilation, multiculturalism, and the like.

The overall theme of the conference was 'Trends of the Century. The Philippines in 1900 and 2000', which proved to be broad enough a title to accommodate many different approaches, in the same time, alerting the writers and audience to think in a long-term perspective. The majority of the papers could be grouped under the social sciences and humanities, but several panels presented work on an interdisciplinary basis involving natural sciences, architecture, the performing arts, and political as well.

After the many occasions of celebrating and studying the Philippine Revolution of 1896 and its aftermath, freedom, the unfinished revolution, rebellions and local wars received particular attention. At the same time, the concept of the conflict between the Philippines and major economic players in the world, in particular the US and Japan. It was striking, however, that more of them were concerned with past relations of at least one generation ago, while contemporary developments were only debated in a special forum on the arts and the performing arts, always present in the conference and often geared towards investigating topics that can be summarized under the term 'socio-political relevance', which raises questions about integration, assimilation, multiculturalism, and the like.

A well-organized conference, it drew widespread appreciation from its Filipino and foreign participants. The next conference was announced to take place in the Netherlands in 2004.
Vigan Summons Philippines Memories

"...He could imagine Vigan again, Ciudad Ferdinanda — regal city of the north, the repository of wealth as only Ilokano industry and commerce could amass it; Vigan, anointed domain of the Ilocano ethos of grace and beauty and all the plenitude of blessings that are bestowed on those who commanded in the name of God and of the Spanish realm."

Andrew Symon

Today/24

Vigan is famed for its Spanish colonial architecture and commerce, and its cultural fusion of influences. Vigan is a UNESCO World Heritage Site, recognized in 1995, and, ironically, the years of decline afterwards, have left intact an architectural past that may now rejuvenate the town. 'If we preserve the houses, people will come and the money will come,' says the chairman of the local restoration and development group, Bong Donato. 'Vigan is nothing without these old houses.'

It is a town that can justify devoting money to conservation for a town and its surrounding villages or barangays, where many poor families live. In the municipalities of the 45,000 population 2900 in Vigan itself continue to live. There is a developing agenda to expand and improve health facilities, schools, water supply, roads, and other services.

The historic houses themselves, numbering nearly two hundred, are in various states of repair with some being well restored, and in several cases turned into guest-houses. At the other end of the spectrum, there are houses that have been left derelict as families moved to Manila in the 1950s, 60s, and 70s, still owning the properties but losing interest in maintaining them. Apart from neglect, another threat is a growing level of traffic in and around the historic area. Not only is this a matter of spoiling the ambience, it can also impose on the Philippines government to protect the site, remembering for restoration and protection of Vigan should increase. Recently, the local council passed a new ordinance laying down guidelines for historical restoration and development in the town. But it will take some leadership to win public consent to preserve it to their side. As Bong Donato says, some homeowners have disregarded the idea of local regulations for building development, in the face of the maintenance of historic sites.

Conservation-inspired rejuvenation

Work is now underway to combine heritage preservation with wider socio-economic development. An urban planning project and local government levels of government is being prepared, funded by the Philippines and Spanish Governments. This is to guide not only the historical preservation and tourism, but also wider town development. Architect, Patima Rubang-Alonzo, among a team of experts, says: It is not just a matter of restoring long rows of houses but revitalizing the whole town.

"...He could imagine Vigan again, Ciudad Ferdinanda — regal city of the north, the repository of wealth as only Ilokano industry and commerce could amass it; Vigan, anointed domain of the Ilocano ethos of grace and beauty and all the plenitude of blessings that are bestowed on those who commanded in the name of God and of the Spanish realm."
George Town at a Historic Crossroads

With one of the largest collections of historic buildings in Asia, George Town, the capital city of Penang, Malaysia, is becoming increasingly recognized as a major urban heritage site in Asia. The historic seaport, with a colonial history dating back to 1786, was a meeting point for migrants from China, India, Arabia, Europe, and the Indonesian Archipelago. Cultural communities live in distinct neighbourhoods, practice their respective religious traditions and specialized occupations, yet routinely trade and interact with one another.

The Penang Heritage Trust, a nonprofit organization that has been championing the preservation of heritage buildings for more than ten years, has to address even greater challenges now. Immediate issues such as heritage protection and community participation in urban planning.

At the end of February 2000, Malaysia's Minister of Finance declared that the financial crisis in Malaysia threatened automobile industry to slow the recovery. Next, because of the small domestic market, exports had to be increased to enjoy scale merits. The automobile industry of Malaysia has, until now, not yet reached the level of international competitiveness. The key to its further development is skilled manpower.

Malaysia: Skill formation in the auto parts industry

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After a decade of decreasing auto parts production, local production has increased. Production counts as domestic when the final parts is assembled in Malaysia, if more than seventy per cent of all parts are still imported. Why does the production of parts still lag behind in Malaysia?

One of the problems is a lack of skilled workers and technicians. Auto parts production needs a wide range of production expertise. Skill formation by increasing the number of technical schools, introduces a skill certification system, and giving a tax incentive to companies which undertake training for their employees. Although Malaysia is one of the developing countries, its skill upgradation programmes, its efforts are insufficient towards solving the absolute shortage of skilled workers and technicians. The shortage of skilled workers in Malaysia can be attributed to the following four factors:

1. Insufficient government support.
2. Insufficient government support.
3. Workers' lukewarm attitudes.
4. Unfavorable skill environment.
5. Weak individual interests.

Realizing the importance of skilled workers, the government has been emphasizing skill formation by increasing the number of technical schools, introducing a skill certification system, and giving a tax incentive to companies which undertake training for their employees. Although Malaysia is one of the developing countries, its skill upgradation programmes, its efforts are insufficient towards solving the absolute shortage of skilled workers and technicians. The shortage of skilled workers in Malaysia can be attributed to the following four factors:

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Cultural Diversity and Construction of Polity

The processes of decolonization, which have transformed the former Dutch, French, and British colonies in Southeast Asia into independent nations-states during the second half of the twentieth century, have entailed the emergence of particular cultural ideologies in which the cultural specificity, deemed to be characteristic of each of these nation states, is expressed. Such ideologies articulate the way in which the relations between the citizens and the state, as well as between those within the various ethnic-cultural groups and the state to which they belong, are conceptualized. They also affect the political way in which each nation state takes in international and transnational forums and the discourse in which such positions are expressed and legitimized.

The ideologies in question are the outcome of complex historical and ongoing processes of interaction. On the one hand, since none of the Southeast Asian states are homogeneous societies, both in terms of ethnical and linguistically homogeneous societies, the cultural specificity that is presented as characteristic of a given 'national' ideology includes representations originating in the cultural repertoire of various societies situated within the borders of the state. On the other hand, perhaps more than in any other part of the world, representations about the polity in relation to society in Southeast Asia have been modelled purely on ideas and values originating from India, the Muslim-Arab world, imperial China, and colonial Europe. The transformations which such foreign ideas and values have undergone in the course of their incorporation into pre-existing local systems of representations also continue to characterize the contemporary processes of incorporation.

The latter concerns above all the diverse ways in which representations about the desirability of a free market economy and the international communication of goods, services, and information, of parliamentary democracy as the supreme form of legitimate government, and of the invisibility of human rights are incorporated into the system of representations of each nation state. Depending on the position accorded such 'universal' representations in the 'national' ideologies, the former tend to be assigned a particular, culturally specific value that does not necessarily coincide with the values which are attributed to such representations in the ideological systems of the Western world.

To research these culturally specific configurations of ideas, values, and practices by regions of the contemporary Southeast Asian Societies; to assist research institutes and governments in different periods of time, in Indonesia and Laos. Although different language families (Sino-Tibetan, Tai, Mon-Khmer, Austronesian) who adhere to different religious traditions (Buddhism, Islam, Confucianism, Christianity), and whose societies have been part of different colonial empires (Netherlands East Indies, French Indochina) – or (Thai-land) – and of different types of regional polities (sultanates, rajadoms, Muang- prinicipalities, among others) are included in the sample for comparison, it is expected that this comparative analysis of regions will provide insights into both the culturally specific representations of society and the polity and the political and national-state examined and in the configurations of representations characteristic of the Southeast Asian region as a whole.

The research project is envisaged as an instrument to allow for an interdisciplinary and comparative analysis by regions of the contemporary representations of the configurations of the representations of society and the polity in Southeast Asia, and of the (trans-)regional and historical transformations which have resulted in these configurations. In view of this overall aim, the sample for comparison has been selected in such a manner as to represent as much as is feasible of the historical, linguistic, and cultural complexity of the Southeast Asian region as a whole, including the speakers of different language families (Sino-Tibetan, Tai, Mon-Khmer, Austronesian) who adhere to different religious traditions (Buddhism, Islam, Confucianism, Christianity), and whose societies have been part of different colonial empires (Netherlands East Indies, French Indochina) – or (Thai-land).
A Mystic Journey to Mount Ciremai

The rise of fundamentalist Middle-Eastern style Islam has drawn attention away from the co-presence of older styles of practices and beliefs. Referred to variously as "mountain climbers" or "people of the mountains", Bayalangu devotees seek the spiritual elevation of Mount Ciremai, a sacred site in West Java.

By MATTHEW ISAAC COHEN

Bayalangu's Brai association climbs atop Mount Ciremai. It is a very hard climb, involving cutting a path through rainforest for much of the way and hiking up steep slopes. The Cultural Inspector (a Department of Education and Cultural Inspector, a number of the devotees) was able to accompany us on this journey. The call for prayer atop Mount Ciremai.

At the foothills of Mount Ciremai. Those with backpacks are the "mountain climbers", the rest are mostly Brai devotees.

Brai may represent the oldest variant of the indigenous Javanese practice of dzikir - the Arabic incantations and prayers and incantations uttered, blessings and incantations at the bale. Two of the society's chief ministers, or Brai leaders, join the pilgrimage open to a larger public and some of the elderly men, turned back before the climb became too steep. They had been previously decided, though they were plainly sad.

The next morning, we continued our ascent, hacking our way through brambles. The Cultural Inspector, a number of the devotees joined the society as elders. Warsad used to liken Brai devotees to Semar, the ageless clown-servant of Wayang Kulit, who does whatever his masters require, charging up and down mountains if need be. It is not easy being Semar, especially in mystical union. Climbing Ciremai made me trust others, more than two thousand of the level field that had been the day's destination. Some quietly suggested that we leave the Cultural Inspector behind, but they were overruled. We spent the night on an incline, huddled around a fire. Nobody slept soundly.

The peak of Ciremai is a treacherous pinnacle covered in long grass, cut off from the world by swirling clouds. A breeze of adrenaline leads to the final struggle to the top, pulling myself up, clutching the grass, hand over hand, breathless but determined, clapping at the rim of the cauldron. The Brai devotees sang a praise-song. One of the 'mountain climbers' knew the Islamic call for prayer, was counseled by Dakila to stand upon a crag overlooking the plain and cry it out: Allahu Akbar!

Most of the climbers then descended into the cauldron by way of a narrow chute. People bartered in an ice-cold pool of water in the cauldron. Nobody could drink for more than a few seconds. The pool's water of Life - 'cascading like coconut water or Spirit' - was collected in plastic bottles, and bits of sulphur were picked up from the cauldron floor.

Finally, after all the climbers had descended to the rim of the cauldron, incantations [jin muneq], was sung and we begun our descent: half running, half flying down the mountain. In a few hours, we were at the level plain to set up camp. The next morning was a very hard climb, involving cutting a path through rainforest for much of the way and hiking up steep slopes.

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Conflicts and Violence in Indonesia

From 3 to 5 July 2000 the Institute for Southeast Asian Studies, at Humboldt University in Berlin organized an international conference on the subject Conflict and Violence in Indonesia.

Fifteen guests from Indonesia, Australia, Great Britain, the Netherlands, Belgium, Denmark, and Sweden and about sixty scientists and students from Germany participated. Persistent violent conflicts since the fall of Soeharto are indubitably a reason why the conference attracted such great interest. There were 26 contributions that can be divided into four main topics, namely general considerations, case studies, cultural aspects of violence, and conflict regulation.

Abstract

The Head of the Committee for Missing Persons and Victims of Violence (KONTRAS), Mulut Anwar (Indonesia), analyzed the main factors that have triggered violence under the New Order and subsequent governments and made a distinction between different types of state violence and collective violence. Freek Colombijn (the Netherlands) looked at the specifics of different types of state violence and collected with general explanations of violence in Indonesia. He linked the role of cultural and social organizations with general explanations of violence and dealt with amok and head-hunting as cultural specifics, but also listed forms of violence that are a general character and not limited to Indonesia. John Sidel (United Kingdom) explained mass violence at the end of the twentieth century in terms of a 'moral economy', considering various factors such as state intervention, religion, and a population disadvantaged in the fields of economy and education. Ingrid Wessel (Berlin) dealt with state violence under the New Order during the 1990s, characterizing Soeharto's role as based on direct and indirect forms of violence, underlining the rule of the military and militias in suppressing the opposition. Andreas Urlen (Hamburg) described the New Order as a dictatorial system of various dominant groups. Robert Cribb (Australia) questioned the seriousness of the statistics of victims of mass murder under the New Order (1965) and of the violence in East Timor, demanding a careful treatment of the estimated numbers of victims.

Regional scenarios of violence were the second main focus of this conference. George Aditijoso (Indonesia/Australia) analyzed the political economy on the Moluccas linking to the political elite in jakarta which is said to instrumentalize ethno-religious tensions in the Moluccas. Susanne Schütter (Mainz) focused on the emergence of a Christian identity in Eastern Indonesia. Benny Gág (Indonesia) described the Indonesian politics of violence imposed on West Papua to explain the independence movement in this region. Artifidillah (Indonesia/Cologne) spoke on recent developments in Aceh where an agreement between the government and the Free Aceh Movement has not succeeded in putting a stop to violent military attacks. Against the background of developments in West Kalimantan from 1990-1999, Mary Soehrens Hehlers (Berlin) described the violent clashes between Dayaks and Madurese in 1997. Peter Carey (United Kingdom) reported on interviews that he had conducted with traumatized female refugees from East Timor in Portugal. Georgia Wimböhr (Berlin) looked at the role of students in 1998 and pointed out their weaknesses and strengths. Jens van Dijk (the Netherlands) elaborated on the creation of security groups (Sargas) after Soeharto's resignation. Yusia Liem (Cologne) even of an approaching spectacle towards the Chinese minority. Farish Noor (Malaysia/Berlin) discussed conflicts between the Malaysian government and the Islamic opposition in 1997-1999.

Cultural aspects

Dia Pradlalimadi (Indonesia) spoke about the Indonesian understanding of spontaneous collective violence in the streets between 1997 and 1999. He concluded that these deeds were initially interpreted as 'uncontrolled behaviour', later as 'understandable acts' born of economic necessity, and were recently described as 'acts of purification' of Islam and of a 'tainted Indonesian culture', thus justifying violence. Nils Bubandt (Denmark) examined violence in the Indonesian archipelago from various angles, including the way it is depicted in the media, the role it plays in local communities, and the symbolic significance of violence in the Indonesian society.

Anna Greta Nilsson Hoadley (Sweden) showed that Indonesian literature had brought up violations of human rights, even though the official Indonesian reading of history admitted or falsified facts concerning state violence in the aftermath of 1965-66. Tanja Hohe (Münster/Thür) evaluated the reception of the UN mission to East Timor by the local population. Ulrike Froemming (Berlin) characterized the specific aspect of violence in the Indonesian context.

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Milestones of Peace and Reconciliation

The moving scenes of long separated families being briefly reunited, then separated again, marked a poignant milestone on the road to peace and reconciliation on the Korean peninsula. The family reunions, for instance, were the first tangible results of the June summit in Pyongyang between the leaders of the two Koreas. This perception was not quite correct, in that the highly successful debut of the North Korean Foreign Minister, Paek Nam Kuk, at the ASEAN Regional Forum (ARF) meeting in Bangkok at the end of July was an important achievement in what has become a 'de facto' joint offensive of President Kim Dae-jung and Chairman Kim Jong II to establish diplomatic relations between the Democratic People's Republic of Korea (DPRK) and those allies of the Republic of Korea (ROK) who have yet to do so.

N
evitably, the family reunions were visible proof that the peace process is moving ahead. This sign of progress is vitally important, because hopes have been dashed before. There have been family reunions and high-level talks in the past, but little has been achieved. Will this time lead, in Kim Dae-jung's phrase, to the waters of prosperity filling the Han and Taedong Rivers, and promises of rapprochement, and progress towards reunification by the leaders of both sides, who have unequivocally displayed their commitment. In Korean political culture this carries a lot of weight. We have never got to this stage before.

The second reason is more complicated and revolves around the basic hypothesis that all the leading players - North and South Korea, the US, Japan, China and Russia - have an interest in supporting rapprochement as outlined by the summit. This does not mean that all political forces in those countries are in favour - far from it - but for the moment at least, the dominant forces are the public commitment of Kim Dae-jung and Kim Jong II is built upon this foundation and while we should not underestimate the personal commitment, certainly of Kim D). and perhaps of Kim Jong II, that would not have gotten very far without the development of circumstances conducive to rapprochement.

All Korean politicians claim to be committed to working for reunification and, although there are reports from the South that young people are showing little interest in joining with the North, it is clear that the issue of division and the goal of unity remain in the forefront of public consciousness, especially this year. Until recent years, the conditions of reunification were, of course, contested between North and South but now the leaders of both sides appear to be edging towards an understanding.

At the time of the July 4 statement it was thought that both Koreas were in conflict but the DPRK was slipping into crisis and, while now it is recovering, it is immensely weaker across the board than the ROK. However, if the DPRK has long since given up thoughts of taking over the South (despite the assertions from outside to the contrary) so has the ROK given up a desire to swallow the North. The German example put paid to that. From the point of view of the dominating side, the cases were enormous and Kim Dae-jung, amongst others, has shown he is well aware of that. From the perspective of the weaker side, especially the ten to fifteen per cent of the country who are identified with the regime or are in positions of authority or are skilled in such a reunified country are dim.

Moreover, whilst in Germany state-society relations were frozen, in Korea there has been a fratricidal civil war between the two sides and there would be pressures for revenge and retribution.

If neither side can contemplate taking over the other or being taken over, but the imperative of reunification remains, then a living together and developing of opportunities follows. From the point of view of the North, the rapprochement is of huge importance. The DPRK needs to restore its economy and, most crucially, to increase its earning of foreign exchange greatly. Rapprochement with the South is vital, for reasons of direct economic co-operation, for access to international loans, and for the knock-on effect of removing U.S. sanctions and gaining Japanese reparations. The economic attractions for the South are far less but still substantial. However, it would be a mistake to see this all as a one-way business. The ROK has the economic and military edge, but the DPRK has the card of Korean nationalism. This gives it strength not-6-the South and its other adversaries and also provides the regime with legitimacy and resilience. It has often been argued that the parlous economic situation would 'bring North Korea to the negotiating table'; however, the opposite has happened. It is the beginnings of economic recovery and a confidence that the worst is over, that powerful enemies had been faced down and forced to negotiate, that led Kim Jong II to the June summit.

The great change in DPRK strategy over the last year has been a turning away from its traditional insistence that its main negotiators were with the United States, to a focus on Seoul. There are a number of possible reasons for this, but the key seems to have been that Kim Jong II was persuaded that Kim Dae-jung's 'sunshine policy' was more than a trick designed for achieving what must be his two main objectives - the survival and security from outside threat of the DPRK, and the restoration of its economy.

One crucial aspect was Seoul's encouragement for its allies to establish relations with Pyongyang. Italy's recognition in January 2000 and Australia's re-establishment of relations in May, ties with the Philippines and admission to the ASEAN Regional Forum, and the subsequent agreements with Canada and New Zealand, owed much to Seoul's support. It seems that Pyongyang decided, quite rightly, that all other relations at the moment turned on the relationship with Kim Jong II.

Kim Dae-jung is clearly pivotal in the whole business. Not merely has his 'sunshine policy' brought about a climate for rapprochement, but it has become the centre-piece of his political life. It has been suggested that he is in the running for a Nobel peace prize (along with Kim Jong II) if things go well. Certainly, it would be reasonable to assume that he will want to go down in history as the man who brought about the reunification of his country, so he will determine himself to make the summit work.

He also has a commitment to democracy and a track record that few could match, and progress in deepening South Korean democracy will depend crucially on relations with the North. The National Security Law will be the touchstone of that. Moreover, the setback in the April elections left relations with the North as one of the few areas where Kim D has a relatively free hand. He has to watch his back because, although the summit has in theory bipartisan support, the opposition Grand National Party has lost no opportunity to score points. Nevertheless, as president, Kim has a special role to play and it is clear he will use that.

All this is reinforced by the reception he received in Pyongyang, the Confucian deference shown to him by Kim Jong II, and the personal rapport the two seem to have established. The momentum of the June summit has been kept up in a series of high-level talks; family reunions, repatriation of political prisoners, forwarding the railway systems, developing economic ties, and various other milestones that give a real sense of progress towards peace and reconciliation.

Nevertheless, there are many things that could go wrong, and many covert forces that would like to bring that about. It is important, therefore, that the process receives as much support as possible from the outside world. In particular, the European Union and its constituent countries should join with Italy in specifically establishing diplomatic relations with the DPRK and developing aid and business relations.

This is an updated and reduced version of a paper entitled 'Summit of High Hopes' which introduced the Special Supplement on Korea in the New Zealand Journal of Asian Studies, Vol 1 No 1, June 2000. Details of the journal may be found at the website of the NZ Asian Studies Society (http://www.nzasia.waikato.ac.nz/). The original paper and others on North Korea, along with links to documents and press releases, can be found at: http://www.vuw.ac.nz/-caplabtb/dprk/index.html.

For recent developments see Tim Beal, 'The Waters of Prosperity will flow to the Han and Taedong Rivers', NZ Journal of Asian Studies, June 2000, pp 77-82. The original article may be found at: http://www.vuw.ac.nz/-caplabtb/dprk/index.html.

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A Collection of Essays on Modernization and Religion in South Korea

Since the late nineteenth century, when the Japanese broke down the Confucian institution in Korea in order to facilitate their colonization of the country, patriotism and nationalism have fuelled the religious activities of Koreans. The Japanese made great efforts to Christianize Shinto and to revalorize Buddhism, but these proved largely ineffective and served mainly to kindle the fire of those religions that they hoped would lose popular support. After the liberation, Protestantism and Confucianism surfaced as major forces. The former has continued to grow steadily, sometimes managing to depend on titular piety, commonly considered a Confucian concept, to gain members. Meanwhile, Confucianism, perhaps primarily a set of traditional values rather than a spiritual religion, has adopted hybrid forms and could, arguably, count the indigenous religions as what they may, the success being what they may, the success of the two major religions in South Korea is the result of a series of field studies, his conclusion that the activities of both religions are such a major force in religion in Korea. The primary merit of her paper lies in her account of how some shamanists explain specific rituals. Her own narrative, however, contains many unsubstantiated apprehensions, and most of the answers she promises in her introduction are not given.

Buddhism and Confucianism

In the third chapter, 'Present Developments in Buddhism and Confucianism', Karl-Fritz Daiber offers an interesting insight into the organization of Buddhism at present. Without being the exposition of why and how Buddhism's main institutions. He places the beginning of the modernization of Buddhism in Korea (p.171) since it was they who forced the Confucian church to open its doors to the West and broke down the Confucian institution. He notes, however, that the ensuing Christian missionary activities were also an important source of inspiration. In the final paper of this chapter, Michael Pye examines the development and organizational structure of Zen Buddhism, a religious movement that began in the early twelfth century and has since grown rapidly to become one of Korea's main institutions.

The influence of Protestantism on the other religious traditions in Korea is the subject of the fourth chapter, 'Protestantism between Enculturation and Acculturation'. The two main papers study the affinities between Protestantism and shamanism, but the two unusual terms of the chapter's title seem only to apply to the first article, Chi In-Gyu and Jeong Seokwoon's concentration on the similarities between the two religions' theoretical and spiritual aspects. They then look at the importance of the populist Min-jung movement that became a force in the 1980s. This movement has both Protestant and shamanistic influences, yet seems to embrace not only individualism but also humanism. I was hoping to find some words on the role of Buddhism in this context. Unfortunately, however, the authors chose not to address this issue. Daiber compares the services of the Protestant retracts known as kiasdos with those of Koreas's shamanism. Partly based on a number of field studies, his conclusion finds that the experiences of worship there are such an interesting insight into the organization of Buddhism at present. Without being the exposition of why and how Buddhism's main institutions. He places the beginning of the modernization of Buddhism in Korea (p.171) since it was they who forced the Confucian church to open its doors to the West and broke down the Confucian institution. He notes, however, that the ensuing Christian missionary activities were also an important source of inspiration. In the final paper of this chapter, Michael Pye examines the development and organizational structure of Zen Buddhism, a religious movement that began in the early twelfth century and has since grown rapidly to become one of Korea's main institutions.

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...but the many weaknesses may lead to frustration rather than debate.
Yogacara Buddhism in China

On 8-9 June 2000, the symposium on 'Yogacara Buddhism in China' was held at the International Institute for Asian Studies at Leiden University. Convened by Chen-kuo Lin, this symposium gathered together scholars and Buddhistologists from Taiwan, Japan, America, Canada, Germany, Belgium, and the Netherlands to explore the literatures and doctrines of the Yogacara Buddhism in China from its inception in the fifth century to its modern revival in the twentieth century.

The theme of the symposium, not to mention the symposium itself, was a truly interdisciplinary event, bringing together scholars of a wide range of backgrounds. It was not only a meeting of minds, but also a fusion of cultures, as scholars from different parts of the world came together to discuss a subject that has been of great interest to scholars for centuries.

Professor Kawamura (Calgary)

A student can realize the meaning of vijñapti-māritanā (information only), which is constructed by Kawamura as a kind of mentalism. In Kawamura's interpretation, Yogacara is concerned with the 'meaningful world', but not with the 'ontological world'. What counts are the mental factors in the process of information. The ontological question of whether 'external objects do not exist' or 'the world is nothing but an idea' does not bother Yogacara. However, as we will see later, the ontological question may not easily be dismissed.

Unhappy about some scholars, mainly from the Anglo-Saxon cultural sphere, having challenged the Yogacara 'idealistic ontology of nothing but cognition' (vijñapti-māritanā), in his paper entitled 'On the Problem of the External World in Classical Indian Thought', Lambert Schmithausen vigorously argued that 'the existence of extra-mental material or other entities' is rejected not only by all Yogacara schools but also by most Yogacara scholars. The second thematic focus was on the influence of Yogacara on other Chinese indigenous Buddhist schools, such as Tiantai, Huayan, and Chan, and Pure Land.

Diversity of approaches

Given these guidelines, the topics of papers presented at the symposium reflected a great diversity of problemmatic and methodological approaches. In 'Three Names in the Mahāyāna', Leslie S. Kawamura pointed out the structural sim-ilarity between Asanga's Mahāyāna and the Chinese Hinayana. Both reflect the Three-Nature Theory as the ultimate principle by which a student can realize the meaning of vijñapti-māritanā (information only), which is constructed by Kawamura as a kind of mentalism. In Kawamura's interpretation, Yogacara is concerned with the 'meaningful world', but not with the 'ontological world'. What counts are the mental factors in the process of information. The ontological question of whether 'external objects do not exist' or 'the world is nothing but an idea' does not bother Yogacara. However, as we will see later, the ontological question may not easily be dismissed.

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Schmithausen's paper can be seen as one of the most significant responses to the dispute initiated by Alex Wayman in the 1960s and espoused by many scholars since, including Dan Lusthaus, who strongly challenged a non-idealistic interpretation.

Instead of reacting to Schmithausen's criticism, Dan Lusthaus turned to the hermeneutic issue. In 'Notes on the Soteric Hermeneutics of Asanga: Language, Samkaras, and Appropriation', Lusthaus examined Asanga's Abhidhammamskara and the Mahāyāna linguistics respectively, attempting to answer questions such as 'What are the cognitive conditions at work in a hermeneutic act?' and 'What happens when one reads or hears Buddhavacana?' Using textual analysis, Lusthaus pointed out that 'the teachings enter one's own consciousness from outside, through the medium of language'. That is, a practitioner hears the teaching which flows from the Purest Dharmadhatu (i.e. Purest Cognitive Field) correctly. As a result, a sort of antirealist stance is clearly demonstrated in Lusthaus' hermeneutics.

In 'Language and Consciousness in the Sanskrit Jñāna-sūtras', Chen-kuo Lin elaborated on a Yogacara philosophy of language. The main question for Lin was to clarify the ontological status of the referent of cognition but also as such without any qualification. Although he might not have the final word, he presented a thoughtful paper, 'Critical and Mystical Yogacara Philosophy: Paramārtha on language', using the dharmakaya (nimitta) by looking into the Consciousness and Three-Nature Theories. Using Sanskrit and the Viśnuśāstra-samhāra of Yogacārabhumi as the textual sources, Lin concluded that nimitra is the perceived object that occurs as the effect of psycholinguistic sediments. The problem of language also drew John Norman's attention in his lengthy paper, 'Critical and Mystical Yogacara Philosophy: Paramārtha on language'. Kornam provided a systematic account of Yogacara philosophy by tracing two contrasting Yogacara agendas (1) critical phenomenology of consciousness and (2) mystic understanding of consciousness. Drawing on the 'unmediated experience', which is ineffable, Yogacara has to face the questions: How is one to engage in the work of language? What is the function of language? For Paramārtha, who was characterized by Kornam as most mystical and mystic, language is employed as a skillful but arbitrary means to negate all ideas and all words. In repense to Kornam's presentation, Tilmann Vetter remarked that the 'unmediated experience', for example, of animals, should be differentiated from Buddhist mystic 'unmediated experience', which is always mediated dialectically.

Chinese Buddhism

In Chinese Buddhism in general, including Yogacara, the most influential yet controversial figure is Paramārtha. Following the interpretive context in modern scholarship, in 'The Yogacara Doctrine of Buddha-nature: Paramārtha vs. Fa-hsiang', Wing-chok Chan provided a new interpretation, and argued that Paramārtha's thought should be separated from the Awakening of Faith and tathagatagarbha thought. On the basis of the Fo-hsing lun, which is regarded as Paramārtha's work, Chan also argued that neither Buddha-nature nor empty notions function as the (empirical or transcendental) grounds of the world. Accordingly, Paramārtha is a non-idealistic in contrast to the idealistic character displayed by Fa-hsiang.

When observing the historical development, no one can ignore the early stage of Chinese Yogacara thought represented in the Dīn jì and the Sūtra. In 'Zhitai's (558-597) Reception, Interpretation, and Criticism of Dilun and Dharmasamudra Thoughts', Hans Kastner used the texts of Huanyu (551-595) plus Dunhuang manuscripts to reconstruct the history and doctrines of early Chinese Yogacara schools. He also stressed the role played by these early Yogacara commentators in the shaping of Zhitai's Tantric philosophy. The interaction between Yogacara and Tantrism was clearly exposed.

Nhãnhô Yambu drew our attention to another interaction between Yogacara and the indigenous Buddhist Schools, namely Xuanzang’s Fa-hsiang and Northern Chan. In 'Yogacara Influence on the Northern Chan School of Chan Buddhism', Yambu subverted the stereotype of comparativistic interpretations of Yogacara Buddhism had little influence on the later indigenous Buddhist Schools. By carefully analyzing the new historical evidence, Yambu concluded that there is a strong textual and doctrinal link between Yogacara and the Northern Chan.

Hsiumin Ishikawa shed light on modern Chinese Yogacara scholarship. He compared the interpretation of Yogacara thought from Yün-shun, the most prominent monk-scholar in Taiwan. In 'Hsinghung’s Paramarthanāya in contemporary Chinese Yogacara: The Essence of Yogacara thought from the viewpoint of Venerable Yün-shun', the different perspectives adapted by Asanga and Vaiśakabandhu can be explained by looking into their different interpretations of 'causation' and the characteristic of causally arisen phenomena.

Lastly, in 'Yogacara and Abhidharma in China', Charles Willmsen provided a brief, historical picture of the Sixteen-element and the Saṅkrantika Abhidharma as precedents to the rise of the Yogacara school. He summarized the complicated historical context involving many figures and doctrines in India, Central Asia, and China.

Conclusions

For two days of in-depth discussion, most participants agreed that this was a truly pioneering seminar on the study of Yogacara Buddhism. In general, this symposium was fruitful and promising. It was fruitful because it contributed to the scholarship of a high standard to the study of Yogacara Buddhism. It was promising because a new land was discovered. And it was most promising because it offered to be made. As Professor Kawamura proposed, a follow-up conference on the same subject will take place at the University of Calgary, Canada, in two years' time.

Professor Chen-kuo Lin (convenor of the conference)
The Past Decade of Migration from China

Movement of people from the People's Republic of China to Europe and Asia has both increased in volume and become more diverse in terms of channels in the last decade, and research on it has been done by a very diverse group of people, from American criminologists to Russian demographers. Most of them had not heard about each other before this workshop. Our aim was to bring them together in order to assemble disjointed and partly unpublished pieces of empirical knowledge for analysis with the help of renowned migration scholars. We were wondering whether we could begin to paint a coherent picture of a 'migration configuration' that encompasses shifts between countries, regions and legal/illegal status chosen by migrants with expediencies for social mobility in China, and policies of government agencies in China that influence such mobility.

By Pál Nyiri and Igor R. Savelyev

The workshop succeeded in bringing together anthropologists, sociologists, demographers, political scientists, and economists, as well as journalists, and government and NGO workers from fourteen countries. The diversity of the papers, discourses, and languages made a common frame of analysis difficult. Nevertheless, common themes emerged from the papers. One of these is the globalization of Chinese migration, which includes several aspects. One aspect is the opening up of new migration spaces from Eastern Europe to Cambodia and Burma, and the commercialization of migration brokerage networks resulting in increased intermigration between individual countries and regions. Another aspect is the increasing standardization of some modes of economic activity and identity discourses, mainly those tied to the People's Republic of China. This has mitigated status and mobility differences between migrants following very different routes and possessing different types of cultural capital, making the previously rigid categories of 'student', 'illegal sweatshop worker', and 'overseas Chinese businessman' more mutually permeable. On the other hand, this global Chinese migration stands in opposition to, and sometimes conflicts with, established, more stationary overseas Chinese communities whose elites feel that their hard-earned economic and social stability, as well as their control of 'Chineseness' in the local context, is being threatened. Another overarching theme was formulated by Liu Xin in the form of a question: 'What does travel mean to a person? Most papers, explicitly or implicitly, struggled with the question of whether the meaning of movement to different social subjects - to migrants, non-migrants, elites, and states - is different today from what it had been. Papers by Edwards, Guerassimoff, and Thu no supported the view that the PRC's state-sponsored discourse of 'Chineseness'. As Picke pointed out, the more dynamic Chinese 'living overseas become and the closer ties they have with China, the more vital it is for Peking to pre-empt the spilling over of subversive discourses among them into the domestic sphere by emphasizing a single collective identity. The treatment of alternative identities and discourses of truth constructed by various elites and at the grassroots levels, including religious movements and oppositionist political parties active among the rank and file of migrants, was underrepresented at the workshop, but Poisson's paper offered a promising beginning. We have contacted publishers with a proposal for a volume consisting of selected papers along the conceptual lines of globalizing Chinese migration and its changing meaning.

The workshop was organized by Dr Pál Nyiri and Professor Igor R. Savelyev, and was sponsored by the European Science Foundation Asia Committee and the Transnational Communities Programme. Participating in the workshop were selected papers along the conceptual lines of globalizing Chinese migration and its changing meaning.

By Pál Nyiri

Participants of the workshop
Books Received: China (cont)

Books:

(Advertisement)

The Documentation and Research Center for Contemporary China, Sinological Institute, Leiden University, P.O. Box 9515, 2300 RA Leiden, The Netherlands

This information is as English-language-referenced academic journal with an international readership, now in its fourteenth year of publication, which focuses on recent developments in China, Taiwan, Hong Kong and other Chinese territories, in the field of politics, economics, law, education and health, environment, literature and the arts. Vol. XIV, No. 1 (2000) offers the following articles:

WAR OR PEACE OVER TAIWAN? A FORUM DISCUSSION
The forum centers on a proposal for peace in the Taiwan Strait by Lynn T. White III ("War or Peace over Taiwan"), with commentaries by international specialists on the cross-strait issue such as Lowell Dittmer, Jeremy Davies, Francois Mengis, George W. Tait, and Guqiang Wu.

RESEARCH ARTICLES
- "Comparative and Complementarity: Township and Village Movers and the State Sector in China's Coal Industry" by Tu Weiqi
- "The Four-Deputations-Auction Policy: Remaking the Rural-Urban Divide or Launching Another Mass Campaign? The Case of Ningbo" by Peter Ho
- "Modernizing Mainland China: PRC Films and Documentaries at the Royal Tropical Institute in Amsterdam, 1999" by Wei Lin Cheng and Anne Speker

FRONTIERS OF MORE THAN 40 NEW BOOKS ON CONTEMPORARY CHINA

EAST ASIA

Books Received: China (cont)

Sixth European Conference Agriculture and Rural Development in China

The ECARDc network was set up in 1989 in order to facilitate exchange between European scholars and non-academic specialists who work on different aspects of Chinese rural development, with the first meeting in Aarhus, ECARDc has been continued in Ghent, Manchester, and Paris. In the first week of January 2000, it was Leiden’s turn again. The conference was organized by Dr. E. B. Vermeer, Dr. F. P. S. Ho, and J. Eyferth, all of whom are from the Sinological Institute of Leiden University. Generous financial support was received from the Research School CNWS, the Royal Dutch Academy of Sciences (KNAW), the International Institute for Asian Studies (IIAS), the Leiden University Fund (Luf), the Foundation for the Promotion of Cultural Relations between the Netherlands and China, and the Beijing Office of the Ford Foundation.

By Jacob Eyferth

The ECARDc network, as an open forum, has been interested in contemporary rural China, whatever their disciplinary and institutional background is from university scholars - agronomists, economists, sociologists, geographers, sinologists, anthropologists - addressing people working in development agencies and Chinese state research institutes. The principal aims of ECARDc are to provide, as two-yearly intervals, overviews of recent developments in rural China, and to bring together scholars who work in different countries, some of whom do not previously know each other. ECARDc especially welcomes contributions by Chinese PhD students working at European universities.

Forty-seven participants from Europe, China, and Israel distilled 54 papers on a wide range of topics. The three conference days were divided into five panels: "Politics and Institutions", "Rural Economy", "Agriculture and Animal Husbandry", "Social Dimensions of Rural Change", and "Rural Industrialization". Bowing to the pressure of time, most panels had to be split into two parallel sessions. Like previous meetings, ECARDc 6 was characterized by intense discussions in small groups, which went on in between and after the sessions. The conference covered a wide range of topics, from irrigation agriculture in the dry northwest of China to commercial farming on the tropical island of Hainan, and from village studies to an analysis of national statistics. This conference saw a shift away from a previous emphasis on the "local state" as the prime mover of rural development, towards a more decentralized, multipolar view. Several trends were pointed out: administrative reforms have made local governments more professional and accountable (Edin); private and public agencies are taking over functions previously fulfilled by the state (Penzar); reforms of property rights are disquieting local governments from the firms they previously controlled; rural entrepreneurs are emerging as a distinct social group with a political agenda of their own (Yep). The idea of the "state as business corporation", typical of the 1980s and early 1990s, is not dead; T. Cannon even argued that local power is becoming more entrenched. In a paper on "the peasants' (tax) burden", Li Xinde showed that local governments still have considerable power which is often used in ways detrimental to the interests of the rural population. At the same time, market forces have broken down some of the barriers erected under Mao, most visibly in the growing mobility of rural population (Murphy, Zai). The transition from scarcity to oversupply in many sectors also limits the scope for rapid growth strategies of the type that characterized the 1980s and early 1990s. The shadow of world markets loomed large in the background of several papers (Zhang Xiaoyong, Gao Jianchun, Tillmann), China's expected admission to the World Trade Organization will expose its inefficient agriculture to international competition, with unpredictable consequences.

As China's problems are becoming more similar to those of other developing countries, interest is shifting to such issues as gender equality (H. Zhang; S. Song), agricultural extension (Wu), and the environment. In six papers (Kumamoto and Brogada, Xu, Torres, Sanders, Hegedus, Kirkby and Bradbury), the last topic formed one of the main foci of the conference: No unifying theme emerged from the final plenary discussion. There was a broad consensus that rural China is becoming more complex and diverse, and that old generalizations no longer apply. Politics, which have long held centre-stage in the study of rural China, have receded into the background as increasingly more decisions are made in the boardrooms of enterprises or development agencies. At the same time, the discussion of decision-making opened new spaces for genuine political disagreement and debate. Several participants stressed the need to identify and absorb the diverse societal interests that have emerged in the 1990s. There was also a call for greater theoretical sophistication in a field where much research is done simply to catch up with rapid changes in the area of study. Now that data collection is less of a problem, researchers should be able to devote more time to analysis. The final hours of the plenary session were devoted to discussing plans for future meetings and publication. Dr. T. Cannon agreed to organize ECARDc 7 at Greenwich University in 2001. The organizers of ECARDc 6 promised to see a selection of conference papers through to publication. The first round of editing is currently under way. After revisions, ten to fifteen papers will be selected for publication. The conference organizers will approach publishers in August or September. The selection of papers expected to be printed in the volume will appear in 2001.
The conference brought together scholars who presented and discussed papers on sexual cultures, commercial sex work, and sexual risk in the AIDS era in the context of East Asian societies and tentative comparative lines with Southeast Asia. The conference agenda emphasized a dialectical process in the analysis of sexuality in the context of culture: a transition undergone by sexual cultures through a series of norms and values re-evaluated according to social and economic changes, and a revival of traditional patterns. Nearly fifteen people presented papers. The scholars hailed from China (1), Korea (1), Taiwan (1), France (2), Germany (1), and the Netherlands (4). The workshop included young researchers as well as senior scholars. They brought out new findings in the field of sex and gender research in this specific cultural area. Running through the papers, a proximity comparison and a multidisciplinary perspective offered a whole range of material, working hypotheses, and tentative concluding remarks which were extensively discussed during the seminar.

By EVELYNE MICOLLIER

The workshop was opened by Prof. Dr. Wim Stoked, director of the HAS, and by the convenor, Dr. Evelyne Micoller, who reviewed the research agenda. The seminar was organized into three panels and in each panel, tentative comparative lines between East and Southeast Asian cultures were drawn.

Three papers on Korea, China, and East/Southeast Asia compared were presented in the panel 'Sexual Cultures'. This first panel clarified issues related to sexuality: the roles of commercial sex work, of the kinship system, of matrimonial strategies, of gender roles in the family, and of gendered power relations in society were emphasized to offer a multi-layered understanding of the building up of such cultural sexualities in transition. This panel also raised some questions about sexuality and identity and the dialectical relationship between secondary, traditional and new elements in the ideological and behavioural configuration of sexual cultures.

E. Micoller discussed the role of sex work in the social construction of sexuality using data and references drawn mainly from the context of Chinese culture, with secondary information from the Vietnamese or the Korean context. Her approach to sex work was constructed upon one main working hypothesis, namely: the recognition of cultural constraints by such lines as: urban and rural development and environment, labour economics, and ethics of economics, particularly with respect to Asia; publications, organization of conferences, and participation to think-tanks. Economic et Humanisme is interested in stimulating mutual understanding between Asian and European societies through supporting exchanges of views between actors/observers of comparable social and economic backgrounds, and raising important social issues.

By ERIC BAYE

Following the first Euro-Japanese Colloquium (Yokohama, 1997), Economic et Humanisme organized a three-day seminar in Tokyo on the theme of the social economy in Japan. It was jointly organized with the Pacific Asia Resource Center (PARC), with the support of the Japan Foundation. About forty Japanese and European participants attended to the event, among whom were leaders of the Seikatsu Movement, experts from Sophia and Meiji Gakuin Universities, representatives from the PARC, the Japanese Consumers' Co-operative Union, collective women in the family, and of gendered power relations in society were emphasized to offer a multi-layered understanding of the building up of such cultural sexualities in transition. This panel also raised some questions about sexuality and identity and the dialectical relationship between secondary, traditional and new elements in the ideological and behavioural configuration of sexual cultures.

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Euro-Japanese Seminar
Social Economy in Japan

Economic et Humanisme is a non-governmental, independent organization founded sixty years ago. Its activities encompasses a range of socio-economic research in areas such as: urban organization founded sixty years ago. Its activities encompassed a range of socio-economic research in areas such as: urban economic and environmental, labour economics, and ethics of economics, particularly with respect to Asia; publications, organization of conferences, and participation to think-tanks.

The conference theme was based essentially on reports of experiences, conducted in the archipelago by the Japanese participants. The seminar enabled extremely active discussions to take place between participants from both professional and academic circles. Since from the clarification of a number of concepts and terms, discussions led to better understandings of the gravity of the present crisis in this sector in Japan, as well as of differences and similarities between the Japanese and European contexts. Proceedings of this workshop are available (English and French texts of papers originally in Japanese are not yet available). Economic et Humanisme published the main Japanese contributions to the seminar in a special issue of its quarterly journal (no. 149), focusing on Japan (French only).

The Colloquium was made possible with the support of the European Commission. The theme was the relationship between business and three kinds of workers: youth, women, and foreign workers.

Letter to the Editor

Recently I read Dr. Evelyne Micoller's article on 'Qiqong Groups and Civil Society in P.R. China', published in the IIAS Newsletter 22, in which she states that religion in the PRC 'is still considered to be an "opium for the people" by officials' to try to give an explanation for the current situation. As someone who has done a great deal of research on Christianity and religious policy in China during the last ten years, I cannot overlook the fact that this theory still serves as the "consensual political line". In her article she also mentions the ongoing process of re-evaluation of religion in the field of social sciences. In my opinion it was an outcome of precisely this process that several years ago the theory of 'religion as opium' was removed from the centre of the new official political line. I would like to refer to a manuscript written by Professor Zhuo Xinping, director of the Institute of Studies in World Religions at the Academy of Social Sciences in Beijing. The theme of his manuscript dealt with the new understanding of religion in contemporary China. Professor Zhuo shows that the theory of 'religion as opium for the people' be causal for, and not even part of, various religious theories and, moreover, is a theory of the past.

MONIKA GAENSBUSCHER

China Study Project
Hamburg, Germany - 19 July 2000

Letter to the Editor

Recently I read Dr. Evelyne Micoller's article on 'Qiqong Groups and Civil Society in P.R. China', published in the IIAS Newsletter 22, in which she states that religion in the PRC 'is still considered to be an "opium for the people" by officials' to try to give an explanation for the current situation. As someone who has done a great deal of research on Christianity and religious policy in China during the last ten years, I cannot overlook the fact that this theory still serves as the "consensual political line". In her article she also mentions the ongoing process of re-evaluation of religion in the field of social sciences. In my opinion it was an outcome of precisely this process that several years ago the theory of 'religion as opium' was removed from the centre of the new official political line. I would like to refer to a manuscript written by Professor Zhuo Xinping, director of the Institute of Studies in World Religions at the Academy of Social Sciences in Beijing. The theme of his manuscript dealt with the new understanding of religion in contemporary China. Professor Zhuo shows that the theory of 'religion as opium for the people' be causal for, and not even part of, various religious theories and, moreover, is a theory of the past.

MONIKA GAENSBUSCHER

China Study Project
Hamburg, Germany - 19 July 2000
The First Hotei Publishing Conference on Ukiyo-e

A year after its frantic start as a professional publishing house dedicated to producing books on Japanese art, culture, and society, Hotei Publishing, in close cooperation with the IIAS, is hosting a conference on Japanese prints and printmaking for the first time. Two major themes have been selected in an attempt to contextualize this eighteenth- and nineteenth-century Japanese art form that had such a profound influence on the development of Western art in more detail.

By Chris Uhlebeck

The first theme is the economics of Japanese print production. So far, this research area has been paid virtually no attention, resulting in a distorted view of the original nature of print production. The 'Western' impact on print production following the opening of Japan and the export of 'Japanese' goods to the West, as outlined above. Each essay should first be presented with prepared questions from the discussants, allowing for the wider audience may participate in the discussions. Some contributions to the conference will last three days and include two excursions to major print exhibitions in the Netherlands. A full programme of collective meals and receptions is being prepared.

Future plans

A selection of the papers will be published. The editors wish to continue producing more than a simple volume of conference proceedings, but to build a real book. The quality of the papers will help to realize this ambition. It is hoped to publish two volumes of conference proceedings, with a complete bibliography.

With whom did Hiroshige go to the pub? Did the eternal pressure of the publishers and the public lead to a life of single-minded hard work, charming out designs at an ever greater pace? Perhaps contributions to this second theme will lead to a more accurate description of the organization of artistic life in Japan.

Conference structure

Several keynote speakers from Japan, Canada, the United States, and Europe will address aspects of the themes below, as outlined above. Each keynote should be presented with prepared questions from the discussants, allowing for the wider audience may participate in the discussions. The conference will last three days and include two excursions to major print exhibitions in the Netherlands. A full programme of collective meals and receptions is being prepared.

Medicine in China: Health techniques and social history

The international workshop 'Medicine in China: Health techniques and social history' was held at the Fondation Hugo. This workshop was organized by the Centre d'Etudes sur la Chine Moderne et Contemporaine, Centre National de la Recherche Scientifique/Ecole des Hautes Etudes en Sciences Sociales (Frederic Obringer and Françoise Sabban), in association with the Colle de France (Pierre-Etienne Will) and the Institut National des Langues et Civilisations Orientales (Catherine Despeux).

By Frederic Obringer

The twenty-nine scholars from Asia, Europe, North America and Australia participated in the workshop. The scientific objectives were the following:

- to draw up a general view of, firstly, the most recent research on the history of medicine in China, the social and political responses to illnesses and, in particular, to epidemics, and, secondly, to health techniques, for instance preventive and curative techniques or cures from the perspective of the history of techniques as well as the history of medicine;
- to show that the social history of medicine and the 'internal history' of medicine are complementary;
- to promote international collaboration;

- to give junior researchers the chance to become informed about, the most acute problems;
- to publish a volume of conference proceedings, with a complete bibliography.

Without a shadow of a doubt, the workshop produced the results which were anticipated. A good general overview was given of the most recent research on the history of medicine in China. The papers on the first day, discussing medical historiography, showed some new approaches, in particular the advancement of the use of non-written sources (pharmaceutical equipment, for example) and of non-technical literature. Those presentations on the second and third days could be divided into four main topics:

- the pharmacists and manufacturers of pharmaceuticals, their social and medical reactions to famine; and health policies in Late Imperial China;
- the presence of specialists in social history as well as of historians of medicine with a more technical approach of the volume of their production, the interest of the annals in Hikogawa, the annals of medicines, the number of patients treated in the nineteenth century;
- the profile of Japanese art and the change that we would like to highlight the sheer volume of print production, the economic rationale, seasonal aspects, specialization among publishers, trade organizations, and the organization of paper and pigment supply, etc.
- although very limited archival material is available, some well-informed guesses have been made about the volume of the print editions. Hiroshige's famous first Tokaido series formed guesses have been made about the number of impressions of each woodblock printed wrapping papers, games, toys, kites and, last but not least, books.

All the sumptuary laws issued by the Tokugawa shogunate to control and censor print production were counter-productive. Publishers and artists found imaginative solutions around the restrictions imposed. But, if the figures just surmised prove to be accurate, 'the failure' of the government to enforce its own laws may be more easily understood. Serious restrictions of print production might have had undesirable economic effects.

We hope to shed some new light on the issue of the relationship to the art as it developed and on that of the highly complex and extended economic structure that supported it.

The second theme deals, once again, with an issue of contextualization. Here, we attempt to address the artistic circles in which the print designers worked. What was the nature of the contact between artists? Did the artists have influential literary contacts? Did they look at other forms of art? Were artists working in painting schools such as Nanga, Riga or Maruyama/Shijo admitted and considered a potential source of inspiration? Or, to put it more mundanely, with whom did Hiroshige go to the pub? Did the eternal pressure of the publishers and the public lead to a life of single-minded hard work, charming out designs at an ever greater pace? Perhaps contributions to this second theme will lead to a more accurate description of the organization of artistic life in Japan.
Voices from Japan

The recent international symposium, 'Voices from Japan: Contemporary art and discourse in global perspective,' held at the University of Leiden, marked the launch of the large, contemporary Japanese art project, 'Voices from Japan.' This project, featured at various locations in the city of Leiden during the summer, 'Voices from Japan' was part of the celebration of the Fourth Centenary of the relationship between the Netherlands and Japan, which was enthusiastically embraced in Leiden because of the city's centralizing long cultural and scholarly ties with Japan. While many of the celebrations were related to the historical exchanges, 'Voices from Japan' focused on the art world of Japan today, on the production of art, and the art debate of Japan within the framework of contemporary developments in a globalizing world. 'Voices from Japan' was the result of a unique collaboration between the Municipal Museum De Lakenhal, the CBK Leiden - Centre for Contemporary Art, and the Department of Art History at the University of Leiden. The symposium was attended by a large and diverse audience, and papers were presented by scholars from Japan, England, and the Netherlands.

Fumio Nanjo, curator of international contemporary art exhibitions and lecturer in art history at Keio University, Tokyo, pictured here at the symposium in Leiden.

The symposium challenged ways to distance the trend-setter that leads the West in areas such as fashion, architecture, technology, design, computer graphics, popular visual culture, photography, and the new media. The symposium offered a new way to discuss contemporary Japanese art with no falling into the trap of Orientalism, at Western universalism opposed to Japanese exceptionalism. Equally important was the evaluation of how Japanese art has been 'framed' in both historical, artistic, and critical, and methodological contexts.

Symposium and discussion

Fumio Nanjo, well known curator of international contemporary art exhibitions and lecturer in Art History at the Keio University, Tokyo, reiterated the assumption of the Western legacy in Japanese art. In his overview of 25 years of Japanese art history, Nanjo stated that although the Western influence in Japanese art at the end of the nineteenth century was unmistakable, a Japanese Modernism originated which, since then, has known an autonomous development keeping pace with Western modernism.

Other papers also reflected this line of thinking. Marianne Brouwer, former senior curator of sculpture at the Museum Kröller-Müller (Otterlo, the Netherlands), discussed notions of 'Japaneseess' and Westernization as being biased. Living in Tokyo in the 1960s, she expected to find 'Japaneseess' but instead encountered a radical modernity that had little in common with the standard Western appreciation of Japan. She made a clear distinction between modernism (i.e., Western art) and modernity, which refers to a particular attitude in art which we find all over the world.

Another interesting point of view was stated by Fumio Nonomura, art and media critic and lecturer at the Waseda University in Tokyo, who discussed the problem of contemporary public art in an urban environment. Public art is art in the city, meant for everybody. For Nonomura, the city parks and gardens are the obvious places for public art, for they are the places where city dwellers can experience the changing season coming to rest. Public art needs to create its own spaces and, for this, it can revive the old, unique Japanese tradition of gardening and landscaping. From this a new art and art experience will evolve.

Meet the Kaki Tree

An art project that could easily be seen as an example of Nonomura's public art was presented to us during the lunch break of the symposium by Takashi Miyajima in his 'Revive Time Kaki Tree Project.' The point of departure of this social art event is the Kaki tree, which has amazingly survived the dropping of the atom bomb on Nagasaki. With the close co-operation of a tree doctor, Miyajima has planted cuttings from this tree, the Kaki Tree Juniors, in various places around the world. The planting ceremonies, entitled 'Meet the Kaki Tree,' are meant to stimulate exchanges with local artists and the population and to organize activities with children who participate in the ceremony. Children, all dressed in the future and the Junior Kaki Tree symbolizes the continuation of history. 'Meet the Kaki Tree' planting ceremony for the Leiden Kaki Tree Junior took place in the botanical gardens of the University of Leiden, where the tree received its permanent place.

The symposium was concluded with a lively panel discussion on topics relating to earlier issues, such as Western art (i.e., modernity), which is meant for everybody. For Nonomura, the city parks and gardens are the obvious places for public art, for they are the places where city dwellers can experience the changing season coming to rest. Public art needs to create its own spaces and, for this, it can revive the old, unique Japanese tradition of gardening and landscaping. From this a new art and art experience will evolve.

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It was the French artist Paul Gauguin (1848-1903) who had this portentous dream, at the end of the 19th century. Who could ever think that at the dawn of the 21st century his prediction of a paradisiacal island of bare breasts, in things erotic and erotic, touched its peak in the inter­

bali, with Joep Kuijper and Leo Haks, raised the issue of the Western myth of B/A/ as a paradisiacal island of bare breasts, interest in things erotic and erotic, touched its peak in the inter­

Wim Pijbes is director of the Kröller-Müller Museum, Otterlo, and editor of the museum's newsletter, "Kunst en Cultuur."
The Gate Foundation is an international art foundation devoted to promoting intercultural exchange of contemporary art. The foundation aims to stimulate knowledge and understanding of contemporary art and artists, emphasizing non-western and migrant cultures.

Reformasi Indonesia!

Protest art, 1995-2000

Nowadays many ethnographic museums found themselves needing to reconsider the display of their collections. Usually these collections were assembled during colonial times. Their purpose was to inform the Western public about the different culture of the exotic ‘Other’. Museum Nusantara in Delft has recently changed its display of the permanent collection of Indonesian objects. The museum now stresses the mutual cultural exchange between Indonesia and the Netherlands. The museum has also set itself the goal of informing visitors about recent developments in Indonesian culture.

By HELENA SPANJAARD

On 9 June 2000, Museum Nusantara opened its most recent exhibition, Reformasi Indonesia!, a display of protest art produced by twelve Indonesian contemporary artists. Around forty works (paintings, graphics, drawings, and objects) focus on the turbulent period of reformasi, the process of reforms in the political, social and economic field which have taken place in Indonesia between 1995 and 2000. The reformasi movement is elucidated in even more detail by il­lectrative posters, items of election propaganda, T-shirts, and newspaper clippings. The exhibition reveals that under a repressive regime, visual artists need to invent their own, secret language. The twelve artists belong to a generation who are exploited by the whole system. Their lugubrious drawings and etching Harsono demonstrates a hatred reality: burning bodies, the army shooting, and the police with their guns at the performance. The aggression and violence used by the army and the police during May 1998 have been portrayed by Harsono, in his series Republik Indonesia. Based on the enlarged form of a hundred rupiah note, these etchings are a documentation of 13 and 14 May 1998. Combining photographs, texts, and etching Harsono demonstrates a hatred reality: burning bodies, the army shooting, and the police with their guns at the performance. 

New doors

The difficult position of the Chinese (Christian) minority in a country in which the majority of the people is Muslim has been touched in ‘Kingdom Come’. In the work, a screaming Christian woman is raising the sign of the Cross to protect herself from evil. Harsono works together with Roman Catholic priests in Jakarta trying to help the victims of racism and religious discrimination.

The purpose of the exhibition Reformasi Indonesia! is to demonstrate that contemporary Indonesian artists are touching upon new subjects. Like the Russian Grumet, the Indonesian process of Reformasi has opened new doors. Shocked by the growing violence in Indonesian society, these twelve artists have expressed their concern about the future of Indonesia. They have examined the psychology of the country and its inhabitants. This open search into corruption, power and responsibility is new for a country where artists were not free to criticize the government. This protest art has to be seen as a stepping stone towards democracy in Indonesia.


The people have captured the pig and tied it to a bamboo pole. To the right, a number of dancing figures are held­ ing a party, but further in the background some older men are surveying the situation with a critical eye: the pig is not yet dead. Finally, in the third work, Without Flowers or Telegrams of Condolence, Year 2000, the pig has be­ come a corpse. Both and flies pick the flesh from the carcass. A ravaged, burned-out landscape is the legacy of the Soeharto clan. In the background the luxurious apartment buildings and motorways of Jakarta are visible. Pekik has made a statement about the political and cultural manipulation of the Indonesian citizen during the 32 years of the New Order government of Soeharto.

Wild pig

The first part of the exhibition stressed the dominance of the Javanese culture as one of the important sources of corruption and stagnation. A huge oil painting, The Field Elegy, 1998, charcoal.

To produce art that criticized the Soeharto regime was not without its dangers. Artists could be jailed or find themselves repressed in many ways. Therefore, Indonesian visual artists developed their own, often ‘hidden’ language, full of subtle symbolism. It was only after 1998 that criticism could be expressed openly.

The exhibition Reformasi Indonesia! demonstrates this change from the indirect, often complicated symbolism in 1993 to the open and active protest in 2000. The main theme of the art works have remained the same: the

ART 

TELL US MORE TO THE HISTORY OF ASIAN ART COLLECTIONS
FOR MORE OUTSTANDING INFORMATION ABOUT ASIAN ART COLLECTIONS.

AGENDA

OCTOBER 2000 • FEBRUARY 2001

ASIAN ART

ASIAN ART

CHINA

Red Gate Gallery
Level 3, China World Hotel
China World Trade Center
Jiangtongmen West, Beijing
Tel: +86-10-6505 2266
Fax: +86-10-6533 4084

December 2000 to February 2001
Red Gate Gallery
Winter Sport Festival Group Show

Shanghai Art Museum
325, West Nanping Road, Shanghai

6 December – 16 December
Third ShanghArt Biennale, part of the Shanghai Art Festival
Theme of the Biennial: ‘ShanghArt Spiral’ (or Haking/Shanghai). Curators Hu Huas and Toshi Shintani have selected some hundred foreign artists for this Biennial. Concurrent with the exhibition, a symposium will be held involving leading art historians, theorists, critics, curators and artists from China and abroad.

KOREA

National Museum of Contemporary Art
51, Hakhak-dong
Gwacheon-si, Gyeonggi-do (427-080)
Tel: +82-31-208 4971
Fax: +82-31-208 4973
E-mail: nmca@nmca.or.kr

9 September – 5 November 2000
Young Korean Artists Exhibition 2000 Towards the New Millennium
The exhibition explores the personal, political, cultural and social effects of migration through her installation using the antenna as a metaphor.

FRANCE

Myrna Myers
11 rue de Beauce, 75007 Paris
Tel: +33-1-42-61-1108
Fax: +33-1-3082 6123

20 September – 2 December 2000
Radiant Stones: Archaic Chinese jades

THE NETHERLANDS

Rijksmuseum
Hofplein 1
1078 MD Amsterdam
Tel: +31-20-4127000
Fax: +31-20-6781466

9 September 2000 – 11 March 2001
Rijks's Chinees Cabinet
The wearer Jean-Thomas Royer (1737–1807) assembled a large collection of popular and unfamiliar Chinese artifacts: porcelain, lacquerware, everyday objects, clothing, gowns, and books. His widow bequeathed the collection to William I, who gave it a place in the Royal Cabinet of Rare Objects, a precursor of the Rijksmuseum.

THAI ART FOUNDATION

25 October 2000 onwards
Contemporary Thai Art
An overview of contemporary Thai art.

9 November 2000 – 28 October 2000
Thai Art 2000
An overview of contemporary Thai art.

Asian Civilizations Museum
39 Armenian Street
Singapore 99941
Tel: +65-332 3015
Fax: +65-883 0732

25 October 2000 onwards
Glories traditions of Ancient Chinese Bronzes
From the collections of Anthony & Susan Hardy and Sun Young-Tang

until 2 January 2001
The Daring Game Calendar and Time in Art

until 14 January 2001
Krocak: The Blue God
This exhibition explores Kröckas through a display of huge Kalamsari textiles, paintings, and sculptures.

until 11 March 2001

AGENDA

SINGAPORE

ART-2 Gallery
The Substation, 45 Armenian Street
Singapore 259226
Tel: +65-3329773
Fax: +65-3329774

12 October – 14 November 2000
Desmond Sin "NEO-ART"
Desmond Sin's new works with Pop-Art and Neo-Realism will be presented in this show. His figurative paintings describe moods and subtleties of local life culled from memory and observation.

Singapore Art Museum
21 Ann Siang Road
Singapore 199555
Tel: +65-3322171
Fax: +65-2429919

16 August – 16 December
The Landscape in Southeast Asian Art: Works of the Singapore Art Museum Permanent Collection
The exhibition uses the theme of landscapes to explore various spaces (geographical and spiritual) and various concepts like nation, self and identity, in relation to these spaces. Featuring works by local and Southeast Asian artists including Bawik, Abuallah, Fer­ nando Amorsolo, Georgette Chen,Lim Cheng Hoe, Syed Thajudden, Apichart Prompat and Niharajyoti.

September History Museum
83 Serangoon Road
Singapore 789077

until 31 December 2000
The Dioramas: A Visual History of Singapore

until 30 November 2000
From the collections of Anthony & Susan Hardy and Sun Young-Tang

25 October 2000 onwards
Glories traditions of Ancient Chinese Bronzes

until 2 January 2001
The Daring Game Calendar and Time in Art

until 14 January 2001

Krocak: The Blue God
This exhibition explores Kröckas through a display of huge Kalamsari textiles, paintings, and sculptures.

until 11 March 2001

SWITZERLAND

Baur Collection
2 Rue Musée-Romand, 1204 Geneva
Tel: +41-22-352 1729
Fax: +41-22-353 8708

26 October – 26 November 2000
Contemporary Japanese: Chefs-d’œuvre des Collections Baur

united kingdom

British Library
96 Euston Road, London NW1 2DB
Tel: +44-171-3271 5500
Fax: +44-171-4127628

8 November 2000 onwards
Art of Korea
Korean art and archaeology, ranging from the Neolithic period to the twentieth century

December 2000 – January 2001
Human Image (with objects selected from Oriental Antiques) –
January – February 2001
Tibet: Life, Myth and Art

until February 2001
Islamic Works on Paper: Recent acquisitions

inIVA
Knickendeit 22, Neuprint Street,
Walthamstow E17 3AF
Tel: +44-7720 7968

21 October 2000 – 3 January 2001
Jianguomen Wai, Beijing

inIVA
Knickendeit 22, Neuprint Street,
Walthamstow E17 3AF
Tel: +44-7720 7968

21 October 2000 – 3 January 2001
Taufik Istimewa Photographs Traces of Memory
This selection of recent work concen­
trates on his evocative abstract studies of clouds, leaves and footprints.

17 December 2000 – 11 February 2001
Nations: Expression: Indonesia from the National Gallery of Indonesia, the exhibition places works based on the north coast of Java from the late nineteenth to the mid-twentieth century in a synthetic, social, and historical context.

Honolulu Academy of Arts
900 S. Beretania Street
Honolulu, Hawaii 96814-1495
Tel: +1-808-586-0150
Fax: +1-808-532-8787

The Metropolitan Museum of Art
1040 5th Avenue between 82nd and 83rd Streets
New York NY 10028
Tel: +1-212-75568
Fax: +1-212-755879

until 14 January 2001
The Year One: Art of the Ancient World East and West
An exhibition of masterpieces from the metropolitan collection that were pro­duced in the period just before and after the Year One. The approximately 150 works come from Western Europe, the Mediterranean, Africa, the Middle East, China, India, and the Americas. The exhibition will high­light the interconnections that existed between many of the widely separated parts of the world.

The San Diego Museum of Art
800 Park Avenue
5th Street, San Diego, California

12 October 2000 – 7 January 2001
Power and Desire: South Asian paintings
Drawn from one of the finest collec­tions of South Asian paintings in the United States, the more than seventy pictures in this exhibition, created between the sixteenth and nineteenth centuries, are seen for the first time in twenty-five years.

Asian Art Museum
Golden Gate Park, San Francisco
California 94118
Tel: +1-415-587-1900
Fax: +1-415-587-2001

Between the Thunder and the Rain: Chinese Paintings from the Olana Private Collection
Featuring more than 120 works from a private Bay Area collection, the exhibi­tion offers a uncommon glimpse of traditional Chinese paintings and calligraphies written between the Olana War and the Cultural Revolution.

United States of America

BoisePacia Modern
508 W 26th Street, 1st Floor
New York, New York 10001
Tel: +1-212-989 7074
Fax: +1-212-399 4562
E-mail: Artinfo@paciaweb.com

26 October – 30 November 2000
Antares is an installation by Rina Banerjee. The artist, born in Calcutta and relocated to the United States, explores the personal, political, cultural and social effects of migration through her installation using the antenna as a metaphor.

The Cleveland Museum of Art
1115 Euclid Ave
Cleveland, Ohio 44106

21 October 2000 – 3 January 2001
Taufik Istimewa Photographs Traces of Memory
This selection of recent work concen­
trates on his evocative abstract studies of clouds, leaves and footprints.

Funayoshi, Japan

2000: Towards the New Millennium
Ventures - Young Korean Artists
Exhibitions of a new generation who express their
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- Asia’s Environmental Crisis
- The ‘Environmental Research Network Asia’ (ERN A)

(Modern Hinduism)
- Indian Thought in the Dutch Indies
- The Theosophical Society
- Indonesians of Indian Origin
- Globalization of Hinduism: Swadhyaya in England and Sai Baba in Bali

REPORTS
(General News)
- Religions and Tolerance
- Demography & Value Change
- Interpreting Asian Cultures in Museums
- Brokers of Capital and Knowledge
- PREBAS Platform for Research on Business in Asia

(Southeast Asia)
- The Sixth International Philippine Studies Conference
- Thailand Update Conference
- Conflicts and Violence in Indonesia

(East Asia)
- Yogaic Buddhism in China
- The Past Decade of Migration from China
- Sixth European Conference: Agriculture and Rural Development in China
- Health, Sexuality, and Civil Society in East Asia
- Euro-Japanese Seminar: Social Economy in Japan
- Medicine in China:
  - Health techniques and social history
  - Voices from Japan

[IAS News]
- The Ninth Seminar of the International Association for Tibetan Studies
- Conference ‘Audiences, Patrons, and Performers’ a Great Success

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- Books Received Central Asia

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- Books Received Southeast Asia

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- Book Received Korea
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- ‘Reformasi Indonesia’ Protest art, 1995-2000

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- From office to online: New Digital Media in Nepal

LETTERS
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LIST OF ADVERTISERS
- Max-Planck-Institute for Social Anthropology
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- Hotel Publishing
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IIAS NEWSLETTER
PLEASE SEE PAGE 50 FOR
MORE INFO
The Ninth Seminar of the International Association for Tibetan Studies

The Ninth Seminar of the International Association for Tibetan Studies was held in Leiden, the Netherlands, from 24 to 30 June of this year. Both the convener, Henk Blezer, and a participant, Peng Wenbin, present their views on the conference below.

The Convener Reports

By HENK BLEZER

The ninth seminar of the IATS has undergone some changes in the format followed by its predecessors, the details of which need to be carefully considered. I encouraged participants to propose alternative forms towards achieving a more focused academic exchange, like panels or round-table discussions. From the 23 proposals, thirteen panel-like meetings materialized. Half of the participants turned out to be of very fine quality and will have separate proceedings.

To enable participants to survive a week-long intensive seminar of two hundred academic presentations, I attempted to create more 'space' in the schedule by installing six to eight parallel sessions. As a result, the average amount of papers went down to seven per room, per day. Each could then last 45 minutes (30+15). Instead of the usual ten of 30 minutes (20+10) for practical reasons the latter format was occasionally still preferred by organizers of large (read long) 'panels'.

For this seminar we made extensive use of Internet web pages and an e-mail forum. All relevant information and circulars were posted on the Internet (including much used on-line discussion forum) and thus became part of the general proceedings need to be submitted to the convenor. A circular regarding the proceedings has been sent out in August 2000.

A Participant's View

By PENG WENBIN

What could be taken as a 'successful and productive' conference certainly rests upon participants' performances and cooperation. It also emerges, perhaps more importantly, as a product of the organizer's craftsmanship, namely, the ways in which he or she skillfully handles various kinds of 'impossibles' to enhance the conference's quality. A case in hand would be the Ninth Seminar of the International Association for Tibetan Studies (IATS) held in Leiden in June of this year.

Proceedings

Brill Academic Publishers are interested in publishing the proceedings in the form of a series, which will include one or two large volumes of proceedings from the (general) sessions. The deadline for submission is January 2001. Articles for the separate panel-proceedings need to be submitted to their respective panel-organizers. Articles from sessions and panels that will become part of the general proceedings need to be sent to the convenor. A circular regarding the proceedings has been sent out in August 2000.

Sponsors of the Ninth Seminar of the IATS

CNWS, Research School of Asian, African, and Amerindian Studies; Grenet Press, Eko-Pital (Austria & Italy); Stichting Eko-Pital; Gonda Fonds (at KNAW); Ms. M. van Gelder, Ms. Barbara Meers, Institute for Comparative Research in Human Culture (Oulu, Norway); International Institute for Asian Studies (IAS); Netherlands Organization for Scientific Research (NWO); Network for University Cooperation in Tibet; International Institute for Namibian Studies (Toon, Norway); Oceanic Expeditions (at Press Bernhard Cultural Yachts), Prix Clau Fond, Royal Dutch Academy of Sciences (KNAW); Trace Foundation.

The Ninth Seminar, noted in the previous issue of the organizational process (IATS Newsletter 22), was to work out a conference format that could both contain a more focused academic exchange and yet retain the informal character of the IATS seminars for dialogue among the large number and large diversity of scholars. The organizational work in this direction was not simple: it involved strategic planning to move beyond some perceived boundaries of academic cultures, i.e. the 'European' small expert meeting vs. the 'American' large-scale academic convention. Needless to say, the effort in the number of participants of the IATS seminars in recent years is an encouraging sign, reflecting a dynamic growth in the field of Tibetan Studies as a whole. This year, close to three hundred participants attended the seminar in Leiden for a week-long conference with over two hundred academic presentations. As a first-time attendee of the IATS seminar series, I find it difficult to comment on the organization of this year's seminar as a whole. Yet, as a panel participant, I shared tremendous satisfaction with the panel sessions in which the panel had been arranged, particularly the amount of time (30+15) allocated to each paper this year. The format worked pretty well. It offered much less tension in the course of presenting papers and in subsequent discussion and exchange with the audience.

This focused and relaxed experience was, of course, comparable to those of the large-scale conventions I have attended in the US, in particular, the annual meetings of the Association for Asian Studies (AAS). Given the large number of panels and participants (with more than two hundred formal panel and two thousand attendees each year over the past two years), the organizational aspects of the AAS annual meetings have been indiscernible impressive. Yet, at times, one does wish, however unrealistically, that a more stringent timing policy (15+5=20) for each panel presenter could be loosened up a bit to allow for a more relaxed discussion and exchange.

Organizational details aside, the Ninth Seminar of the IATS also brought to light some on-going topical or methodological expansions in the field of Tibetology. I explored these academic advances through my limited observation and some casual chatting with colleagues during the seminar. Admittedly, even these limited experiences were not quite unbiased, but had been largely filtered through a vested interest in anthropological matters.

Remarkable trend

With its remarkable trend towards multi-dimensional development in recent years, the field of Tibetan Studies could be better described as becoming increasingly 'disciplinary'. Research topics and the temporal and spatial framework underlying them are rapidly expanding. Although classical textual scholarship, especially the study of ancient history, philo-
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IASS NEWS

STAFF

15 OCTOBER 2000

One of the most important policies of the IAS is to share scholarly expertise by offering universities and other research institutes the opportunity to profit from the knowledge of resident fellows. IAS fellowships can be invited to lecture, participate in seminars, co-organize or research projects etc. The IAS is most willing to mediate in establishing contacts. Both national and international integration of Asian Studies are very important objectives.

In 2000 the IAS wants to stress this co-operation between foreign researchers and the Dutch field. With regard to the affiliated fellows in 2000, the IAS offers fellowships in relation to finding external Dutch funding. Therefore, a fellow who has not yet found financial backing to visit the Netherlands, for more information please see the IAS fellowship application form.

At the moment, IAS fellowship applications can be seen for affiliated fellowships only (no application deadline). If other fellowships will become available, it will be announced on the IAS Newsletter and on the Internet. For news about IAS fellowships, please see our website: http://www.iias.nl

The IAS distinguishes between nine categories of fellows.

1. RESEARCH FELLOWS (POSTDOCS)

a. individual

b. attached to a programme, i.e. – Performance of Asia: Tradition and innovation: the expression of identity in a changing world (PAATI)

The fellowship application form will be available for the affiliated fellowships only (no application deadline). If other fellowships will become available, it will be announced on the IAS Newsletter and on the Internet. For news about IAS fellowships, please see our website: http://www.iias.nl

The IAS distinguishes between nine categories of fellows.

2. SENIOR VISITING FELLOWS

The IAS offers senior scholars – upon invitation from the IAS – the possibility to engage in research work in the Netherlands. The period can vary from one to three months.

3. PROFESSORIAL FELLOWS

The IAS assists in mediating between universities in the Netherlands and research institutes in Asia, inviting exchange in terms of visiting (minimum requirement: assistant professor level) to share their major work with Dutch scholars by being affiliated to Dutch universities for a period of one to two years.

4. VISITING EXCHANGE FELLOWS

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

The Nordic Institute for Asian Studies (NIAS) in Copenhagen, the Shanghai University of Social Sciences (SUS), the Australian National University (ANU), and the University-Wise regularly sends scholars and students to the Netherlands to do research for a period from one to six months. Every year, many other institutes promise to develop into a more regular exchange in the near future.

5. AFFILIATED FELLOWS

The IAS can offer office facilities to fellows who have found their own external funding. This means that IAS does not have to do research in the Netherlands for a particular period. The IAS also offers to mediate in finding external Dutch funding, should the scholar have not yet found ways of financing his/her visit to the Netherlands.

6. ESFALLANCE FELLOWS

Selected by the Asian Committee of the European Science Foundation (ESF-AC), ESF fellows are attached to the IAS, partly within the framework of and in support of the Strategic Alliance (IAS-ESF).

7. DUTCH SENIORS

Maximum two Dutch seniors per year may apply for a period of maximum six months such as the IAS A Dutch senior fellow should have obtained a PhD degree more than five years ago, and be academically very experienced. The stay as IAS (fellow-abroad) can be used for further research. Funds are made available to finance the expedition expenses. Applicants interested in participating are invited to contact the programme coordinator.

8. NORDIC-NETHERLANDS RESEARCH FELLOWS

Nordic-Netherlands research fellows are selected by the Strategic Alliance. The duration of the fellowship is one or two years maximum.

9. GONDA FELLOWS

Gonda fellows are selected by the Gonda Research Fund and are affiliated to the IAS. The period may vary from 1.5 months.

Hereunder you will find, ordered by the IAS fellowship programme, all fellowships that are available this year. Further details can be obtained by contacting the programme coordinator.

10. INSULAR SOUTHEAST ASIA

No IAS research fellow at this moment.

SOUTH ASIA

Dr. Hanne de Bruijn (the Netherlands), affiliated fellow at the Amsterdam Branch Office (IAS) (1 May 2000 – 1 January 2001)

Dr. Laurens van Kessel (the Netherlands), affiliated fellow at the Amsterdam Branch Office (IAS) (1 May 2000 – 1 January 2001)

Dr. Frank Colombois (the Netherlands), affiliated fellow at the Amsterdam Branch Office (IAS) (1 May 2000 – 1 January 2001)

Undang A. Darus (Indonesia), ‘Old Sundanese literature; research grant (I August 2000 – 30 November 2000)

Dr. Alejandro Bylly (Bangladesh), ‘Dance iconography in ancient Bengali literature’, affiliated fellow (15 October 2000 – 15 January 2001)

Dr. Dorota Jedraszky (Germany), ‘Karma, Karma and the Scarlet Pantaloon and their Metaphorisms in Colonial Indonesia’, affiliated fellow (15 October 2000 – 15 January 2001)

Dr. Ganganath Bhata (India), ‘New Political and Cultural Issues in ASEAN’, affiliated fellow (EDPOA), 26 September 2000 – 26 October 2000

Dr. Martin Ramstadt (Germany), ‘Hinduism in Sri Lanka – The Hindu movement in present-day India and its influence in relation to the development of the indigenous cultures of the Toraja (Ata Tukob) in South Sulawesi’, ESF Alliance fellow (1 December 1999 – 30 November 2000)

Dr. Rosanne Rutten (The Netherlands), affiliated fellow at the Amsterdam Branch Office ‘Revolutionaries in the Community: rise and decline of the CPP-NPA in a Philippine province, 1977-1995’, Dutch senior fellow (20 August 2000 – 20 February 2001)

Dr. Edel Sajar (Philippines), ‘Romans in the Philippines’, affiliated fellow (EDPOA) (1 June 2000 – 1 June 2002)

Dr. Reed Waluy (India), ‘The Life of the Hindu Diaspora People:The Iban in West Kalimantan, Indonesia’, individual research fellow (1 August 1998 – 1 August 2000)

AUGUST 2000

EAST ASIA

Dr. Turl Sadul (Japan), ‘The Philippine Company’s Automotive Production System in the Philippines: a case study of the Nissan Motors facilities in the Philippines’, affiliated fellow (1 August 1998 – 1 August 2000)

Dr. Kay-Kuen Yum (Korea), ‘Performing Arts in Korea and the Korean Communities in China, the Former Soviet Union and Japan’, research fellow within the framework of the programme ‘Performing Arts of Asia: Tradition and Innovation’ (PAATI) (1 January 1999 – 30 January 2000)

Dr. Jeronimo Windhoven (the Netherlands), ‘The History of Hadith in Mardin’, Dutch senior fellow (1 February 2000 – 1 February 2001)

Programme Coordinator: Prof. J.G. Verhulst
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Fax: +31-71-527 06 77
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Internet: http://www.iias.nl
**IIAS NEWS**

**SEPTEMBER 2000**

**21 SEPTEMBER 2000**

Amsterdam, The Netherlands

Start of the IAS's NIOD Seminar Series 'Southeast Asia: Frontiers and Peripheries' Introductory Session 'Nation and History in Southeast Asia'

Speakers: H. Mol and L. Shinohi (Kyoto University)

Contact address: Dr Peter Post

Nederlands Instituut voor Oorlogs Documentatie

Herengracht 380

1061 CJ Amsterdam

The Netherlands

Tel: +31-20-523 3800

E-mail: p.post@oorlogsdoc.knaw.nl

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**11 OCTOBER 2000**

Leiden, The Netherlands

IAS/UL Lecture: From the erotic and erotic to the Patriarchal and Nostalgic: Changing Japanese Images of the Pacific in Popular Song

Speaker: Don Niles

(Director of the Institute for Popular Song Studies)

Contact address: International Institute for Asian Studies

P.O. Box 9515

2300 Leiden

The Netherlands

Tel: +31-71-527 2227

Fax: +31-71-527 4162

E-mail: ias@ruiter.leidenuniv.nl

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**11 OCTOBER 2000**

Berlin, Germany

'Anti-Asia' The Myth of the Anti-Asianuschar der Deutschen Wirtschaft

Organized by The Strategic Alliance (IFA, IAS, NIAS, EIAS)

Contact address:

The Institute of Asian Affairs

Rotterdamshuislaan 32

2013 EK Leiden

The Netherlands

Tel: +49-40-410 7945

Fax: +49-40-410 7953

E-mail: h.huisman@hotei-publishing.com

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**22-26 OCTOBER 2000**

Trivandrum, India

CLARA Workshop

'Dominic Serviens and Mobility: Labour livelihoods and livelihoods'

IAS/CLARA Research Programme

Coordinator: Dr Razan Saturi (CLARA) and Dr Amrit Pdf Uma (USA)

Contact address:

C/o Cruqiusweg 31

2013 AT Amsterdam

The Netherlands

Tel: +31-20-688 1866

Fax: +31-20-665 4181

E-mail: Chia@iig.nl

http://www.iias.nl/gateway/newsi

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**27-29 NOVEMBER 2000**

Bangkok, Thailand

From Past to Future: A history of Thai-Myanmar relations in cultural context

Organized by Chulalongkorn University, Bangkok and IAS

Contact address:

Supang Chanthavong, Director

Chulalongkorn University

Rothenbaumchaussee 32

1061 CJ Amsterdam

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Tel: +31-20-523 3800

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**21 NOVEMBER 2000**

Amsterdam, The Netherlands


Contact address: Dr Peter Post

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**January 2001**

Leiden, The Netherlands

Third IAS/NIOD Seminar Series: Japan's Business Network in Southeast Asia, 1900-1940

Contact address: Dr Peter Post

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The Netherlands

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**1 JANUARY 2001**

Leiden, The Netherlands

Hosts Publishing/IAS Conference: The First IAS/NIOD Conference - 19 October

Contact address:

Helena Huisman

Hotel Publishing

Zoeterwaterweg 15

2313 EX Leiden

The Netherlands

Tel: +31-71-566 3191

Fax: +31-71-566 3191

E-mail: huisman@butter-publishing.com

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**2 NOVEMBER 2000**

Amsterdam, The Netherlands

Third IAS/NIOD Seminar Series: The Borderline South China Sea: A source of national extremities?

Speaker: Shou Hsing (German University of Technology)

Contact address: Dr Peter Post

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The Netherlands

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E-mail: p.post@oorlogsdoc.knaw.nl

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**18 JANUARY 2001**

Amsterdam, The Netherlands

Third IAS/NIOD Seminar Series: Southeast Asia and the Netherlands: The Impact of Southeast Asian Policies on the Netherlands

Contact address: Dr Peter Post

Nederlands Instituut voor Oorlogs Documentatie

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**February 2001**

Amsterdam, The Netherlands

Scientist IAS/NIOD Seminar Series: Royalties and History in Indonesia

Speaker: Professor Benard J. Jon Toward

University of Hamburg (IAS)

Contact address: Dr Peter Post

Nederlands Instituut voor Oorlogs Documentatie

Herengracht 380

1061 CJ Amsterdam

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Tel: +31-20-523 3800

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**March 2001**

Amsterdam, The Netherlands

Eighth IAS/NIOD Seminar Series: Transnational Islam in Southeast Asia

Speaker: Robert Hefner

(Boston University)

Contact address: Dr Peter Post

Nederlands Instituut voor Oorlogs Documentatie

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**IIAS Research Partners**

The IAS signed a Memorandum of Understanding (MoU) with the following institutions in the field of Asia Studies all over the world, in order to stimulate further cooperation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-PhD level. The IAS works in establishing contacts with the Institute's MoU partners.

The IAS has signed MoUs with the following institutions:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen, Denmark
2. East-West Center in Hawai'i (EWC), USA
3. Tokyo International Forum (TIF), Tokyo, Japan
4. Indonesia Institute of Sciences (LIPI), Jakarta, Indonesia
5. Vietnamese Academy of Social Sciences (VASS), Hanoi (VNU), Hanoi, Vietnam
6. Arts & Sciences, Princeton University, Princeton, USA
7. Vietnamese National University
8. University Grants Commission (UGC), Ministry of Education of Pakistan, Islamabad, Pakistan
9. Shanghai Academy of Social Sciences (SASS), Shanghai, P.R. China
10. L'Ecole Francaise d'Extreme-Orient (EFEO), Paris, France
11. Academia Sinica, Taipei, Taiwan, ROC
12. Korea Research Foundation (KRF), Seoul, Korea
13. National Science Council, Taipei, Taiwan, ROC
14. Mongolian Academy of Sciences, Ulaanbaatar, Mongolia
15. Institute der Deutschen Wissenschaft, Center Asiatique, Aix-en-Provence, France
16. Bureau of International Cultural Relations, Ministry of Education, Taiwan, ROC
17. Centre d'Etudes et de Recherches Internationales, Paris, France
18. University of Mauritius, Mauritius
19. University of Dar es Salaam, Tanzania
20. University of the Philippines, Quezon City, the Philippines

We produce regular lists if new partnerships are established. For more information or to request a list, please contact the IIAS at p.post@oorlogsdoc.knaw.nl.
The workshop entitled Slave Systems in Asia and the Indian Ocean: Their structure and change in the nineteenth and twentieth centuries, was co-organized by CERINS, the IIAS, and INALCO. It brought together some 15 scholars from thirteen different countries (South Korea, Australia, India, Mauritius, South Africa, Tanzania, France, the Netherlands, Germany, Belgium, the UK, the USA, and China) to discuss forms of bondage in regions where European participation in the slave trade and ownership of slaves was far less than in the Atlantic system, and where structures of bondage were far more varied and often more traditional and complex.

Abdul Sheriff, Advisor, Principal

By

of slavery and unfree labour in regions where European participation in the slave trade and ownership of slaves was far less than in the Atlantic system, and where structures of bondage were far more varied and often more traditional and complex.

The Indian Sub-Continent (Rapporteur: Dilip Simeon, Oxfam India); East Africa (Rapporteur: Joseph C. Miller, University of Virginia); and Southeast Asia (Rapporteur: Hugh Clark, (York University, Canada); sessions were held on the following themes: Slavery and Other Forms of Unfree Labour (Rapporteur: Suzanne Miers, Ohio University, USA); East Africa (Rapporteur: Abdul Sheriff, Advisor, Principal Curator, Zanzibar Museums, Tanzania); The Indian Sub-Continent (Rapporteur: Dilip Simeon, (Oxford University), East Asia and the Indian Ocean Islands (Rapporteur: Gwyn Campbell, University of Avignon); Islam (Rapporteur: William Clarence Smith, SMBS); Female & Child Labour (Rapporteur: Indrani Chatterjee, Brown University, R.E.; and The Meaning of Abolition (Rapporteur: Martin Klein, University of Toronto); The Indian Ocean/Atlantic and Atlantic Systems Compared (Rapporteur: Joseph C. Miller, University of Virginia).

The core concern of the papers and sessions was the transformation of forms of bondage from the pre-Abolition period to the post-Abolition era. Amongst the current striking issues to pervade workshop discussions were problems of defining slavery, and of using concepts developed in the debate over the Atlantic system in the Indian Ocean-Asian context. While strict adherence to the legal concept of nineteenth century slavery has led to an under-valuation of the perpetuation of forms of slavery into the post-Abolition period in the Asia-Indian Ocean region, there was considerable debate as to the boundaries between slavery per se and other forms of bondage. Again, while the workshop aimed in part to generate from regional case studies of slave systems a general overview of structures of slavery in the Asia-Indian Ocean region, participants stressed the need to beware of even reliance upon concepts used in the Atlantic system, emphasizing the need to analyse Asia-Indian Ocean bondage systems with regard to their own historical context.

Outside sessions, participants had the opportunity to informally pursue the debate while visiting Avignon, European city of Culture in the year 2000 and on the workshop outing to caves in the famous Caves of St. George. In overall terms, the workshop constituted a major contribution towards understanding slavery and other systems of servitude in the Asia-Indian Ocean regions. The papers have aroused some interest among publishers and it is envisaged that a publication will be forthcoming.

By GYWN CAMPBELL

A PARTICIPANT’S VIEW

By Peng Wenshun

Ousting at the Archon (Alphan and De Rijn), where ‘East Meets West’

of fine ethnographic quality. The panel was undoubtedly unique and fascinating in its ethnographic orientation. As a final comment, I wish tentatively to explore an important perspective of taking shape in this and a few other panels. Disclosures of the socio-cultural scenes in Amdo, local brayeries in Kham, and on issues of self-presentation in the modern Tibetan Diaspora (organized respectively by De Tomi Huber, Lawrence Epstein, and Christian Kieger) marked some concerted efforts in recent Tibetological field to expand our topical-cum-methodological spectrum to areas previously conceived peripheral to the core of Tibetan history and culture. Working on the axis of power, space and identity, the ‘regional’ (Amdo or Kham) and ‘Diaspora’ approaches, were built upon a set of inquiries concerning tradition and modernity, history and culture, nationalism and ethnicity. Such a critical interrogation would be conducive to the increasingly less essentialized approaches in the field of Tibetology, as Dr Epstein commented. By bringing into focus the plurality and diversity of the ‘voices of the margin’, it helps unsettle some perceived homogeneity of Tibetan culture and history. Difference surely matters here.

Peng Wenshun is a PhD candidate at the Department of Anthropology, University of Washington in Seattle, Washington, USA. E-mail pengw@uwashington.edu

The project seeks:

One part-time Post-doc (0.5 fte)

The post-doc position combines academic coordination and own research. The post-doc coordinating role (0.5 fte) will include maintenance of the project database and bibliography, communication with the various collaborating institutions and researchers, organization of project seminars and workshops in the Netherlands and Indonesia, and publication of the project reports. The post-doc position also involves a research activity (0.5 fte). The duration of the position is 4 years.

Requirements:

- A PhD in sociology/anthropology, human geography or history, research experience in Indonesia and a working knowledge of Indonesian language. Preference may be given to candidates with experience of (pre-crisis) field research in one of the project’s research regions.

Appointment: 1 January 2001 or as soon as possible thereafter; salaries and conditions will follow Dutch university regulations.

Location: The Hague, at least for the 0.5 fte coordinating function.

The project explores Indonesia’s contemporary crisis, and responses to it, in their comparative, local and historical dimensions as a window on more fundamental features of Indonesian social, economic and political change. It involves collaboration between various disciplines and between senior, mid-career and junior researchers from several universities and institutes in Indonesia and the Netherlands.

The project focuses on the linked themes:

(1) comparative study of crises and responses in modern Indonesian history (1930s-1990s), (2) crisis and response as window on Indonesian economy and society in rural and urban areas, (3) small scale enterprises and the ‘informal sector’ in times of crisis: economic and social aspects of resilience and vulnerability, (4) changing constrictions of resource conflict, institutions and rights, and (5) public services in times of crisis and reform: civil society and bureaucracy at local and intermediate levels. Where possible it will select locations where research has already been undertaken in the pre-crisis years, in rural and urban locations of Java, South Sulawesi and West Sumatra.

One PhD Candidate

To undertake research on one or more urban communities, within the framework of themes 2, 3 and 4 above, and with links also to one or more of the other themes. The PhD candidate will study employment, living conditions and coping strategies of urban informal and informal worker households under the present crisis. The study may be carried out within the disciplinary framework of sociology/anthropology, human geography or development studies and will be located in one or more urban sites in Java, South Sulawesi or West Sumatra.

Appointment: 1 January 2001 or as soon as possible thereafter; remuneration and conditions will follow Dutch university regulations.

Duration: 4 years.

Location: One of the participating universities/institutes within the CERES or ASSR Research School, to be determined on the basis of the proposal and allocation of promotorship.

Those interested to apply for either of these positions can contact the general coordinator of the project, Professor Dr B.N.F. White, Institute of Social Studies, PO Box 29776, 2502 LT The Hague, The Netherlands.

Applications (including a CV) should be sent before 1 December 2000 to Professor Dr B.N.F. White, Institute of Social Studies, PO Box 29776, 2502 LT The Hague, The Netherlands.

These applying from outside the Netherlands may apply by e-mail.
Conference ‘Audiences, Patrons, and Performers’
A Great Success

The conference ‘Audiences, Patrons and Performers in the Performing Arts of Asia’ took place in Leiden, 25-27 August 2000, and included just over one hundred papers. It was greatly enhanced by some video and CD-ROM presentations, performances, and workshops. The conference was co-organized by the PAATI (Performing Arts in Asia: Tradition and Innovation), a research project at the IAS, the European Foundation for Chinese Music Research (CHIME), and the University of Leiden.

1. Hybrid and Popular Theatres in Asia (twenty papers); 2. Asian Diaspora (eleven papers); 3. The Creative Process in Folk Music and Musical Ritual in Asia (eleven papers). Besides these core papers, there were several panels dealing with related topics.

The keynote address ‘The Performance Triangle: Whole or unholy?’ was delivered by Professor James Brandon. It was generally felt that the papers and discussions were of a very good quality. The results will appear in special issues of journals and in two books.

On the first day the participants’ registration took place to the accompaniment of Chinese teahouse music performed by the ‘Yellow River ensemble from Paris. After the dinner the Surinamese-Javanese society ‘Gootong-Rojong’ from Delfzijl, the Netherlands, performed a hobbyhorse dance, Jaran Kepang, in which the dancers fell into trance. Performances also highlighted the other evenings. Quite a few of the performers (for instance, Vayu Naidu, John Emigh, Tran Quang Hai, Hugh Livingston, Kalpana Rahuraman) also gave workshops and presented excellent papers at the conference. This was particularly gratifying, because the PAATI research project also tries to use participation or ‘learning by performing’ for scientific research.

The possibilities of a follow-up conference were discussed. Dr Surapong Virulrak offered to explore the possibilities to have the next conference at Chulalongkorn University, Bangkok, Thailand in December 2002.

Some photographs taken during the registration for the conference may be found on the website:
http://www.iias.nl/oideion/general/audiences/conference/conference.html

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October 2000 • IIAAS NEWSLETTER #23 • 45
On 15-16 June 2000, the Full Committee of the ESF Asia Committee convened in Madrid. This time, one of the main tasks was to discuss the preliminary assessment by its executive group of the submitted workshop proposals, which were received by the secretariat after a call for workshops was launched in December 1999. The Committee decided to discuss twenty-two proposals (the workshop proposals, which were pre-selected by the executive group, plus two additional ones, which in the opinion of some members deserved more detailed attention). Given the overall high quality of these requests and the tight grants, but ten, and to downscale the maximum amount per grant to FF 90,000.

Mandate Period

The meeting considered the existence and activities of the Asia Committee (and its predecessor) of such importance as to deserve prolongation in whatever form possible. Until now, the AC has been financed as an a-la-carte programme and it reported to the Standing Committees of the Humanities and the Social Sciences. Given the increasingly important role Asia plays in economic and political relations, the study of contemporary Asia should be intensified. The more so since the EU and several European countries seem to have lost interest in fostering their relations with Asia. The Asia Committee believes that it holds a unique position and that it is the only co-ordinating body for Asian studies in Europe. It has earned respect in professional circles for its activities (exploratory workshops, fellowships, publications), it gave European Asian Studies a higher profile at various levels and in different circles of society and it has been accepted in Asia and the USA as the representative body overseeing Asian Studies in Europe. With regard to its plans for the third mandate period, the meeting decided to concentrate on young post-docs in Europe and Asia and to expand its instruments. Summer schools were recommended for exploratory visits to European and Asian centres of excellence for young post-docs, and master classes were considered to be useful instruments to reach out to young, talented Asians.

Members within the ESF framework likewise considered the prolongation of the Asian Studies Programme urgent because, in the statement of October 1999 in Beijing made by the ministers for education and research from Asia and Europe, it was declared that no concerted, institutionalized ASEM action will be taken in the fields of education and research, and that these areas will be left to existing bilateral contacts between universities, scientific centres, and cultural institutions.
Agenda

ESF ASIA COMMITTEE NEWS

The Committee selected 11 workshops (from a total of 12 applications) which will enjoy its support for 2000/2001. The following proposals received ESF AC financing. Abstracts of these workshops are printed in this Piek Page. For reports of some of the workshops selected in 1999/2000, please turn to pages 17, 18, and 19. Other reports were published in issues 19, 20, 21 or 22 and will appear in issue 23.

ESF ASIA COMMITTEE MEMBERS

The Asia Committee consists of the following members nominated by their respective National Research Councils:

- Prof. Alessandro Avanzini (Italy)
- Prof. Jan Breman (the Netherlands)
- Prof. Jean-Luc Domenach (France)
- Prof. Jan Fagerberg (Norway)
- Prof. Wolfgang Marschall (Germany)
- Prof. Jean Breman (the Netherlands)
- Prof. Marc Gaborieau (France)
- Prof. Carl Le Grand (Sweden)
- Prof. Joseph Kreiner (Germany)
- Prof. Reijo Luostarinen (Finland)
- Prof. Wolfgang Marschall (Switzerland)
- Prof. John Martinussen (Denmark)
- Prof. Enrico Nieschlag (Italy)
- Prof. Dr. Martin Ramstedt (Munich)
- Prof. Dr. Martin Ramstedt (Munich)
- Prof. Ulrike Stokhof (Germany)
- Prof. Tommaso Scoppa (Sweden)
- Prof. Rudolf Wagner (Germany)

Especially for:

- Prof. Tatsuo Fujio (Japan)
- Prof. Chiang Ching-kuo Foundation for International Scholarly Exchange (Taiwan ROC)
- Association for Asian Studies (USA)
- Academia Europaea, Prof. Jan Breman (the Netherlands)

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The Committee offers ten to twenty research travel grants for short one month minimum visits abroad to young researchers in Asian Studies from ESF member countries for the year 2001.

The grants (€ 1,000 per person) are intended for (1) PhD students in the Social Sciences and Humanities who are about to finish their dissertations (no later than one year prior to the defense); and (2) holders of a PhD degree (obtained no longer than three years ago) in the above-mentioned fields.

The grants are provided for scholars intending to visit academic institutions in a country other than their home country. They are established to enable the applicants to acquaint themselves with researches and research environments of Asian Studies institutes in ESF member countries. Grants will be transferred at the conclusion of visits.

APPLICATIONS should be accompanied by:

- short proposal (max. 5 pages maximum) explaining the relevance of the planned visit for the applicant and her/his research;
- letter of support by the (former) PhD supervisor, also indicating the (expected) defense date;
- Curriculum vita including a list of publications.

ADDRESS AND DEADLINE

The proposals should be received by the ESF Asia Committee secretariat in Leiden by 1 January 2001 at the latest. Proposals may be sent either through regular mail or e-mail only. Applications sent by fax will not be considered. Kindly note that the secretariat guarantees no time of use of postal services, therefore please allow an extra four days for delivery.

FURTHER INFORMATION about the Asia Committee may be obtained from the Internet:

http://www.iasas.esf.org/ or from the Committee's secretariat:

ESF-Asian Committee Secretariat
c/o International Institute for Asian Studies (IIAS)
P.O. Box 9155, 2300 RA Leiden, the Netherlands.
Tel.: +31-71-517-2237 E-mail: iias@ruiter.leidenuniv.nl
Fax: +31-71-517-4162

* Austria, Belgium, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, the Netherlands, Norway, Poland, Portugal, Slovenia, Spain, Sweden, Switzerland, Turkey and the United Kingdom.
The ‘Dark Side’ of Life in Asia and the West: Night-Time and the time to sleep

This workshop will generate theoretical and empirical notions based on the social purpose of this workshop—that is, the study of night-time and the time to sleep. It is directed towards the time regime of common, everyday activities and how such regimes come into being in general, and towards perceptions of the night, sleep and sleeping time in particular. Contributions to the workshop include the following topics: dienst, the social sciences, day-time sleep, sleep and fear, co-sleeping in families, and the impact of shifting patterns of sleeping on our perception of the night, naps, and napping cultures (shorter night-time and relaxed sleep and sleeping time, short daytime naps). The workshop adds the possibility that sleeping cultures can be confronted as monochromatic sleep cultures, siesta cultures (shorter night-time and regulated daytime naps), and napping cultures (shorter night-time and individual daytime naps).

Political Parties in South Asia: Anastomization of a Western model

Faced with the extreme diversity and polarization of social and economic cleavages in South Asia, and the fragility of political institutions, political parties—a Western transplant on Asian soil—have performed their classic tasks with varying degrees of success. The scholarly literature has often characterized the dominance of political parties and movements by specific families, castes, tribes, and religious leaders, as part of the process of modernization. But the persistence of these ‘anomalies’ even five decades after decolonization makes it difficult to discuss them as merely transitional. Do these parties represent a phase in the evolution towards a universal model of party systems, or do the South Asian experience indicate a new mutation of the general model, drawing simultaneously on South Asian society and cultural modes of politics and Western political processes and aspirations? Do the contemporary modes of intermediation between state and society represent enduring solutions to the specific challenges of competitive politics in the South Asian context, or are they temporary specific solutions to a political context where social, economic, political, and ideational changes have followed rather than preceded the organization of political parties? Based on an actor-oriented approach that takes into account the social forces seriously, and drawing on the skills of political theory, area specialists, and comparative policy analysts, this workshop will inquire into these main paradoxes and puzzles that characterize the political parties of South Asia.

Patronage in Indo-Persian Culture

The problem of patronage by princes towards artists has been generally neglected by elite in medieval and early modern periods. The only great deal of attention has been given in the European context, but has been less comprehensively dealt with in the Asian context. Of the extra-European societies of the period between the twelfth and the sixteenth centuries, specific work certainly exists on Central Asia or on South Asia. The workshop on patronage thus would be to draw together much work that has hitherto been conducted in isolation into a more general and interactive framework for discussion, which would go beyond art history and the history of architecture and look equally at the patronage of literature, music, as well as other aspects of material culture. We shall insist on the historical specificity for the context that the workshop covers, namely, the centuries when an Indo-Persian cultural complex developed in South Asia, Central Asia, and Iran.

The period that the workshop considers is generally, and that of the twelfth to sixteenth centuries, occupies a special significance in the history of Asia, as there developed a constant interaction at various levels between the three important regions, namely, Iranian plateau, Central Asia, and South Asia. The extent and development through the Persian matrix. Along with the movement of material products throughout the three areas, many ideas and institutions, articulated through the Persian language, began to be held as common. The subcontinent occupied a special position in this process and attracted people from diverse streams, including the literate and political elites.

To put the matter simply, this was the complex identified as ‘Indo-Persian’ which had cultural production that had been produced for, and this is the most obvious aspect of patronage. But this is not where patronage begins or ends. Many of the works with which this workshop will be concerned were not commissioned, but rather presented to a patron or attributed to an act of patronage, as a form of approval for the work.

With this workshop it is our intention that the theme function as an entry into the larger question of the making of Indo-Persian culture which, in fact, incorporates a study of a shared heritage of a vast area of the Central Asian, Iranian and subcontinental regions. Our aim is to explore the question further, in continuation of the findings from two conferences on the theme of Indo-Persian Culture in 1992 (Paris) and 1994 (New Delhi). Proceedings of which have been published (New Delhi: Manohar, 1994, 1995, and 1996 respectively).

We see patronage as a manner of life in Asia and the West: Night-Time and polarisation of social and economic cleavages in South Asia, and the time to sleep.

The Organizers

France
- Dr. Francis Richard (Bibliothèque Nationale, Paris)
- Dr. Yves Perrier, (Université Aix en Provence-Marseille)
- Dr. François Nalini Delvoye (École Pratique des Hautes Études [EPHE], 10th Section, Paris)

India
- Prof. Munafji Alam (Centre for Historical Studies [CHS], Jawaharlal Nehru University [JNU], New Delhi)
- Dr. Srinivasa R. Ramaprabha (Department of History, University of Delhi)

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De Francisco Nalini Delvoye
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ESF Asia Committee Workshops in 2001

The ESF Asia Committee hereunder presents all ten workshops that were selected for funding in 2001. All workshops are introduced through short abstracts of their proposals. Full reports of these workshops will be published in upcoming issues of the ESF Newsletter.

Research: The editors of the ESF Newsletter would like to point out an error which appeared in Newsletter 21. For the article entitled ‘Seminar on Languages & Cultures of Central Asia’, the name of the author should read: Professor Michael Weitz, Director of the Seminar for the Study of Languages and Cultures of Central Asia. E-mail: uppo@uni-bonn.de
Immigration to Japan, the European Union and North America and the Japanese Abroad

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The theme of the symposium is international labour migration to Europe, North America, Japan, and the USA. Underlying the workshop is that immigration will be crucial for the economic growth of these regions. While foreign-born labour constitutes only one-tenth per cent of the population of Japan, it accounts for only one-tenth per cent of the foreign population of the US. At the same time, Japanese overseas trade and the creation of overseas manufacturing capacity have led to the creation of colonies of overseas Japanese managers, whose characteristics of settlement differ from those of many other transnational communities.

The workshop will be held at the St. Catherines College (Oxford University) of the Kobe Institute, Japan. This is a striking, modern building located on Rector Mountain with wonderful views overlooking Kobe City and Osaka Bay. It was opened by his Imperial Highness Prince Tomohito of Mikasa in 1997.

The workshop will be organized around three themes:

1. The first theme will be the exploration of the reasons for the major contrasts between the levels of immigration experienced by Japan and the USA.

2. The second theme will be the comparison between Europe and the USA.

3. The third theme will concern the Japanese abroad: the analysis of old and new Japanese settlements in Europe and the USA.

The Organizers:

- The workshop is being jointly organized by Oxford University, England, and Kobe University, Japan. The Oxford organizers are Professor Ceri Peach, professor of social geography, and Dr. Roger Goodman, lecturer in the social anthropology of Japan. The Japanese organizers are Professors Kiyomitsu Kui and Nobuhiko Iwasaki of the Department of Sociology, Kobe University.

Contact Information:

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5

The goal of the workshop is to make a cross-cultural analysis of the roles of intellectuals and spiritual authorities in the history of various countries. The workshop will be held at the Scalabrini Migration Centre, Manila, Philippines.

The populations concerned are mainly the Muslim and Chinese speakers of Southeast Asia. The Chinese province of Gansu. The whole region has a long history of inter-penalizations and mutual conflicts between 'European' and 'Asian' faiths and cultural systems, notably those upheld by Hanfu (Han Chinese), Islam, and Buddhist Chins.

Since the mid-sixteenth century, European concepts of rights have spread towards the east and south along with the expansion of the Russian Empire. The co-existence of these systems and religions has often been problematic, especially between Christians and Muslims.

A range of research questions relevant for a global understanding of the present Inner Eurasia societies, including the Russian society itself, can be formulated on the basis of these considerations. We will try, in particular, to see how neighbouring religions and value systems react to each other, sometimes very rapidly, according to changing political, economic and social environments. We will also try to understand how the status of the organization, and the strategies of the intellectuals and spiritual authorities (the guardians of these religions and values) also change according to the same environment.

Our chronological framework is the twentieth century, from the renewal of Orthodox missionary activity in the first decades of the century, to today, with the rise of various kinds of religious and spiritual authorities in these processes.

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The aim of the workshop is to bring together scholars who are working on labour migration and to explore the commonalities and diversities of structures and experiences within a historical and comparative framework. Apart from providing a forum for intellectual exchange and taking stock of the state of research in this field, it is also hoped that the conference will provide an opportunity for identifying core issues and areas for future research.

The focus will be on Southeast Asia and East Asia because these regions have been considered to be the fastest growing economies and yet are currently experiencing a flux. The workshop will be divided into six main sub-themes to allow for more systematic discussion. We are planning to have these sub-themes become the focus of issues for future research conducted within the framework of a Europe-Asia collaborative research programme.

The six sub-themes are:

1. State Policies and the Structural Framework of Migration
2. Patterns of Migration and Labour Markets: International and Local Dimensions
3. Labour Process and Migrant Labour
4. Migrant Households and Networks in Sending and Receiving Communities
5. Nationalism, Social Movements and Migrant Labour
6. Environment, Labour and Migration

Organizing Institutions:

- CLAR programme, IAS - 1014, Amsterdam
- The Nordic Institute of Asian Studies, Copenhagen
- Scalabrini Migration Center, Manila
- Asian Research Center for Migration, Bangkok

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ESF ASIA COMMITTEE NEWS

May 2001

Amsterdam, The Netherlands

Labour Migration and Socio-Economic Change in Southeast and East Asia

The aim of the workshop is to bring together scholars who are working on labour migration and to explore the commonalities and diversities of structures and experiences within a historical and comparative framework. Apart from providing a forum for intellectual exchange and taking stock of the state of research in this field, it is also hoped that the conference will provide an opportunity for identifying core issues and areas for future research.

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- The Nordic Institute of Asian Studies, Copenhagen
- Scalabrini Migration Center, Manila
- Asian Research Center for Migration, Bangkok

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Modern Chinese Historiography and Historical Thinking

The theme of the symposium is the development of modern Chinese historiography and historical thinking and its relation to different types of memory in three panels.

Historical thinking and the quest for identity: modernization in the West led to a double-edged concept of history. The pursuit of modernity and the realization of rationality, closely linked to secularization, nation-building, and positivist science, and history as the constructionist and relativization of norms and values. Did these Western notions come to dominate Chinese historiography? Are there modern Chinese historians who tried to develop traditional historiographical methods in China and, similarly, to probe Chinese historiographical methods and issues associated with narrativity have received little attention. Research in this field should lead to a deeper understanding of how history is presented in China and to a relativization of this and to a relativization of theories on historiography, which are still predominantly based on Western experience.

The study of modern Chinese historiography has been focused on historiography as an academic discipline and official undertaking. But with the ongoing commercialization, government investment in their capacity to dominate historiography. In this context, questions related to history and memory become important. Official historiography excludes personal and collective memories, lacks concreteness and stresses theoretical explanation and evaluation. Unofficial histories stand out by their factual accounts of their processes and the lack of theoretical explanation.

What is the relationship between individual, communicative, and cultural, national, and official, academic and non-academic forms of history writing? How can we explain the ambivalence within academic historiography towards elements of collective memory? How and what kind of sources do non-academic historians collect and how do they work on them?

The Organizers:

- Paul Cohen (Harvard University, USA)
- Huang Chun-pin (Academia Sinica, Taiwan)
- Ilm Gisheng (Beijing University, China)
- Brian Melogoldy (University of Otago, New Zealand)
- Axel Schneider (Heidelberg University, Germany)
- Suzanne Weigelin-Schwarzfischer (Heidelberg University, Germany)

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Participatory Technology Development and Local Knowledge for Sustainable Land Use in Southeast Asia

The significance of studying the developments in British and Indian laboratories is not denied. Indeed, the aim of this meeting is to underline the challenges faced by colonial scientists and administrators in transferring new medical techniques/practices to the field and how these faces the tropics engendered four rounds of scientific research. It will be useful, in this context, to move away from the currently fashionable mono-dimensional concept of resistance. Although the study of opposition to British medicine has its relevance, the often complex bases for compliance in - or the acceptance of - official health provisions, biomedical or otherwise, has been systematically ignored by historians. In the opinion of the workshop organizers, both compliance and resistance need to be taken into account whenever an effort is made to examine the bases for the distribution of preservative and curative treatments in the colonial South Asian context, and a number of participants will consider this issue. The main workshop goal is to encourage the presentation of papers based on a range of approaches, and to very admire the different archival and oral sources on which these works have been based. This should underscore the great academic benefits of following a more integrationist approach, where the usefulness of comparing the insights available from different sources can profitably be highlight-

A further development in participatory approaches and a critical and realistic assessment of the options and limitations of participatory research are urgently needed. The intention of the proposed workshop is, therefore, to bring together the multidisciplinary experiences of various Asian, Latin American and development institutions involved in agricultural research and natural resource management projects with a participatory component.

Organizing Institutions:
- University of Hohenheim, Stuttgart, Germany
- Haros Agricultural University, Kazakhstan
- Tsinghua University, Beijing, China
- Kasetsart University, Bangkok, Thailand

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15 - 16 JUNE 2001
CAMBRIDGE, UNITED KINGDOM

Imperialism, Medicine and South Asia: A socio-political perspective, 1800-1950

The discipline of South Asian medical history has continued to be limited by two widely prevalent problems. The first has been the tendency to concentrate on the study of scientific developments in the laboratory as the increasingly strong introduction of these medical technologies amongst South Asian social groups. The second, not unrelated to the first, has been the underestimation of the interrelationships between different cultural and political contexts. It is of particular interest to study in what way a sudden economic backwash - in a region which for ten to thirty years had experienced a rapid, 'miracle' economic growth - affected the politics of medical protection and the 'thinking' on social policy and welfare issues. Countries to be covered by one or several types of analyses include Malaysia, Thailand, Singapore, Indonesia, the Philippines, China, Hong Kong, Taiwan, South Korea, and Japan. The Workshop will take place at University of Bergen. A total of some 25 scholars from about fifteen countries will be invited to present papers in one of the following sections:

- Welfare and Social Policy Developments after 1945
- Focus will be on what happened both to thinking about and actual actions taken on issues of social protection, security, and welfare after the crash, both in countries severely affected by the crash and in other countries in the region.
- What do models of Social Protection and Welfare Policy come from? Do Asian countries, insti-
- These changes in demographic composition and changing (declining) fertility rates?

The Organizers:
- Professor Stein Kuhnle, chair
  (Department of Comparative Politics and Centre for Social Research, University of Bergen)
- Professor Steen Hilt
  (Aarhus University, Aarhus, Denmark)
- Professor Kari Fuglseth
  (Stockholm University, Stockholm, Sweden)
- To what extent are welfare policy developments and reforms responses to domestic changes posed by changes in demographic composition and family structure? To what extent are traditional systems of family care challenged by economic modernization, social and geographic mobility, and changing (declining) fertility rates?

The Workshop will take place atWolfson College, the University of Cambridge.

The Organizers:
- Dr Sanjoy Bhattacharya (Sheffield Hallam University, UK, and University of Oxford, UK)
- Dr Gordon Johnson (University of Cambridge, UK) and Dr Biswamoy Pati (University of Delhi, India)

Organizing Institutions:
- United Kingdom: The Welfare Unit for the History of Medicine, University of Oxford; Cultural Research Institute, Sheffield Hallam University, and the Centre of South Asian Studies, University of Cambridge
- India: Department of History, Sri Venkateswara College, University of Delhi

The Workshop will take place at Wolfson College, the University of Cambridge.

Asian Welfare Policy Responses to the Crash of 1997

Participants are invited from across the social scientific disciplines to present analyses and interpretations of policy responses by East and Southeast Asian countries to the financial crash of the summer of 1997. The aim is to achieve a greater understanding of the relationships between economic development, 'modernization', demographic change, and social policy responses in different cultural and political contexts. It is of particular interest to study in what way a sudden economic backwash - in a region which for ten to thirty years had experienced a rapid, 'miracle' economic growth - affected the politics of medical protection and the 'thinking' on social policy and welfare issues. Countries to be covered by one or several types of analyses include Malaysia, Thailand, Singapore, Indonesia, the Philippines, China, Hong Kong, Taiwan, South Korea, and Japan.

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Lernout & Hauspie Speech Products (L&H) is the world's leading provider of speech and language technology products, solutions and services to businesses and individuals worldwide. It is our mission to break down language barriers through advanced translation technology and to enable people to interact by voice - in any language - with the machines that empower them.

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As a NASDAQ and EASDAQ quoted company and headquartered in Ieper (Belgium), L&H maintains offices in more than forty nations in Europe, Asia, the Middle East, North America and South America. With over 5,000 employees - mainly linguists, scientists and engineers - we generated an annual revenue of $344 million in 1999.

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- (near) native speaker (of one of the above-mentioned languages) with a conversational level of English;
- solid grounding in linguistic theory;
- good knowledge of and/or experience in one or more of the following areas: speech processing, natural language processing (NLP), computational linguistics, programming;
- perseverance and thoroughness;
- willingness to travel abroad for limited periods of time.

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Lernout & Hauspie Speech Products, Personnel Department, Mr. Bart De Neve, Flanders Language Valley 50, B-8900 Ieper, Belgium. Fax: int+32 (0) 57.22.95.31

The European Institute for Asian Studies (EIAS) is a Brussels-based think tank and research centre for the European Union (EU) which aims to promote understanding and cooperation between the EU and Asia. The EIAS sees to provide information and expertise to the European Union institutions, the academic world, and business by disseminating concise, thoroughly researched, and up-to-date material on EU-Asia relations and important developments in Asia. The EIAS recently joined the Strategic Alliance with the Internationale Stiftung für Asiatikstudien (IAS) in Leiden and Amsterdam, the Nordic Institute for Asian Studies (NIAS) in Copenhagen, and the Institut für Asienkunde (IAK) in Hamburg.

EIAS activities include organizing conferences, seminars, workshops, roundtable discussions, thematic briefings, publications, and disseminating information on EU-Asia relations. The EIAS is also publishing a series of ‘Asia Update’ meetings and ‘Asia Update on China’, which cover the most recent developments and events in China. The EIAS also organizes the EU-China Think Tank Dialogue, which is held twice a year in Brussels and China.

The EIAS supports research on EU-China relations and China's economic, political, and social development. The EIAS also provides a platform for EU-China experts to exchange views and insights on EU-China relations and China’s development. The EIAS also provides a platform for EU-China experts to exchange views and insights on EU-China relations and China’s development.

The EIAS is supported by the European Commission, the Konrad Adenauer Stiftung, the Deutsche Stiftung für Kolonial- und Entwicklungsforschung, and the Asia-Europe Foundation.

To join the EU-ASEAN think tank dialogue, interested parties are invited to apply to participate. Applications can be submitted through the EIAS website.
The European Institute for Asian Studies (EIAS) in Brussels has decided to join the Strategic Alliance. The Strategic Alliance is a co-operative framework of European Institutes specializing in Asian Studies. Its members are the Nordic Institute of Asian Studies (NIAS) in Copenhagen; the Institute of Asian Affairs (IFA) in Hamburg; and the International Institute for Asian Studies (EIAS) in Amsterdam/Leiden.

During its short period of existence (it was established in 1996), the EIAS implemented a number of attention-getting activities, mainly in the success of the Asia Update in Brussels.

The Alliance

The main objectives of the Alliance:

1. building high-quality, border-transcending research with a stronger focus on contemporary issues,
2. creating sustainable networks with Asian and other overseas research institutions,
3. strengthening the links and communications between academic research in Asia and other educational and research institutions.

The Alliance selected several instruments to achieve these aims:

- Fellowships and Stipends:
  - The first of the Alliance Fellowships were selected by the Asia Committee of the ICAS 2 (Asia Committee of the Institute of Asian Studies, Leiden, The Netherlands) and by Dr. E. Micollier (France) each received a three-year fellowship to carry out their research in Asia and Europe.
  - In addition, two Dutch Associates, Dr. V. van Rijssel and Dr. M. Renten, worked and studied for twelve months in Scandinavia, and in Denmark, respectively.

Collaborative and Research Programmes

The Alliance is convinced that a full-fledged Asian Studies education and research programme is a two-year and joint collaborative research projects of the Alliance Institutes.

All Asia scholars around the world are invited to participate in the Second International Convention of Asian Scholars (ICAS 2) to be held in Berlin, Germany, between August 9 and 12, 2001.

All Asia scholars, from interested people about our plans, are invited to participate in the second ICAS 2, to be held in Berlin, Germany from 9 to 12 August 2001.

The main topic of discussion was how the proliferation of information on the Internet has made it possible to 'research' the local supermarket every Saturday), such collections accessible to the outside world. This is nonsense in view of the fact that knowledge is there to be shared for all. This situation is very frustrating to librarians who believe that their work is required to have a very broad and thorough knowledge of the field of their interest. This is particularly true for Southeast Asian librarians who are faced with a plethora of languages and cultures. In this case we should re-emphasize that Southeast Asian countries who are faced with heavy financial burdens, lack of skilled staff, and often all a very large lack of understanding about the vital importance of libraries in the collection and dissemination of knowledge. A new initiative is being considered in Berlin, Germany from 9 to 12 August 2001. The Formal Programme of the ICAS 2 will be devoted to sessions, which will be selected from proposals submitted by interested people about our plans.

Also, the Alliance has established the so-called Programme for Europe-Asia Research Linkages (PEARL).

The encouragement of closer scholarly contacts within Europe and beyond by sponsoring conferences and academic mobility programmes, and bringing together scholars who would otherwise be unlikely to meet each other is viewed by the Alliance as an essential initiative to stimulate new research. Major collaborative research programmes in the future.

The Alliance organizes annually one Asian and other overseas research initiatives.

Asia has become an important global partner. Instead of losing interest in Asia, it is demonstrable in some European countries (after having recovered from the crisis), Asia is now attracting the attention of, and the investment which is used to recover from the crisis, Asia is not attracting the attention of, and the investment which is used to

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