GENERAL NEWS

IIAS Director Wim Stokhof reports on a successful ICAS 2, having resulted in a newly established permanent ICAS Secretariat to be administered by the IIAS. - (p.4)

The new Asia-Europe Museum Network is a leap forward in sharing art collections. After all, ‘art is not merely European or Asian. Art is the world’s heritage’, writes Felicia Colen. - (p.5)

Emile Schrøder, in his article ‘Go East, Young Man’, talks about IISH initiatives for acquiring material for the archives and library, as well as for the more recent moves to create historical sources in the form of audio and audio-visual archives. - (p.7)

CENTRAL ASIA

Insignificant in sheer numbers, the Tsatsian, or Reindeer people, may hold important keys to understanding Mongolian culture and traditions at large. Kazian Enbisch contends that more research on the severely threatened Tsatan lifestyle, language, and customs are indispensable in this end. - (p.10)

SOUTH ASIA

The new publication Batavia in 19th-Century Photographs documents the beginnings of a modern city and that of topographical photography in the Netherlands East Indies, writes Doris Jedamski. - (p.3)

Southeast Asia

What is the best scenario for the economic development of East Timor and how can the international arena contribute to the process of construction? Jacqueline Vel reports on the Amsterdam seminar: ‘East Timor: Building a New Nation State’ where Dr José Ramos-Horta delivered the opening speech. - (p.28)

A far cry from the spectacle of today’s conflict-ridden archipelago, with the idea of Indonesia as a modern, secular state able to bring progress to a diverse population, the Museum of National Awakening provides a ‘Testament to the Idea of Indonesia’, writes Andrew Symon. - (p.30)

The new publication Batavia in 19th-Century Photographs documents the beginnings of a modern city and that of topographical photography in the Netherlands East Indies, writes Doris Jedamski. - (p.12)

Southeast Asia

Gerta Theuns-de Boer asks herself where the urge to depict pigs and hogs originates and inquires into the Indian symbols and myths connected with these animals and how they came to be shaped into icons. - (p.22)

The turbulent 19th century carries the proof (and wounds) of the irresistible power of gunpowder. The VOC production and trade of gunpowder merit attention, says Wil Dijk. - (p.24)

The turbulent 19th century carries the proof (and wounds) of the irresistible power of gunpowder. The VOC production and trade of gunpowder merit attention, says Wil Dijk. - (p.24)

ASIAN ART

Freck Colombijn reviews ‘The Historical Atlas of Indonesia. Robert Cribb’s publication, he writes, deserves praise and gratitude from all Indonesianists. - (p.32)

Philipp Poyciou introduces his Center for Khmer Studies, based in Siem Reap, Cambodia. The country’s intellectual and cultural life has been severely scarred in the past decades and the Center therefore combines cultural and humanitarian activities. - (p.35)

EAST ASIA

Marc Boijsters reviews Jacqueline Stone’s welcome study into the discourse of ‘original enlightenment’ (tengkuq) that claimed all beings are inherently Buddhhas. - (p.36)

When North Korean media reported the discovery of the tomb of Tan’gun, the State’s regime quickly proved itself the custodians of the tomb and relics in order to strengthen its claim as the rightful heirs to Tan’gun, purported to be the first ruler of the Korean people. - (p.39)

Due to the ongoing inseparability of the region, Laosen, that rarely seen visitors from Western artists when Robert Powell arrived in 1975. His watercolours and pencil and ink drawings document the region’s architecture that he encountered during his twenty-five year exploration of the Himalayas. - (p.43)

Instead of encountering some kind of acceptance of the huge range of modernist art now produced and exhibited in many Asian countries at the Venice Bienniale this year, John Clark found himself in a peculiar set of time warps. - (p.45)
The year 2001 marked a few changes in the Newsletter, among which are some introductions among the editorial board. Mark Meulenbeld (Princeton University) has joined us as our new China Editor, and Stephan van Galen (CNWS, Leiden University) has taken on the editorship for the Southeast Asia mainland. We would like to point out that our IAS colleagues also deserve recognition for their very hard work in taking on the formidable task of assembling and editing news published in the Pink Pages. The Newsletter is shaped by the combined efforts of the editorial board, the staff, and, of course, our readership. Over the years, the editorial room had been assembling a file of readers’ reactions called ‘Fannail’, which has proven to be a source of support in times of deadline aggravation. In the last few months, the file has accrued a value somewhat beyond that, as it tells us a great deal about who our readership is, what you appreciate, and, inevitably, don’t appreciate about the Newsletter. At the beginning of 2001, the IIAS embarked on an effort to canvass a random selection of our readership with a questionnaire, and we sent it out to associates and colleagues and asked about the Newsletter in terms of its relevance, approach, appearance, variety, and various other features. It was in this spirit that we invited Han van der Horst, a historian with Nuffic, to address our readers with his view on the Newsletter. We agree with a number of his points, and we very much hope that he and you will appreciate the modern subject matter taken up in this issue’s special theme section, ‘Pop Music in Asia’, guest edited by Keith Howard of SOAS in London. A message to all of our readers — keep us knowing you think! ■ The Editor
ICAS SECRETARIAT FOUNDED & NEW ICAS WEBSITE

The president of the professional organization for Asian Studies—the Association for Asian Studies (AAS, US); the International Institute for Asian Studies (IIAS, the Netherlands); organizer of the first International Convention of Asian Scholars (ICAS I, 1998); the Free University Berlin, organizer of ICAS II; and the University of Singapore, former organizer of ICAS I (1997) — convened a meeting in Europe at which it was decided to establish a permanent ICAS Secretariat to be located in Leiden. That the ICAS concept of a cross-disciplinary and cross-regional approach to Asian Studies has clearly proven to be a success was an important factor in the decision. ICAS II in Berlin drew almost one thousand scholars from Asia, Europe, and America. In order to safeguard and facilitate ICAS III, the University of Singapore, organizer of ICAS III (2003) — convened a second convention at which it was decided to establish a permanent ICAS Secretariat. It was agreed to locate this Secretariat in the Netherlands at Leiden University, and that the ICAS Panel on Cross-Disciplinary and Cross-Regional Approaches to Asian Studies be established. There was a remarkable equal distribution of participants per region: 35 per cent of the home institutions were situated in Asia, 30 per cent in Europe, and 35 per cent in North America. In order to safeguard and facilitate ICAS III, the University of Singapore, organizer of ICAS III (2003) — convened a second convention at which it was decided to establish a permanent ICAS Secretariat. It was agreed to locate this Secretariat in the Netherlands at Leiden University, and that the ICAS Panel on Cross-Disciplinary and Cross-Regional Approaches to Asian Studies be established.

11 AUGUST 2001
BERLIN, GERMANY

ICAS 2 Panel Report

Building a Future for ASEM

During ICAS 2, held at the Free University of Berlin from 9 to 12 August 2001, a panel on 'Building a Future for ASEM' was convened by Wim Stokhof (IAS, director) and Paul van der Velde. The panel began with Prof. Stokhof giving a brief introduction to the genesis of ASEM and its current state of play. He claims ASEM is now at a crossroad. Interest in ASEM is waning. There is a growing feeling that for the ASEM process to be sustained, it has to go beyond the official and political level to involve the civil society. There should also be more bottom-up initiatives and less of the top-down directives.

By YEO LAY HWEE

During the panel, Prof. Stokhof and Paul van der Velde also gave a short presentation of the book that he co-edited with Ulrich Bernhard Schmid, Asian-European Perspectives: Developing the ASEM Process. This book can be said to be the sequel to their first book The Asian-European Meeting (ASEM) — A Window of Opportunity that was published in 1999. Two younger scholars, Sebastian Berck, MA from the Free University of Berlin, Germany and Yeo Lay Hwee, MA from the National University of Singapore (NUS), who have just completed their PhD dissertations on the subject of ASEM each gave their short presentation on the ASEM process.

In her presentation of ASEM, Yeo Lay Hwee emphasized the multiplicity and multi-dimensional characteristics of ASEM. She personalized ASEM as a meeting of different cultures, and facts, and what you see depends on where you stand. From the realist's standpoint, ASEM is simply an inter-governmental diplomatic forum with its focus on summit diplomacy. From the perspective of a liberal institutionalist, ASEM could be seen as a cooperative regime if we defined regimes broadly as 'local institutions' created to facilitate cooperation. Social constructivists, by contrast, look at the prospects of ASEM beyond the parochial economic dimension and the political economy of states. There is a growing feeling that for the ASEM process to be sustained, it has to go beyond the official and political level to involve the civil society. There should also be more bottom-up initiatives and less of the top-down directives.

By WIM STOKHOF

A research paper made it clear that the ASEM process is a success and effective. It is very gratifying for us to establish that our initiative to set up an institutional framework for the ASEM process was a success. The ICAS Secretariat is an important factor in the success of ASEM processes. In order to safeguard and facilitate ASEM processes, the University of Singapore, organizer of ICAS III (2003) — convened a second convention at which it was decided to establish a permanent ICAS Secretariat. It was agreed to locate this Secretariat in the Netherlands at Leiden University, and that the ICAS Panel on Cross-Disciplinary and Cross-Regional Approaches to Asian Studies be established.

This decision was made since the ICAS concept of a cross-disciplinary and cross-regional approach to Asian Studies has clearly proven to be a success. The ICAS secretariat was deemed necessary. The ICAS secretariat will be located in Leiden, the Netherlands. The secretariat will be responsible for drawing up a regulatory framework for the ICAS activities. For more information, please visit our new website (see below).

The ICAS website (www.icassecretariat.org) was published in this issue, see this page, and pp. 4, 10, 42 in the White Pages, and p. 60 of the Pink Pages.

By WIM STOKHOF

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Two 16th-Century Jesuits & the 'Asian' Origin of all First Americans

Sixteenth-century Spanish cartography showed Asia connected to the Americas by a fictitious land bridge or referred to it with names like 'Cathey', 'Asia Magna' or 'Asia Orientalis' written on maps of America. Today, such political land bridge cartography is still regarded to have been a result of ignorance, despite the fact that the principles of realistic cartography had been known since 1507. The ways that the Jesuits José de Acosta (1540-1600) and Matteo Ricci (1552-1610) used these contradictory cartographic traditions lend new insights into their respective political backgrounds. Interestingly, the impact of some of these Renaissance concepts on today's science brought along some unexpected surprises.

By HELGA GEMEGAH

Matteo Ricci and José de Acosta are considered to have been experts in their respective fields of exploration, America for Ricci and America for Acosta. Both men dealt with the geography of the Americas and of Asia, but their viewpoints reveal some essential differences, which show that their respective approaches depended on pre-existing cartographic traditions.

José de Acosta: Fictitious cartography

In 1590, the Spanish Jesuit Acosta wrote that animals and the First Americans had, in several migrations, walked across a land bridge from Asia. His concepts, thought to be based on empirical data, are still cited in research into the peopling of the Americas. A closer look, however, shows that Acosta borrowed the land bridge concept from previous Spanish political cartography. Land bridge cartography has to be seen in the context of the Bula Indecretum of 1493, which declared territories to the west of the Atlantic Ocean to belong to Spain. If connected to the Americas, Asia would thus become a Spanish possession (Gemegah 1999:107).

A century of Spanish and Habsburg land bridge concepts is represented by the following maps showing Asia at part of the Americas.

In a 1512 map by Bartolomeo Coloni or Zoro, a coastal line in the Caribbean connected 'Mondo Novo' to Asia (Brewer 1985:Fig. 18).

In a 1542 map by Capitan Vopal, America and Asia were shown united on a single land mass: 'Asia Orientalis' and 'Cathey' are written near 'Hispam Novo', connecting China and Mexico into neighbours. An interesting detail on Vopal's map is the omission of the Pacific Ocean.

Van der Putte's map from 1570 showed a realistic outline of America and Asia, with the oceans indubitably present, but with Asian names like 'Asia Orientalis' or 'Cathey' appearing on the North American continent. Habsburg emperor Charles V was depicted seated on a throne in the Caribbean, while the representation of his united American territory. Charles V stated that China was not separated from America by an ocean and that therefore the western lands extended as far as China, which thus became Spanish territory.

These were the geographical precursors (Gemegah 1999:53; figs. 8, 9, 10) for Acosta's migration concept. Acosta also derived various contacts between America and other continents prior to Spanish 'discoveries', thus precluding claims of other European countries on the Americas. This, however, means that Acosta's fictitious concepts about the origin of the First Americans functioned to propagate Spanish political strategies.

Matteo Ricci: Realistic cartography

In contrast to his colleague Acosta, the Roman Jesuit Matteo Ricci depicted America and Asia as two continents. Precursors of Ricci's 1574 world map were realistic maps like that by Martin Waldseemüller, dated 1507, that showed the Americas as separated from the 'Old World' by both the Atlantic and the Pacific Oceans. In this context, Waldseemüller's map is especially significant, because not only is it one of the first maps to carry the name 'America', but it also contradicts Spanish claims to Asia. The selection of Amerigo Vespucci's first name instead of Columbus's was probably not erroneous, but, in the context of the land bridge cartography, rather a reasoned criticism of Spanish claims on Asia (Gemegah 1999:88). As it stands, Spain's early interests in Asia are generally underestimated. The fact that Columbus had not departed for the so-called New World but, instead, had left for Asia - with a letter for the Khan - is often ignored. Columbus's failure to reach Asia was transformed into the pseudo-success of 'Discovering the New World'.

On his world map, Ricci separated the continents, placing the Pacific Ocean in the centre of the map, accentuated by carefully painted ocean waves. By means of emphasizing the distance and the waters, Ricci hoped to show that neither animals nor mankind could have 'walked' from Asia to America (Gemegah 1999:24).

Accommodation or 'Conquista' of China?

Matteo Ricci is known for his peaceful missionary work in China and accommodation to Chinese culture. José de Acosta was involved in debates about Spanish invasion plans of South China and he suggested a gradual military build-up near China (Gemegah, 2000). He recommended forcing the Chinese '... to permit preaching and conversion and if they were to put up total resistance and if moderate punishment would not make them surrender, it would be permissible to pursue the war further, using all forces, and to fight to conquer China' (Translated from Acosta, 1580). Ricci's and Acosta's missionary aspirations in Asia were as different as their geographical descriptions of Asia (Gemegah 1999:184).

Aleš Hrdlička

After four hundred years of unremitting Acosta reception, a scientist with strong influence on the research into the peopling of the Americas, the physical anthropologist Aleš Hrdlička (1869-1943), introduced Acosta's concepts into modern science. Hrdlička was convinced that 'a remarkably sensible opinion on the subject of the origin of the American Indians is met with as early as 1780, in the book of Padre Acosta, one of the best informed of the earlier authorities on America' (Hrdlička 1932).

True to Acosta's concepts, Hrdlička claimed that all First Americans had come walking from Asia, strictly rejecting investigations contradicting Acosta's concept. Such rejection led to the obstruction of scientific alternatives and to the ongoing disputes about the peopling of the Americas, which are symptomatic of the fact that vital questions concerning dates and places of origin are still being suppressed.

Did all First Americans arrive from Asia?

Land bridge cartography served Spanish expansionist ambitions already long before Acosta's time. He only added the 'migration' aspect. Ricci's map and his accommodation method clearly stood in opposition to Spanish expansion and its justification. Acosta's and Ricci's contrasting concepts about Asia and America are interesting examples of early European conflicts regarding the Far East. In spite of Ricci's realistic cartography, Acosta's land bridge and migration concepts survived the test of time. In research on the peopling of the Americas, the idea of an external, Asian origin of all First Americans is still the predominant conviction. It was not for the impact of Acosta's concept on many scientists, above all on Aleš Hrdlička, the idea of all First Americans 'walking' from Asia would not be defended so fiercely. The Acosta-Hrdlička deigna is turning the question of possible autochthonous American origins into a scientific taboo (Gemegah 2000, in print). There have certainly always been migrations in Beringia, but these should no longer be permitted to serve as an explanation for the presence of all inhabitants of the Americas, least of all South America. The impact of Acosta's outdated concepts on science is a destruction of almost all early, uncritical reception in archaeology, physical anthropometry, ethnology, or genetics makes research results unreliable and questionable, as long as valuable data, exact measurements, and empirical details are interpreted within the framework of this Renaissance fiction.

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Acknowledgements

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Editors' Note: The author presented this research at the ICAS 2 in Berlin, 9-12 August 2001. In a paper presented with the title, 'Asia and America as seen by the Jesuits José de Acosta and Matteo Ricci',

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ASEMUS – A New Way to Share Museum Collections

On the occasion of the launching of the Asia-Europe Museum Network (ASEMUS), Ambassador Delfin Colomé, Executive Director of Asia-Europe Foundation, delivered the following speech.

By DELPHIN COLOMÉ

Mr Chairman, [ladies] and Gentle­men, dear friends, it is a great pleasure for me - born in this splendid city of Barcelona, where I still have a part of my family and a number of very good friends, some of them attending this event today - to launch this ASEMUS programme. I would like to beg for your indulgence: I am not going to speak Catalan today, because of the rules of my own international commit­ment, but let me just say: i-am, benvinguts, moltes gràcies, meaning, good morning, most welcome and thank you very much to all of you for attending this presentation.

A few days ago, in Paris, I had the opportunity to visit the Guimet Museum in Asian Art, some two months after it had reopened its doors. The museum had been completely remodelled. Only the façade of the building has been retained, an old palatial house that formerly housed the Asian collection built up by Emile Guimet, a French private citizen, together with other state collec­tions. The rest of the structure had been remodelled in accordance with the most current developments in modern museology.

The new Guimet represents the second largest investment by the French government in a museum, dwarfed only by the pharaonic works on the Louvre Museum. As a result, the Guimet is now a must-see stop for visitors in Paris, especially those from Asia. And the splendour of the museum’s structure is matched by the splendour of the works it houses. I enjoyed its Southeast Asian collec­tions – especially the Cambodian pieces – and its old Chinese masters. Strolling through the museum’s fascinating halls, happily in the company of state officials, journalists, and paintings, I was once again made aware of the tremendous imbalance that exists between museum collections in Europe and Asia in terms of the impor­tance of their collections of art from the other region. Asian art in Europe, and European art in Asia, the balance is blatantly in favour of the Euro­pean institutions.

The historical factors behind this imbalance are easy to detect. Many European collections benefited from a colonial past, which brought an enormous quantity of Asian art from the colonies to the metropolises, under the patronage of a growing class of collectors – the burghers and the bourgeoisie – avid to build special­ized collections. In Asia, the late ad­vent of independence in many coun­tries hindered the establishment of institutions to house their own art­istic legacy. The list of reasons goes on.

The result is very clear today. Taking as my sample only the last three months of my endless trips through Europe prching the virtues of the Asia-Europe Foundation, I have seen two splendid collections of Asian art in Europe. One collection was in Stockholm, the other in Dublin, two cities without a notable imperial or colonial past. The great former em­pires bozen ever more impressive Asian collections, British, with its British Museum; Spain, with its very interesting collection in the Conven­cio de los Agustinos in Valladolid, de­spite the lack of historical links with countries other than the Philip­pines, and France; certainly, the Guimet Museum being the best ex­ample of its inheritance.

But I have seen very few examples of Greek, Roman or Gothic Art in an Asian museum I have seen so far. Apart from the pieces found in a few Japanese collections, how many master­pieces of Dutch or Spanish Golden Age can you see in this part of the world? This applies to contemporary art too: Where are Rembrandt, Cha­gal or Picasso in Asia?

The next question would appear to be: How may we bridge this gap?

I was at the General Conference of UNESCO, in 1991, when Melina Mer­court, the Greek Minister of Culture and outstanding actress, made a dra­matic appeal for the return of the Parthenon friezes, which to this day are still at the British Museum. Her passionate attack on colonial ex­propriations created a moment of high international tension at the confer­ence, traditionally a masterpiece of the most boring diplomacy.

Two years later, at the Internation­al Music Council, some African coun­tries followed the trail blazing by Ms Mercourt and claimed a share of the royalties earned by Western com­panies and artists, having their claim on the profoundly African roots of jazz.

As you can imagine, such claims are endangered to certain - if spectacular - failure. At least for now. But as far as museums are con­cerned, it may be within our power to address this artistic and cultural imbalance between the two regions.

The best policy for dealing with an international hot potato may be to aim for slow and steady progress, marked by concrete steps.

However, let me give an answer to the eventual question of why the Foundation like ASEF has been en­gaged and committed on launching this initiative of ASEMUS. When in the early nineties the European and Asian leaders realised that a better understanding between the two re­gions should be improved, they cre­ated a Foundation to work in that di­rection, taking care mainly of the re­lationship between our two civil so­cieties.

This was a very innovative experi­ence. For the first time in history, 25 sovereign countries put their money in a private Foundation, which for some theoretical people meant a kind of ‘privatisation of interna­tional politics.’

On the other hand, the fact that the leaders have created a Foundation, instead of an inter-governmental agency, was also an interesting innova­tion. It is very clear that states, making abstractions of all the classical theories of conventional po­litical science, have to be aware that the new concept of civil society is a key concept to understand and to be understood. We have the recent ex­amples of Seattle or Gothenburg, or even the one, here in Barcelona, last weekend, when thousands of people were trying to stress their opinion in the streets.

Our main mandate with ASEF is to bridge, to provide spaces of liberty for the citizens to build their own contacts. European citizens, with Asian citizens, Asian with European. Hand in hand. As equals.

If our mandate is intended to bridge the several gaps existing be­tween Asia and Europe, we have to support specially these initiatives which sometimes are difficult to be faced by the classical approach taken by the states.

And, especially, when we are try­ing to solve some problems of imbal­ance between the two regions that can be manipulated, if not distorted, in the name of the political correctness, which would impede any kind of practical solution.

Within the framework of ASEMUS, we have brought about a series of meetings between museum curators from Asia and Europe, to help them get to know each other better, to share their problems and success­es, and even to find common solu­tions to technical problems.

This network is operating quite well. The curators have built up a common trust that will facilitate an increase in the number of loans be­tween museums in the two regions in the near future. These experts are aware that an imbalance does in fact exist, and that an equitable policy of exchanges could be in the interests of their own institutions.

New technological advances, chie­fly in the field of information tech­nology, will facilitate the establish­ment of more intense and effective cooperation between the great mu­seums of Asia and Europe. ASEF will also help in this regard. ASEMUS is a flagship project for ASEF, because it perfectly fits in the Foundation’s philosophy.

Our Board of Governors, which met in Lisbon last May, approved a budgetary commitment of half a million Singapore Dollars (i.e. some US$ 300,000) to develop a series of ac­tions to give ASEMUS the convinent cruise speed between this very ICOM congress in Barcelona and the next ICOM Meeting, in Seoul, by summer 2002.

At the end of the day, the art is not merely European or Asian. Art is in the world’s heritage, and the entire world has the right to enjoy it. Defi­nitely, ASEF will help the ASEMUS success.

In a most Asian tradition, there is a Samurai’s maxims that says that ‘to know and to act are one and the same’. We must be sure that, in ASEF, we are going to be consistent with this philosophy to make ASE­MUS possible.

Thank you very much, multitudes gràcus a tot.
Iconology of the Sacred

Deities or Buddhas (Enlightened Beings) who are considered to be the sacred are, at least in some aspects, superior to ordinary human beings, who, by contrast, are the profane. The former must be different from human beings, finite both in time and space. True, Sakyyamuni Buddha was born and died as a human being; however, older Buddhist art shows that there had been a time when the Buddha was described as being different from ordinary human beings. It might sound self-contradictory to say that a Buddha or a deity who is superior to a human being is represented, in images which closely resembles a human being, but such a contradiction is an unavoidable problem whenever people try to make iconological representations of the sacred.

Religion can be considered a series of acts performed to achieve a certain objective, and the agents of these acts are aware of the distinction between the sacred and the profane. The core series of acts are carried out by the profane, i.e., human beings, in their attempts to make close contact with the sacred. The sacred and the profane are essentially the two extremes of an integrated complex, just like the positive and negative poles of an electric current. As it is impossible for a single pole, either positive or negative, to function by itself, the same principle applies in religion in that the sacred and the profane always function in combination with one another.

Awdy, the power of the sacred, the profane, and the sacred, in some cases the profane often takes practical steps to endeavor to narrow the distance between the two poles. Yet, this is by no means the case in some countries, in some cases it may be thought that the power originating in the sacred is dispersed to the profane and it is better for the profane to respect the sacred objects, to maintain a respectful distance from the sacred. A typical example of "the sacred" is a religious tabo in mass religion.

Just as there can be various kinds of transactions with the sacred, the same type of the sacred diverges markedly according to each religion or school. Once we know the iconological system applied to the sacred, we can, to a certain extent, establish the same principle applies in religion in that the sacred and the profane always function in combination with one another. In India, the same principle applies in that the sacred is given a certain form and figures which develop beyond our eyes, there is no other place in which sacredness can function, the sacred is not so much in religious studies was Otto, the author of Das Heilige (The Holy). What he meant by sacred was, namely, something that enthralled us, something enormous and mystic. While he was aware, in this sense, that there is a barrier that is impossible for God to be known in the Old Testament and was different in form from what could be seen in Viznius, who is worshiped with devotion (juliet). Otto himself remarked on this in his book entitled Der Gnome, 2. Auflage (1911) and das Christentum (India's Religion of Grace and Christianity, 1930). As religious studies were to demonstrate later on, several attempts have been made to clarify my position. When, for example, Especially in Buddhism or Tantric Buddhism, the form of the sacred. In the terminology of Indian philosophy, an attribute of a substance in the sacred, the same principle applies in that the sacred is given a certain form and figures which develop beyond our eyes, there is no other place in which sacredness can function, the sacred is not so much in religious studies was Otto, the author of Das Heilige (The Holy). What he meant by sacred was, namely, something that enthralled us, something enormous and mystic.

In Indian and Buddhist worlds, representing the sacred as icons or images is a common practice. According to the sacred or profane in, for example, Indian philosophers or artists, who made figures of the sacred or profane, in various ways. People considered in various ways. People...
An Activist Intellectual
Unintimidated by Power

In an era of increasingly specialised and specialist publications, it is refreshing (if not downright exciting) to read a work unhampered by disciplinary boundaries and totally free of jargon. "Confronting Empire" is a collection of edited and transcribed discussions between the brilliant Eqbal Ahmad and radio producer David Barsamian. It is a demanding book, but for the right reasons. It is dynamic and fluid, and the only prerequisite is that the reader has an alert mind and is ready for an intellectual challenge.

By MARK TURIN

Ahmad was born in Bihar, India in 1933 and died in Islamabad, Pakistan, in 1998. As a child, he met the poet Rabindranath Tagore, who, laying his hands on Ahmad's hood was marked by the violent Partition of India, after which he emigrated to Pakistan with his brothers. Ahmad's agile mind literally hops between India and Bangladesh (and In­donesia). Both regionally and thematically, the acquisition policy of the Asia Department appears to have been extremely careful in all its dealings with both regions. The IISH has to be circumspect and exploratory groups and schools of ideas, and with a few words he makes anything within the framework of his "non-violent philosophy that would mobilize the masses" (page 4), and believes that the roots of the terrible violence that followed independence lay in the non-violence that Gandhi propagated. He follows Tagore's reasoning by arguing that "nationalism tends to create emotions of exclusion and separation based on differences of language, religion, race, and other ethnic identity. Politics are aimed at producing a relatively more skilled pool of workers and not people who can govern themselves" (page 20). Much of his thinking draws on explicitly Marxist modes of analysis, such as: "Corporations now spend much less on human beings as units of production and much more on human beings as units of consumption. The major research in most corporations is not on how to produce, but on how to produce" (page 10). No surprise then, when the World Bank gets into running an organization which, in Ahmad's analysis, believes that "third world countries don't need higher ed­ucation, they need moral education. Its policies are aimed at producing a relatively more skilled pool of workers and not people who can govern themselves" (page 20).

Emile Schwidder, MA

The ISH retained this position thanks to its ongoing efforts since its establishment to rescue and to protect the cultural heritage of the labour movement and of other emancipatory groups and schools of ideas, often in very threatening situations. Through these activities, the institute now manages over 2,300 archives, including the papers of Karl Marx and Friedrich Engels, Kautsky and Bernstein, Bakunin and Trotskiy, Gueudy and Turati, Pankhurst and Goldman, and of the Dutch socialists Domela Nieuwenhuis and Toonen, Smernich, and Dov Hoz. The Paris Commune and the Spanish Civil War are well documented in the ISH. Likewise, the library and the archival collections contain a wealth of unique and rare items, especially periodicals, photographs, and posters.

Documenting Asian Social History at the IISH
Go East Young Man!

Scholarly interest in Asian social history in general, and labour history in particular, is on the rise. A major problem encountered by researchers, however, is the disability of accessible relevant primary resources. The Department of Social History (ISH) in Amsterdam has experience in collecting and documenting social history since 1935 and is now the largest institution in its field in the world.

By EMILE SCHWIDDER

Reflecting Asia's enlarged role on the world stage, the IISH decided to place Asia in the foreground in its activities and in 1998 set up a new department of Asian social history. The ISH Asia Department deals with the social history and the history of progressive and emancipatory political movements in Asia in the nineteenth and twentieth centuries. Two regions in Asia, both vast in area and population, are of particular interest for the ISH. India and Bangladesh, it also forms a bridge from South Asia to the Middle East and, therefore, links up with the activities of the Turkish and Middle East Department of the ISH. For Southeast Asia, Burma (Myanmar) was later included, and the ISH became the focal point of an international network. Its goals have also been expanding, particularly with regard to its regional scope. In South Asia, a third country was included: Pakistan. Having obvious historical links with both countries in all its dealings with its neighbours, the ISH has to be circumspect and extremely careful in all its dealings with its neighbours. At the moment, pursuing a policy of active acquisition, the ISH has been able to acquire many unique documents. Among these is a large collection of political and cultural heritage material from Bangladesh, a collection on the Saredy movement in India, a unique collection of Chinese propaganda posters, and archives from Indonesian political and cultural heritage material.

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Posters for the students of the Bangladesh Chittara League 1989.
General News

Sesquicentennial of the KITLV

Indonesia is passing through a period of turmoil. How can an academic, politician, or journalist obtain some insight into the fourth largest nation in the world? What is the relationship between the various islands? How can present-day developments be placed in their historical context? Is there anybody bold enough to predict what the country will be like in half a year, or in five, or ten years' time? Indonesia is certainly not an open book, but whoever wants to attempt to read it can find their way to the Royal Institute for Linguistics and Anthropology (KITLV) in Leiden, The Netherlands. In fact, they have been able to do so for the last 150 years.

By Rosemary Robson-McKillop

This year the 150th anniversary of the KITLV celebrated in grand fashion. The Institute is finely poised between the past and the present, but ever conscious of the present and the future. It is world renowned for its leadership in the field. Journalists, academics, and politicians from all corners of the world consult the Institute. Nearly half of its some 1,000 members live outside the Netherlands, and membership is open to everyone who is interested in the research area of the KITLV. Each member has a choice between receiving either the Bijdragen tot de Taal-, Land- en Volkenkunde or New West Indian Guide plus Caribbean Abstracts. Members are also entitled to a 25 per cent reduction on publications from the KITLV Press. The pride of the KITLV is its comprehensive library. It contains a whole range of publications from the most antique folios to publications hot off the press. The Institute does not confine itself merely to documentation, but brings its expertise to bear on publishing the fruits of scientific research in book form. The Historical Documentation Department registers and documents the stream of information broadcast on radio and television. This department also casts a glance backwards, most substantially through a photographic archive of the colonial past. In a special programme, the reminiscences of Dutch people about their years in the East Indies/Indonesia have been recorded on mini-disk.

Publications

Since its foundation in 1851, the KITLV has published hundreds of volumes. Hundreds of publications have steadily poured forth under its aegis and, for many years, the publications have been compiled and included in the scientific production of one of the leading representative in its field. Since 1990, the books have been published complementarily in print and monograph and appearance and the publication of Indonesian, or most of which are available on hand in the reading room. The catalogue can be found on the Internet and is consulted throughout the whole world.

Library & documentation

Indubitably one of the pillars of the KITLV is the comprehensive, modern library. The institution has thus a collection of a good half million items. Some 65 per cent of the collection is related to Indonesia and of its kind there is in the library 500,000 items. The library subscribes to 2,400 newspapers and journals, most of which are available on hand in the reading room. The catalogue of the library is also a possibility. Although each of the three events had its own character, their complementary natures supported certain mutual general conclusions. Heather Sutherland, who attended the first day, concluded that 'oral history is a musician that creates a false dichotomy between ordinary (implicily legitimate) and extraordinary (implicily illegitimate) voices, it is better to talk of oral sources', and for historians to recognize that interview material, like any other source, had its own specific problems and potential.

It is not unusual that critical care is required in the use of oral material, but the interview does offer unique possibilities for creating sources. Analysis of any documentation demands awareness of the context in which it was produced, who is using it, and why. Government files, personal memoirs, diaries, or interviews all have their pitfalls, and historians must evaluate their own worth. Nothing can be added which is not there already. However, doing this process of emotional and intellectual interaction, which is at the heart of an interview, content will be formed that reflects both the intent of researcher or institution, interviewers and respondents, and even personal dynamics. Pretending that this does not take place, or that one's results are consequently invalid, is also a possibility. This process should be acknowledged and addressed. While recognizing that an interviewer's

Talking about Past & Future

Between 11 and 14 May, the Foundation for the Oral History of Indonesia (SMGI) organized three events to celebrate the completion of its project. More than three thousand hours of interviews with 750 people, who have experienced the last decades of Dutch colonialism in Asia, have been recorded. The first celebratory event was an international conference 'Chang­ing the Guard, Guarding the Past. Oral histories of the end of colonialism and the birth of new nations in Asia'. The second day was entitled 'Stemmen uit Indië.O Orleans de mondengeschiedenis van Indië/Indonesië, 1940-1962' (Voices from the Indies On the oral history of the Dutch East Indies/Indonesia) and was designed to present the project to the Dutch public. Finally, specialists from the Netherlands and abroad discussed potential cooperation in Southeast Asia in a two-day meeting:

New sources, new networks, and new opportunities towards a new agenda for cooperation on Oral History.

By Fridus Steijlen & Heather Sutherland

Complementary pairs of speakers set the agenda for the day. Each significant collection was discussed by a "maker" and a "user": Fridus Steijlen, shortlisted for the 2001 Charles Allen and Tazeen tiger and Wim Willems for the Indies: On the oral history of the Dutch East Indies/Indonesia) geschiedenis van Indië/Indonesië, 1940-1962' (Voices from the first celebratory event was an international conference 'Chang­

The meeting of experts, already from the previous two days, was held at the Royal Institute of Ling­

The second day was different in that a new emphasis was placed on the idea of the thematic "International Institute of Social History (IISH), and the Nether­

The participants recognized that an effec­tive oral history programme required both researchers and archi­

It was also emphasized that better communication within Southeast Asia was required. "The making of oral history" and the use and analysis of oral sources would

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Labour Migration & Socio-Economic Change

The aim of 'Labour Migration and Socio-Economic Change' was to bring together a number of European and Asian scholars who are working on labour migration at different levels of analysis and at different levels of comparative framework. This conference has been thoroughly attended by both our workshop. Many of the papers looked at migratory and trends in migration patterns, by the local or regional. These migration patterns are influenced by a combination of macro- and micro-factors, and by political and economic transformations in sending and receiving countries. In general, labour migration (whether rural-to-urban, urban-to-rural, or urban-to-urban) is a result of the economic conditions of countries. It was interesting indeed to gather various aspects and in a slightly more attuned fashion. Legalization of illegal workers, giving migrants permits to move from one place to another, and the provision of visa offices all provide clear evidence of this shift. In the capitalist societies of the post-Communist period, it has been shown that immigrants sustain multiple identities and that their identities may change as they move back and forth between their locations of origin and destination. A migrant example is the case of the Korean Chinese (or Chinese Koreans) who move back and forth between China and Korea, their class position moving up and down accordingly and their cultural identity shifting to and fro. Likewise, Southeast Asian workers, though at the bottom of the Middle East or in East Asia, come back with a higher status and more autonomy in making decisions. On the other hand, cultural boundaries become more strongly defined as foreigners move into a community. These differences can be important to cultural, ethnic, or language.

By NICOLA PIPER & RATNA SAPTARI

State regulation

Of the without state interventions, migration has a significant influence on the state of the society. Government policies towards migration will affect the state's ability to control the movement of people and to regulate the labour force. In both Vietnam and Indonesia, significant changes have been made to the state with the encouragement or prohibition of migration. Policies are often revised and changing. Often, even China and Vietnam encourage the movement of people. The migration of labour has also shifted throughout the decades. Many Southeast Asian migrants (as did South Asian) originally moved to the Middle East to find better earning jobs. With segments of the labour market in the Middle East closing up and with increasing restrictions from the migrants' own civil societies against their harsh treatment, new migrants have shifted to East Asia. This, for instance, has been the case with Thai and Indonesian workers.

In addition, the flow of migrant workers into a country frequently challenges the positions of local workers, as was evident in the case of Muslim women (Indonesia). In Taiwan, as well, Taiwanese workers gradually but surprisingly fought for more freedom and autonomy in their work and to be seen as indispensable team leaders. The flow of migrant workers has shifted throughout the decades. Many Southeast Asian migrants (as did South Asian) originally moved to the Middle East to find better earning jobs. With segments of the labour market in the Middle East closing up and with increasing restrictions from the migrants' own civil societies against their harsh treatment, new migrants have shifted to East Asia. This, for instance, has been the case with Thai and Indonesian workers. In Taiwan, as well, workers gradually but surprisingly fought for more freedom and autonomy in their work and to be seen as indispensable team leaders. The flow of migrant workers has shifted throughout the decades. Many Southeast Asian migrants (as did South Asian) originally moved to the Middle East to find better earning jobs. With segments of the labour market in the Middle East closing up and with increasing restrictions from the migrants' own civil societies against their harsh treatment, new migrants have shifted to East Asia. This, for instance, has been the case with Thai and Indonesian workers.

The history of migration within a given area may be, to a certain degree, influence the intensity and pattern of migration in the contemporary period, as shown by a case study of two Chinese villages (inland and coastal). This, however, does not predict the nature of migration patterns. Also, Nepalese workers migrating to Southeast Asia, the history of Nepalese gurkhas cannot be said to have determined the kinds of jobs Nepalese workers entered or the countries they chose, yet the links between the past and the present are significant beyond the doubt.

FUNDING FOR RESEARCH AND TRAINING ON ISSUES OF GLOBAL SECURITY AND COOPERATION

The Global Security and Cooperation Program of the Social Science Research Council is pleased to announce 4 new funding opportunities for research and training on the following issues: Conflict and Security, Globalization, International Relations, and Interdependence. Applications are invited from teams of researchers working or living in a zone of widespread or intractable violent conflict for short research projects of 4-6 months in length. Each team must have at least 3 years of professional experience. Maximum award: $12,000.

Grants for Research Collaboration in Conflict Zones

Applications are invited from teams of researchers working or living in a zone of widespread or intractable violent conflict for short research projects of 4-6 months in length. Each team must have at least 3 years of professional experience. Maximum award: $12,000.

Research Fellowships for Professionals Working in International Affairs

Applications are invited from practitioners (NGO professionals, activists, journalists, lawyers etc.) to conduct a research and writing project for 8-18 months under the supervision of an academic mentor in a university or research institute. A significant piece of writing is expected as a result. Applicants should have 5-15 years of experience in working in issues related to international security and cooperation. Maximum award: $38,000 per year. Deadline: December 3, 2001.

Postdoctoral Fellowships on Global Security and Cooperation

Applications are invited from students working towards the PhD or equivalent for a two-year fellowship. The first half of the fellowship is to be spent working in a nongovernmental, international or multilateral organization involved in peace and security issues. The second half must be spent conducting a research project. Maximum award: $38,000 per year. Deadline: December 3, 2001.

Dissertation Fellowships on Global Security and Cooperation

Applications are invited from students working towards the PhD or equivalent for a two-year fellowship. The first year must be spent working in a nongovernmental, international or multilateral organization involved in peace and security issues. Maximum award: $38,000 per year. Deadline: December 3, 2001.

For more information and application forms please contact:

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Migrant workers' remittances

Migrant workers' remittances were a significant pattern in the history of migration. Although closely related, a distinction was made between the impact on the local economy, the households, and the position of the migrants themselves as they return home. In some cases, remittances had no effect on the development of the area, as brokers often swallow their remittance, or the money merely intensifies the shift away from agriculture. Yet, in other cases, the link can be seen as money used to pay debts, to build houses, to conduct local rituals, and, to a small degree, to invest further. Unfortunately, analysis of community and household dynamics were not available to show clearly which groups benefited from these remittances and which were deprived. Perhaps these figures will be available in the future.

This conference was sponsored by the Asia Committee of the ESF and jointly organized by the RAS Changing Labour-Relations in Asia Programme (CLARA), the Centre for East and Southeast Asian Studies at Lund University, Sweden, and the Nordic Institute of Asian Studies (NIAS) in Copenhagen, Denmark.

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Gender, Family & Labour

At ICAS 2, Marcel van der Linden and Ratna Saptari organized the CLARA panel, ‘Gender, Family, and Labour Movements in Asia: Historical and Comparative Perspectives’, to enhance debates on the interface between gender, family, and labour – between ‘the political’ and ‘the economic’ and between the ‘public’ and the ‘private’. These are issues that will remain among the primary foci of CLARA’s activities in the future. Through looking at examples from Indonesia and India, the participants brought up a number of interesting viewpoints which helped to stimulate a lively discussion.

By Ratna Saptari

The conventional argument in scholarship on labour movements has been that ‘non-class’ factors such as caste, kinship, and religious loyalties of workers constitute an obstacle to the growth of class consciousness. However, it has increasingly become shown how family, community, and neighbourhood are often sources of solidarity for the development of collective action and the emergence of class-consciousness. Within labour studies there is growing interest in the role of family in shaping relations. Workers’ relations that, it must be said, do not necessarily imply submission and conformity, since concepts of the family and women’s roles in them also shift in time.

Rachel Silvey (University of Colorado, USA), in comparing the changing forms of women’s demands, concentrated on differences in labour activism among women in two communities in West Java, Indonesia – id est in Rancakacek, which is located just outside of the city of Bogor, and in Bekasi, which lies within the Jakarta-Bogor-Tangerang-Bekasi (jabotabek) urban corridor. Differences in militancy among women in the two places were linked to the different gender identities and social networks in these two places. In Bekasi, there are more women who have migrated from further away areas such as central Java and they are consequently less able to rely on social networks linking them with their families in their places of origin. Communal gender norms, on the other hand, were less restrictive and gave these women the space to become involved in collective political action. In Rancakacek, a higher number of women workers are mothers. They are more embedded in local family networks and, as in far as women’s political activism exists, is organized around the household. Since the reformasi, in both places, the economic reorientation brought about an upshot of the sort of process that focuses on women’s role as a mother. The content of women’s activism has shifted toward more ‘conservative’ themes, specific to their role in the family. Yet this shift has crystallized in the same way in both places.

By Becki Elmhirst & Ratna Saptari

Environmental studies and labour (and peasant) studies increasingly deal with various overlapping concerns and yet discussions in each field often ignore the rich contribution provided by the other. With the emphasis on clarity and avoiding overlap, this CLARA workshop, ‘Environmental Change and Livelihood Politics’ was organized at the third EUROSEAS Conference.

Environmental studies and labour are seen as having clear consequences on labour populations and are at the same time on the social relations that are embedded in the locality-based structures or the networks linking the different localities. Social movements, which may consist of environmental as well labour movements, have not been properly studied in cross-sectoral terms. The term ‘community’ is wide and, at times, overlapping. The term ‘community’ means different things, and is often used in the context of the ‘red’ and ‘green’ political vocabularies. The papers presented in this section bring interesting insights into this line of inquiry.

Debating the ‘community’

Most of the papers examined how local communities were affected by larger transformations and how they responded to such changes. However, the way in which each speaker viewed the concept of community and its workings, differed. Elmhirst in her study of transient settlement movements in Lampung, was critical of understandings of community, identity, and support systems which may lead to inequality. This brings into question how we view social categories such as spontaneous migrants, and whether or not they are considered as ‘indigenous peoples’ or not. For Visser, the concept of community becomes problematic mainly when it is superimposed by inter-generational conflicts between the young who are more urban-oriented and their parents who are more village-oriented. She juxtaposed two main arguments: on the one hand, the macro-economic changes that led to the strengthening of the local mafia. As many of them are young unmarried women, this places them in contradictory situations when their needs are sometimes at odds with ‘the family’s’ needs. Since social networks are often developed through reciprocal exchanges, various other social obligations, which further affect their position within the household and how other members of the household allocate their time, result from their having received help to obtain a job. Karin Stegmann (University of Bonn) presented her research that is still to be conducted in Indonesia. She focused on gender-differentiated employment and income distribution in rural Indonesia and argued that, although the overall significance of agriculture in the economy has decreased, the female share of agricultural labour has risen. Agriculture, moreover, continues to be the major employer of both women and men which also manifested itself in the feminization of poverty. She juxtaposed two main arguments on the hand, the macro-economic changes that led to the strengthening of the local mafia and thus to gender relations within the household; on the other, market changes that produced intra-household relations in Indonesia. Although her own standpoint leans more towards the second argument, this still needs to be proven by the evidence she will collect in the course of her fieldwork.

For more about the CLARA Research Programme and its activities, please turn to p. 55 in this Issue’s Press Pages.

In contrast to Visser, Li questioned the existence of community awareness itself. Among the two communities in Sulawesi where she studied, what materialized in the face of increased commercialization and commodity production was not the type of moral economy and communal consciousness as many scholars had contended, but rather the ‘rational’ response to market penetration, namely land sales endorsing a more consumptive life style. She argues that ‘there are no local institutions either trans-municipal or state-derived, which are generating the kinds of knowledge, practice, or politics required to manage the process of agrarian differentiation currently underway.’

Although in her presentation Konig did not directly deal with the concept of community – her line of argument parallels that of Li. She also shows that certain members of the village in Central Java which she studied are detaching themselves from village life through their frequent circular migration to the city. For the older generation, inter-generational conflicts between the young who are more urban-oriented and their parents who are more village-oriented, the city did not lead to a strengthening of village-based bonds, as remittances were used for individual consumption. For the older generation, however, kinship and social relations retained their utmost importance for access to village land.

Ratna Saptari, Sharing in her comparison of the Philippines and Thailand, concentrated more on the gender dimension specific ‘community’. Struggles for property or resource conservation became more the
Reconfiguring the Auto Industry

The international colloquium 'Reconfiguring the Auto Industry: Merger & Acquisition, Alliances, and Exit' was held from 7 to 9 June in the Palais du Luxembourg, Paris. The organizers, GERPISA, the Centre de Recherche Permanent sur l'Industrie et les Salariés de l'Automobile (the Permanent Group for the Study of the Automobile Industry and its Employees), was initially a French network made up of researchers in economics, human sciences, and sociology all studying the automobile industry. In 1997, it was transformed into an international network for researchers on the automobile industry.

By YURI SADDI

In association with the Centre de Recherche Historiques de l'École des Hautes Études en Sciences Sociales in association with the French Ministry of National Education and Research, GERPISA was founded at the Université d'Évry Paris. Since 1990, an international conference has been held annually in Paris. The centre now has over 500 members in some thirty different countries.

The Nitich GERPISA International Colloquium focused on the reconfiguring processes occurring in the auto industry throughout the nineties and afterwards. Since the early 1990s, the automobile industry has been greatly affected by the process of globalization. As the new century dawned, many changes in the structure have been made in response to the new technological and institutional changes. The automobile industry has been at the origin of many of the organizational paradigms that have heralded a transformation of competitive practices and also of forms of productive organization that have prevailed since the early twentieth century.

In recent years especially, the auto industry has experienced frequent mergers, acquisitions, and other forms of new global networking. The conference examines specific mergers and acquisitions (Volkswagen, Ford, Renault-Nissan, Daimler-Chrysler, acquisitions), technological, economic, and institutional changes. The automobile industry is an interesting area for research, with its various topics and approaches. As the disciplines represented at the conference included economics, management, history, and sociology, a wide range of issues and topics were expected. Indeed, projects ranged from individual companies and specific cases to a global operation. A wide range of themes was fitted into twenty-one separate sessions, such as management, procurement, organization, supply chain, e-business, human resources, and geographical issues.

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New TANAP Students Selected & First International Workshop

After almost one year of tough language classes and browsing through tonnes of VOC papers, the first group of eight Asian students in history attending the Advanced Master's Program of the programme 'Towards A New Age of Partnership' (CNWS, Leiden) is writing their final research proposals. Meanwhile, the TANAP Program Committee has selected twelve new students from three, India, three from Indonesia, two from South Africa, one each from Malaysia, Thailand, Sri Lanka, Vietnam, India and Taiwan. The tentative topics for the year 2002 look promising, and range from the maritime trade by Surat and its hinterland Gutalur to political coalitions and local resistance against foreigners in eighteenth-century South Maluku. TANAP is taking off throughout the present, quite steeply fragmenting, academic world of Asia, the Program Committee has been able to select new enthusiastic students to form the new group that will start with the Advanced Master's Program in January 2002. Undeniably in part the result of intensive communications and screening process, the projects seem to be becoming increasingly attractive in itself. The notion that present-day regionals problems and possibilities can not be separated from the fact that they are of a religious, ethnic, or economic nature is steadily growing stronger among young intellectuals. And there is growing awareness that the way that European powers encountered and confronted Asia's rulers and peoples is of the present West-East encounter.

Dr Hendrik E. Niemeijer is a historian affiliated to the Research School for African, Asian, and Amerindian Studies (CNWBS), Leiden, University, the Netherlands and is the coordinator of the TANAP Programme.

For more information concerning the TANAP programme and the workshop: http://www.tanap.net

For the new brochure, please contact the TANAP coordinator, Hendrik E. Niemeijer at the e-mail address noted below.

De Dr Hendrik Niemeijer is een historicus

Aage afkomstig van de Research School for African, Asian, z en Amerindian Studies (CNWBS), Leiden University, the Netherlands and is the coordinator of the TANAP Programme.

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Introduction

Popular Music in North Korea & a critique of Andy Kershaw's 'North Korea - pleasant snack time'.

The second edition of 'World Music: The Rough Guide' (London Rough Guides, 2000) contains a brief and poorly informed account of popular music in North Korea. Such an account would never have been allowed were this the music of a better-known nation. The author, the BBC Radio DJ Andy Kershaw, has visited North Korea as a tourist for two brief visits, staying in a tourist hotel and buying music recordings in hotel shops. North Korea is an anachronism. It is the last state of its kind, stuck in a weird suspended animation, revering Kim II Sung as 'eternal president' even though he died seven years ago. Yet, somehow, we have to try to understand.

By KEITH HOWARD

Music, in the regime's definition, is popular: it is music of the people and music from the people. Kershaw describes the uniform style as 'lush, relentlessly optimistic, top-drawer kitsch'. This was surely once equally true of other hard-line socialist states. His description is a snapshot of popular songs, but this is already outdated, since the deification of the Kim clan has now become the major concern of music. Today, some realism is creeping in: after natural disasters and economic collapse, songs that shout loudly about increasing factory production have been quietly dropped, replaced by songs describing agricultural work teams or land reclamation. Three popular bands are pre-eminent: Wangjaesan Light Music Band ("light music", byangmu-tok, related to early twentieth-century Korean trot, pongchukil), Pochombo Electronic Ensemble, and the large Mansudae Art Troupe. The first two are named after revolutionary sites where Kim II Sung is said to have defeated Japanese soldiers and police in the 1940s; the third harks back to the post-war days of militaristic songs. Kershaw refers to the 'Pee label' - cue the jokes - as being pro-eminent. 'Pee' is actually a catalogue prefix signifying recordings by the 'Pochombo Electronic Ensemble'. Only one state body issues recordings, using abbreviated prefixes for each of the three popular bands and a number of labels (including, for example, Meari, Naejara, Pyongyang, and Mansudae). By Spring 2000, when it was last in Pyongyang, Pochombo boasted eighty-five CD releases, and Wangjaesan forty-eight. This, surely, would be more than enough songs for even the most diehard socialist.

The snapshot omits much. Back in the 1980s, revolutionary songs were demanded, based on Kim's interpretation of Soviet socialist realism and Mao's Yenan talks. Following the death of Stalin and re-alignment of Soviet socialist realism and 'resurrectionist' words and sentiments. In the 1970s, the keyword was juche, 'self reliance', requiring tonic harmonies replaced pentatonic melodies, and 'resurrectionist' words were replaced by revolutionary sentiments. In the 1980s, the keyword was juche, 'self reliance', requiring supposedly 'unique' Korean creation that reflected party propaganda but was kinda Western and local elements. In the 1980s, popular songs, such as 'Korean film songs, became the mainstream, with texts about grand socialist construction, farming triumphs, and the glories of industrial production. But these music genres survive, though not in hotel shops. No recordings of folk songs are available for sale, and no recordings sit on the shelves of the People's Grand Study House (aka the National Library). Books on folk song, though, can readily be bought. North Korean musicians will sing folk songs to those who enquire, and there is a tremendous variety of pop music that is beyond the stereotypical hard-line socialist.

By JEROEN DE KLOET

Rock in China

"Dakou" stands for far more than just CDs that infringe copyright legislation; it stands for a lifestyle very much in vogue among China's urban youth. By the end of the twentieth century a new generation emerged in urban China, named after the cut CDs available at illegal markets in Chinese cities. The cut on the margin of these 'dakou' CDs, as they are called in Chinese, has brought this young generation to the centre of global music culture. One of its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely give themselves a cut, they also give the world a possibility of communism and unity. Our government doesn't encourage its followers writes on a website: 'When Americans fiercely
The urban sound-space in Xinjiang's regional capital Ürümchi clearly signals the ethnic divide. Taped music dominates ethnic territory. The Ürümchi heartland, Erdaoqiao bazaar and the surrounding ramshackle collection of restaurants, shops, and mosques, with their neat, tightly packed, brightly coloured bazaars and air of poverty, is permanently awash with Ürümchi pop and folk music. Each shop contributes another stereo system to the din. A cassette recorded in Ürümchi for clothing shops and Eating restaurants. Each food stall selling noodles, kebabs, or other local delicacies such as boiled sheep's heads has its own source of music.

Communism might have faded away, yet the role of the Chinese Communist Party has only diminished, not diminished. Can rock be considered romantic reading might sound - it is essentialism. The narratives that constitute this mythology includes the ideas that rock is tough, is subversive, is a vehicle for protest, and that rock is part of a revolutionary past. Music should be true to modernity and counter this gaze he developed the Sinification of rock culture. The paradox of rock: two key dichotomies underlie the politics of rock in China: the West versus the non-West, and rock versus pop. Rock music travels well to China; it is not so much a political, but the notion of rock itself and the construction of Chinese rock. Rock opens up a different realm for a generic and cultural war to be played on the national stage, while Chinese culture is regarded as the true centre of Chinese culture. Their critique resonates with the hearts of young Uyghurs, and sincere.' Cantonese Pop is not real music. There must be something more to the communication of emotion specifically and sincerely. "Cantonese Pop is offbeat, the musical style of Sober is widely shared by his colleagues. A Uyghur metal band, Taklimakan and Riwayat; this kind of exotic Uyghur musical sounds have proved fruitful sources for the Sinification of rock culture. In order to trace the politics of rock in China: the West versus the non-West, and rock versus pop. Rock music travels well to China; it is not so much a political, but the notion of rock itself and the construction of Chinese rock. Rock opens up a different realm for a generic and cultural war to be played on the national stage, while Chinese culture is regarded as the true centre of Chinese culture. Their critique resonates with the hearts of young Uyghurs, and sincere.' Cantonese Pop is not real music. There must be something more to the communication of emotion specifically and sincerely. "Cantonese Pop is offbeat, the musical style of Sober is widely shared by his colleagues. A Uyghur metal band, Taklimakan and Riwayat; this kind of exotic Uyghur musical sounds have proved fruitful sources for the Sinification of rock culture. In order to trace the politics of rock in China: the West versus the non-West, and rock versus pop. Rock music travels well to China; it is not so much a political, but the notion of rock itself and the construction of Chinese rock. Rock opens up a different realm for a generic and cultural war to be played on the national stage, while Chinese culture is regarded as the true centre of Chinese culture. Their critique resonates with the hearts of young Uyghurs, and sincere.' Cantonese Pop is not real music. There must be something more to the communication of emotion specifically and sincerely. "Cantonese Pop is offbeat, the musical style of Sober is widely shared by his colleagues. A Uyghur metal band, Taklimakan and Riwayat; this kind of exotic Uyghur musical sounds have proved fruitful sources for the Sinification of rock culture. In order to trace the politics of rock in China: the West versus the non-West, and rock versus pop. Rock music travels well to China; it is not so much a political, but the notion of rock itself and the construction of Chinese rock. Rock opens up a different realm for a generic and cultural war to be played on the national stage, while Chinese culture is regarded as the true centre of Chinese culture. Their critique resonates with the hearts of young Uyghurs, and sincere.' Cantonese Pop is not real music. There must be something more to the communication of emotion specifically and sincerely. "Cantonese Pop is offbeat, the musical style of Sober is widely shared by his colleagues. A Uyghur metal band, Taklimakan and Riwayat; this kind of exotic Uyghur musical sounds have proved fruitful sources for the Sinification of rock culture. In order to trace the politics of rock in China: the West versus the non-West, and rock versus pop. Rock music travels well to China; it is not so much a political, but the notion of rock itself and the construction of Chinese rock. Rock opens up a different realm for a generic and cultural war to be played on the national stage, while Chinese culture is regarded as the true centre of Chinese culture. Their critique resonates with the hearts of young Uyghurs, and sincere.' Cantonese Pop is not real music. There must be something more to the communication of emotion specifically and sincer
HOMETOWN SONGS: 
Chinese Korean Pop

The majority of the Koreans in China migrated to the north-eastern provinces in the first half of the twentieth century seeking land or jobs. Since 1949, they have been classified as one of China’s fifty-five minority nationalities and, in accordance with minority autonomy laws, given the right to maintain and develop their own culture. Nearly half of the 0.9 million Chinese Koreans live in the autonomous prefecture of Yanbian, bordering North Korea, where state-supported Korean language media, publishing, and a cultural network headed by the Song and Dance Troupe are meant to serve their cultural needs.

By Rowan Pease

A decade after Beijing and Seoul restored diplomatic relations, Yanbian Koreans can watch South Korean satellite TV, youngsters can buy the latest South Korean karaoke pop songs, and their parents can sing South Korean ballads in karaoke bars. The Uyghur singer, Abdulla Abdurehim: of Secret Mist (Sirliq Tuman), a song about a Uyghur youth. Drugs are the concern in southern Xinjiang, or the serious concerns. The latter describe the imposition of moral leadership that is quite the opposite of the Western notion of the rock star.

Another strong presence in the Uyghur pop scene is the group of singers known as the ‘Swallows’ Requiem’ (Cheksial tayownae, or Pak Hongsøng). Kim won a TV competition in 1991 as a female pop singer, and later released a cassette (ryuhaen) of the 1930s and 1940s. Kim sang the following vocal style known locally as ‘singing’ – full-throated, with some glottal articulation – accompanied by drum machines and synthesizers.

Music now dominates the South Korean charts, but this style has proved difficult to adapt in Yanbian. The Ukrainian Chinese Musicians’ Association still attempts to force Yanbian music to promote politically correct music on shows such as Music Idea (One Song Per Week) and Toys Model (Saturday Stage). Programme makers told me that it is hard for composers to meet audience demands using ‘local flavour’, the Musicians’ Association, meanwhile, protests at broadcasts of music they see as imitative of South Korean pop. In 1999, Yanbian TV broadcast material from a singer-songwriter recently arrived from Beijing, Pak Songyoung. A self-styled maverick, Pak’s style mirrors Beijing rock with gutteral rap in the style of the South Korean band Clo. His best-known song ‘Champion’, written to support the local football team, was put on a cassette of the same title. Pak refused to join any local official event, claiming on his cassette that he wore ‘the music of an individual character for which people thirst’. In April 2001, Pak said that he had given up writing songs, and had opened a teahouse instead.

The Association of Yanbian Pop Singers, headed by Hyón Choi, attempts to support local pop artists who would otherwise ‘just run about nightclub like vagrants’. In July 1999, Hyón told me they were struggling to find sufficient money from the limited resources and little local interest and, four years after the association was set up, only the original forty members had joined and/or gone singing.

In the last year, Yanbian TV has broadcast a few local rap singers on its shows. Mainly, these have trained at the private Pop Music Training Centre run by Kim Söngsam and Hó Kwang to supply nightclubs with covers singers. With dyed hair and baggy South Korean jackets and pants, singers copy moves from South Korean boy bands and look strangely out of place on local TV stages, framed by plastic flowers and tattered crotches as backdrops. It is unclear whether they will gain the acceptance of cultural officials or audiences who are indifferent to local identity. And, in such a situation, it is difficult to imagine the future for Chinese Korean pop.

Continued from page 12

UYGHUR POP: ‘AMUBAP NAKHSHISI’
By Rachel Harris

ed by others with soft hearts, they are easily flaunted. There is much in their hearts that is unadulterated. But this is not the whole story, the Uyghurs also have lively music, there are two kinds, you see.

Themes of popular music range from passionate and tragic love songs that form the vast majority of releases to expression of current social concerns. The latter describe the imposition of moral leadership that is quite the opposite of the Western notion of the rock star.

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ROUNDTABLE

Never Mind the Bollocks, Here’s Chosen Punk

Scanning the CD box, I note that the songs are all listed in the proper track order: Holidays in the Sun, God Save the Queen, ‘The distinctive music of the notorious ‘Never Mind the Bollocks, Here’s the Sex Pistols’, the album that foisted punk rock on the world? Not exactly. I’m in Seoul and I never Mind the Sex Pistols, Here’s No Brain’, a faithful, if hardly note perfect, rendition of the Sex Pistols’ classic album by local punk icons No Brain.

By Stephen J. Epstein

Since 1994, a punk rock scene, centred on a group of clubs in the fashionable Hongik and Shinch’on districts of Seoul, and with increasing representation in provincial cities, has taken root in the Republic of Korea. Although diversified in popular style by hip-hop and dance music, punk claims a place in the cultural milieu of high school and university students, each year more and more bands form, and the number of punk CD releases continues to grow at an exponential rate.

Termed Chosön Punk by its adherents (the title draws upon the traditional name for Korea), this local version is attempting to stamp, largely with success, a particularly Korean

flavour upon the genre. No Brain’s decision to record the Sex Pistols’ seminal album tested not upon slackish imitation of punk tradition, but, as the liner notes state, a desire to introduce their fans to an album that remains little known in Korea. Packaged with Never Mind the Sex Pistols... is a sampler compilation CD entitled Skullshoogobi (‘Cultural Swindling Troupe’) that offers a state-of-the-art glimpse at Chosön Punk, circa 2001, in all its variety. This ranges from the aggressive hardcore of A-Zak’s ‘Fuck the Korea’, to the amusingly young – if gross – punk-pop of Faldolah (‘Stair’) by Pandaemon bongjigi (‘Half Brothers’) and No Brain, an obviously curious skullshoogobi (‘The Bloom of Youth is a Flame’).

On a recent visit to Seoul, I had the opportunity to see the Japanese band...
Healthy Songs for the People

In the late 1970s, South Korea's military government began to make great efforts to rule out anti-militarism and promote conscientiousness among the population. In order to deal with the threat posed by 'subversive' popular music, it imposed stringent censorship. As a countermeasure, it began adding a moralizing song to potentially corrupting albums. From 1977 until the late eighties, a 'könjön kayo' (healthy song) became an obligatory supplement to pop albums released on cassette or record. The albums are now known as 'Healthy Songs'. This was brought about by the concern that the popular music of the time, with its subversive themes, was undermining the national pride and unity fostered by the military government. The 'Healthy Songs' project was launched to counteract this trend and promote patriotism and national identity.

The könjön kayo is a type of Korean song that gained popularity in the 1970s and 1980s as part of the nation's efforts to promote national pride and identity. The könjön kayo is characterized by its use of traditional Korean music and lyrics that celebrate the nation, its culture, and its history. The songs often feature themes of unity, patriotism, and national pride, and they are performed by various artists, including folk singers, pop musicians, and even government-backed ensembles.

One of the most popular könjön kayo songs of the time was 'Kungju hupshak' ('Mak in the Rain'), which became a hit in the mid-1980s. The song's success was not just due to its catchy melody and upbeat tempo, but also to its message of unity and national pride. The könjön kayo became a symbol of the nation's determination to overcome the challenges of the past and build a brighter future.

The könjön kayo has also been a part of the national curriculum in schools, helping to reinforce the nation's values and identity. In recent years, there has been a resurgence of interest in the könjön kayo, with new artists and interpretations emerging to keep the tradition alive.

By ROALD MALIANGKAY

Könjön kayo were usually short, last­ ing approximately one minute, and, pre­ cisely defined, as a musical number that was sung in a tempo different from the other songs on the album. The könjön kayo was a genre that was developed to criticize popular songs as trivial and shallow, and to ridicule popular songs as fast, loud, and superficial. The könjön kayo was a form of musical protest that was used to challenge the dominant culture of the time and to promote a more positive and healthy image of Korean society.

The könjön kayo were often performed by individuals or small groups, and they were not always associated with a particular album. The könjön kayo were intended to be a form of musical expression that would help to raise the moral and cultural standards of Korean society.

The könjön kayo were also used as a form of self-expression by young people, who used them to express their anti-establishment views and to challenge the dominant culture. The könjön kayo were often performed by high school students, who used them to express their views on social issues and to challenge the authority of the government.

The könjön kayo were a form of musical protest that was intended to challenge the dominant culture and to promote a more positive and healthy image of Korean society. They were a form of self-expression that was used by young people to challenge the authority of the government and to express their views on social issues.
Special Theme Section Book Announcement

"Global Goes Local - Popular Culture in Asia"

Chinese punk rocker He Yong's 1994 solo debut CD "Garbage Dump" opens with a rant against the rat race of the new Asian economy and the moralistic posturing of a corrupt national leadership.

By RICHARD KING

The world we live in
It just like a garbage dump
The people like bugs
Fighting and struggling with each other
What they eat is consciousness
What they shit is ideology.

The transparency of Sing Singapore's blend of musical propaganda can be better understood within the larger framework of the country's history, in which there is a dependence on global trading or economic survival' (Straits Times, 1 July 1995). The Business Times (1 August 1995) illustrated the ideology behind Sing Singapore: 'One People, One Nation, One Singapore'. The televised gala night is the climax of the song festival/competition known as Sing Singapore, conceived in 1988 by the Ministry of Information and the Arts to promote singing as a way of life, and develop a strong sense of belonging to Singapore: concert or propaganda?

By SHZR EE TAN

The festival boasts its own entourage of sing-offs: songbooks, tapes, CDs, CORALs, Guess-the-Winner contests, music videos, and roadshows, leading to cries from music industry specialists and cultural practitioners of 'nationalist overkill' and 'cheese'. Literal depiction of Singaporean life, and develop a strong sense of belonging to Singapore: concert or propaganda?

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The Visual & Dramatic Dimensions of Hindi Film Songs

Since the talkies began in India in 1931, all commercial Hindi films have contained songs. The songs constitute the first and still the foremost genre of popular music in India. Hindi film songs are linked to films not just by appearing in them, but also through the film images to be found ubiquitously in India on posters, cassette sleeves, television, and in magazines. But can film songs be seen to be linked to films at the level of their musical style?

By ANNA MORCOM

From popular song...

Film songs were initially based on Indian classical music and genres of folk, devotional, and theatre music. They were soon separated from these traditional styles and developed an exotic and eclectic hybrid style of their own, mixing Western, devotional and harmony and melody types with Indian musical features. The waltz, rock and roll, Latin American dance tunes, disco, and reggae have all been incorporated into film songs over the years (Arnold 1995).

The development of Hindi film music into a hybrid popular style is certainly due to the fact that there was a part of the new and Western technological medium of films. This new form gave the freedom to adapt and change traditional material extensively and to introduce foreign styles and instruments in ways that would have been inappropriate to traditional genres.

Other kinds of popular music began to emerge in the 1950s when cassette technology arrived in India, enabling small groups to produce music (Manuel 1996), all heavily influenced by film songs, some using actual film tunes, disco bands, and so on. Could any kind of hybrid, Westernized, eclectic Indian song work as a film song? Are film songs just popular songs in this sense? Or do they have a more specific relationship to their cinematic context?

Utpal Biswas sees film songs as traditional qawwals and Western ele­ments include the star and the Afghan tuba (not traditionally used in qawwals, but commonly associated with classical music and Muslim culture respectively), jazzy clarinet, guitar, and bass. The result is a 'popular' version of qawwals. The traditional qawwals, however, is completely aban­doned in three distinct sections that sound like the 'action' music of 1950s Westerns. The first features dramatic violin runs and percussion, bass, strumming guitar, and electric guitar. The bass line also changes from a syncopated to a straight rhythm, and the third a vibraphone, electric guitar, wah-wah guitar, and the sound of a passing train here.

In another example, Jane boos on the. (Who knows what kind of a chief it was) from Yaman (1995), a 'fast Western dance rhythm is mixed with an Indian non-diatonic melody and vocal style to create a hybrid song. After the final chorus, there is a sudden move to loud, dissonant brass, trombone stings, and then a crashing build up of strings and percussive to the end of the song...

...to cinematic situation

Both these songs mix traditional and modern, and Western and Indian styles, as all Indian popular genres do to a certain extent. Spectacularly his­sic the popular song idiom during the song. The rather bewildering stylistic juxtaposition of qawwals and Westerns in PU do pal, unknown in any other musical tradition

in the world, and the screeching, dis­sonant finale of Jane boos on the that contains the otherworldly and muscularly engag­ing song, stems from the cinematic sequences the songs accompany. In PU do pal, the cinematic sequence in­volves cuts between parallel scenes, in one qawwals is being performed on a train, and in the other the hero is chasing after the train in a car to warn passengers of an impending earthquake, so as a trumpet piece is being played you have to give sounds a dramatic album, you've got to give bass with the storm, and so the trumpet is drowned out by all the other effects. In that way you can use the music in your film, because film music is the director's conception of the situation (interview, 1 March 2000).

Achille Basile's 'popular' style is unique to film songs, but not all film songs are 'gapped'. Everything depends on the demands of the situation. A director and music director and lyricist meet in 'scripting', where they discuss particular situations, characters, locations, mood, actions, and details of timing and cinematography. A range of musical conventions for expressing aspects of narrative have developed, drawing from Western and Bollywood musical traditions and from Hollywood. For example, according to music di­rector Khayyam, large-scale visuals and long shots often involve a large symphonic ensemble and sweeping melodic phrases (interview, 7 April 2000). Rural or urban dwellers, or characters returning from abroad, receive an appropriate mix of traditional, regional, and Western music in their songs. Although other popular styles, styles that may have been influenced by film songs, it is not necessarily the case that any popular song can be a film song; the cinematic situation determines the choices.

The expression of narrative in film song may result in music that sounds eccentric. Music director Jatin Pandit comments, 'a film song can have a style of its own...as the music echoes changes in location, point of view, or action' (interview, 4 November 1998). Utpal Biswas sees film songs as tend­ing to have 'add-ons' that cater for specific narrative aspects (interview, 3 March 2000). Nicholas Cook introduces an equivalent concept of 'gapped texts' in his discussion of musical multimedia (Cook 1995). 'Gapped texts provide spaces to allow for the assimilation of other media. He describes how composers often select their texts for their 'musical' properties, in that they are 'ready for music', and then states...one might speak of Hollywood film music having "digressive" gaps, in the sense of lack of thematic identity and structural autonomy (1995).

A uniquely cinematic style

The 'changes', 'add-ons' or 'gaps' form the clearest links between film songs and the cinema. They turn songs into musical shoe boxes, like background scores, and as in the two examples cited earlier, use many Hollywood backing score conven­tions. They are therefore inher­ently cinematic and multimedia in style, unlike other genres such as pop music albums and popular songs in general, which make a greater difference to me: All the six or seven songs you are planning for a pop album, you've got a definite format, because you are working towards no specific situation or scene...What hap­pens is that you're composing a song, purely a song, and you know your sound is going to be touched by the sin­terface with your sounds...For a film, the director will know that for this particular piece there is a picture of something, score and image, and a kind of an earthquake, so as a trumpet piece is being played you have to give sounds a dramatic album, you've got to give bass with the storm, and so the trumpet is drowned out by all the other effects In that way you can use the music in your film, because film music is the director's conception of the situation (interview, 1 March 2000).

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- Filmography

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Underground Music-Making in Contemporary Tokyo

On any given night, the curious novice or expert prowler can visit any one of myriad bars, clubs, and livehouses that spread throughout Tokyo. Many spaces are small, dingy, and difficult to find without a knowledgeable taxi driver, intricate map, or better yet, your own personal guide. Located in the basements of buildings, down shopping arcades, or tucked between a coffee shop and Italian restaurant - hip-hop, techno, noise, punk, and various types of hardcore pour from the distorted sound systems, sometimes reaching the street despite double doors. These spaces offer an opportunity not only to participate through the performance of music and dance until dawn breaks, but also to escape from daily social expectations. Such underground establishments promise a warm, family feel, a share for the regular, offering moments of repose or rebellion which are desperately needed in the busy, socially stratiﬁed, impersonal mass that is Tokyo. Let me serve as your personal guide and brieﬂy take you backstage at one such establishment on a chilly winter’s afternoon in December 1998.

By JENNIFER MILIOTO MATSUKE

We arrive at the train station on Sunday afternoon and begin hunting for the clubcalled Yellow, nestled down a side street in the afﬁliated Nishi Azabu neighbourhood of Tokyo, where I will introduce you to my band mates, infor­mants, and friends - Jug. This is a special night for Jug, as many of the bands performing have already recorded for a hardcore compilation CD produced by Omnibus, while other bands, including Jug, will be recording for later volumes in the coming months. We ﬁnd Jug waiting at the entrance. They greet us warmly, as they have never performed in this club before. We descend the stairs together.

Backstage at Yellow

It is strange to see this space, typi­cally crowded with foreigners and Japanese dancing to techno music, but now relatively empty in the af­ternoon. The normally smoky bar but appears rather dirty and sad in the bright ﬂuorescent lights as we pass through the doors to find the staff building out a stage with large wooden blocks across half the dance­floor. Various band members are milling about, storing equipment, or set­ting up the walls and revealing every scuff mark which are desperately needed in the busy, socially stratiﬁed, impersonal mass that is Tokyo. Let me serve as your personal guide and brieﬂy take you backstage at one such establishment on a chilly winter’s afternoon in December 1998.

The underground Tokyo hardcore scene

The above description highlights a moment in the underground music­making world of Tokyo. Here, ‘underground’ refers to the music-making associated with bands without labels, on local, independent labels. Such events are often connected with or understood as comprising experi­mental moments of a larger system or ‘scene’ - in this case I will label it as the ‘underground Tokyo hardcore scene’, Scenario, particularly those associated with a musical aesthetic such as that produced by hardcore bands in Tokyo, are often viewed as existing in some sort of opposition to mainstream dominant culture; they may even share more with other similar scenes, or with music produc­tion in general. This series as the backdrop for musical practices within. Al­though certain commonalities in perfor­mance practice can be identiﬁed in other urban centres within Japan, such as Sapporo, Kyoto, and Osaka, each area exerts its own different char­acter with architectural difference, history, and even linguistic variation. Thus, it is important to view under­ground music-making in Japan in its local context, with ethnography play­ing an especially important role.

Typical hardcore events in Tokyo take place in fairly run down, small spaces during the winter season and often scheduled on the same evening. Four to six bands will perform on a given night, playing half-hour sets, while audiences remain small, often comprised almost entirely of the members of the bands performing on the same evening. Although several of these descrip­tive factors can be found in other scenes, this particular scene in Tokyo does indeed feel somewhat ‘Japanese’. For example, the majority of bands stick to what is commonly referred to as ‘Japanglish’, an often confusing use of English common in Japan, in turn freezing the vocalist from having to convey literal meaning and allow­ing for creativity in sound produc­tion. In addition, the hardcore world remains very polite in the Japanese context, with language and body movements forming a hierarchy in social interactions between the bands, audiences, and management systems involved. Perhaps most interesting is the surprising number of women performing in the underground in every capacity. It is quite common to ﬁnd several female in mixed gender groups performing on any given night, in addition to the women working behind the stage.

It is perhaps altogether to locate this study sociologically in the context of Tokyo, as the sound of hardcore music is both hard to deﬁne and is ineradicable in many local contexts. Deeper exploration of perfor­mance practice, though, proves useful in revealing how this scene re­flects contemporary Japanese culture. Ethnographic studies of such musical moments will prove useful not only towards understanding contemporary Sound, but also how global musical sce­naries are performed locally.

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The audience during a hardcore gig

Jug - performing live

Livehouses survive largely on the proceeds from tickers which bands sell, or cover the expenses themselves. In addition, guests are required to pur­chase drink tickets, although there is actually limited alcohol consump­tion at the alcoholic show performances, and individuals often bring their own drinks from close by convenience stores to avoid the high live­house prices. Despite such common practices, each livehouse tends to have its own style, its own regular performers, and its own audience.

Indeed, it is the performers who bring this scene to life. By ‘performers’, I refer not only to the musicians, but also to the audience members, stagehands, managers, and others involved in the production and reception of the music itself. Perform­ers at a variety of Japanese livehouses that host frequent hardcore shows range in age and occupation from teenage students to the occasional mid-aged and white-collar worker. The majority of perform­ers in this particular hardcore scene are in their mid-to-late twenties and weeks or months to support the band, although college bands and older per­formers are not uncommon. Many performers claim preferences for par­ticular liturgical performances, equating high quality of sound, friendliness of the community, or proximity and convenience. Four to six bands will perform on a given night, playing half-hour sets, while audiences remain small, often comprised almost entirely of the members of the bands performing on the same evening. Although several of these descrip­tive factors can be found in other scenes, this particular scene in Tokyo does indeed feel somewhat ‘Japanese’. For example, the majority of bands stick to what is commonly referred to as ‘Japanglish’, an often confusing use of English common in Japan, in turn freezing the vocalist from having to convey literal meaning and allow­ing for creativity in sound produc­tion. In addition, the hardcore world remains very polite in the Japanese context, with language and body movements forming a hierarchy in social interactions between the bands, audiences, and management systems involved. Perhaps most interesting is the surprising number of women performing in the underground in every capacity. It is quite common to ﬁnd several female in mixed gender groups performing on any given night, in addition to the women working behind the stage.

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Tribes and ethnic minorities by whom they are practised. However, Mongolian tribes live and observe their nomadic customs. The nomads in Khuvsgul province, for example, still keep reindeer and other animals. Today, studies related to discovering a place to begin in this endeavour is related to the Tsataan civilization usually based on and determined by five significant regimes. The Tsaatan make use of the reindeer in a variety of forms for consumption, such as for hunting, for calling bears in his life that he couldn't remember the exact number he had killed. The man used a special reading for bear hunting. During the winter time, he tracks bear imprints in the snow and finds the bear's den. Then, when standing close to the den, he recites a special reading aloud in order to call the bear out of its den, shooting it when it emerges. In another example, Tsaatan people avert the rain by reading a special reading aloud in their Tsaatan hut that was unlikely to protect me from the rain for very long. One of the Tsataan proceeded to read a special reading aloud in his Tsaatan hut that I only had a small tent, continue, it would spell disaster for the Tsaatan, and have no opportunity to study their own language at school, since it is not included in the curriculum. Obstacles are many, and it is clear that the Tsaatan are faced with crucial challenges to their current existence, to their future survival, and, especially, to their cultural identity. I have raised a series of issues which indicate that, for a thorough overall understanding of Mongolian culture, a deeper insight into the lifestyle of the Tsaatan, their religion, and their language is indispensable. In this way, another stone is laid on the path towards comprehensive and broad research on the unique Mongolian cultures. Such research, in my opinion, would be the foundation for a meaningful development of the entire country and its people.

Notes

References
Digital Himalaya is a pilot project to develop digital collection, archiving, and distribution technologies for the multimedia anthropological information from the Himalayan region. Based at the University of Cambridge in the UK, the project commenced in December 2000. In the initial phase, we are digitizing a set of existing ethnographic archives comprised of photographs, films, sound recordings, field notes, and texts collected by anthropologists and travellers in Tibet, Nepal, Bhutan, and the Indian Himalayas (including Sikkim) from the beginning of the twentieth century to the present.

By SARA SHNEIDERMAN & MARK TURIN

The project has three long-term objectives. The first is to preserve, in a digital medium, valuable ethnographic materials that are degrading in their current forms. The second is to develop a template for collaborative digital cataloguing that will allow users to contribute documentation to existing collections and eventually link their own collections to the system, creating a dynamic tool for comparative research. The third is to make a number of rare historic images, films, sound recordings, field notes, and texts available to scholars and to the Himalayan public, in addition to relevant database information online. An online annotation feature will allow the members of the community from which the material originated, or scholars, or both, to add new or corrected information about individuals, events, or historical events, which could then be incorporated into the database documentation for that particular item. In areas where Internet access is unavailable, DVD-only versions of the archive could be compiled and installed, and comments sent by e-mail. Digital Himalaya is collaborating with many research partners to develop and adapt the most appropriate set of software systems. By participating in multi-partner projects like the Electronic Cultural Atlas Initiative (University of California) and the Tibetan and Himalayan Digital Library (University of Virginia), Digital Himalaya aims to provide a wide access to Himalayan materials. It seeks to facilitate access for a broad range of scholars and members of the general public, in addition to that for community members in the areas where the materials originated. The time-depth and geographical breadth of Digital Himalaya's collections is unique and will be of great benefit to comparative researchers, local historians, and students.

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Himalayan village

Chorten at Gyantse Monastery, 14.10.33 Gyantse, Tibet.
Britain, China, and Tibet, 1904-1950

With the aim of providing an in-depth primary source for the historical status of Tibet - still such a contentious issue - a microfiche edition of all India Office files and classified official print containing relations between China, Tibet, and the British in the first half of the twentieth century, has recently been initiated.

By ANTHONY FARRINGTON

The collection, which still amount to approximately 50,000 pages of data, is being edited by Anthony Farrington, former Deputy Director of the Oriental & India Office Collections at the British Library.

The files, covering the period between 1903-04, followed by negotiations of 1948, provide an extensive overview of the changing and complex relations between Tibet and the British authorities.

The collection, which includes reports from military, political, and trade missions to Tibet, offers insights into the British Government's strategies and the effects of their policies on Tibet.

The British Government's aim was to keep out of the way of the Chinese claims about Tibet. This led to a more delicate position (by then revamped as South Asia Department) of the British Government who concluded a treaty with Tibet in 1914. The attitude of the British Government has not been acknowledged as such by the British Government who concluded a treaty with Tibet in 1914.

The collection includes two examples: the British military intervention in Tibet in 1912, and the Tibetan Trade Mission of 1914. The collection is expected to reveal the role of the British Government in the changing relations between Tibet and China.

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Photographic prints at the Kern Institute Leiden:

The Boar as an Image of Creation

A few months ago, while going through a travel guide for Portugal, I came across a reference to a group of seventeen pig or wild boar statues in the remote region of Tras-os-Montes. It struck me that the granite ‘pores’ from Murca with its impressive outline of 2.80 m appeared to be Portugal’s oldest (iron age) monolithic statue. It immediately reminded me of the twenty-nine fully relief-covered boar statues from Central India (Madhya Pradesh, fifth to fourteenth centuries AD) of which the boar from Eran is the oldest known colossus of India! What made people represent pigs and boars? What are the symbols and myths connected with these animals and how were they shaped into icons?

Abundance and fertility

One of these fascinations was related to their fast-growing and readily fattened body, the swine as the non-vegetarian equivalent of reposing corn. Both are likely to have stood for growing potential and abundance. Proof of an interrelatedness between swine and corn is the abundance. Proof of an interrelated major and minor deities: Prajapati. It was Prajapati who created the earth’s fertility, made manifest in agriculture, especially in corn growing. Above all, swine were associated with fertility. They have littered (ranging from eight to twelve) and the young are sexually mature within a year. A suckling swine was the perfect metaphor for fertility and abundance.

Varaha: The Indian boar

Varaha is nowadays known to us as the third incarnation or ‘descent’ (avrta) of the Hindu god Visnu. There are two ways to present him as such: fully zoomorphic (some authors prefer calling this form Varaja Varaha) and as a man-animal hybrid, half-man, half-human form could be successful. Endowed with four to six arms and several weapons he proved to be able to re-establish the earth and restore social and legal order by staving all demonic powers.

Zoomorphic Varaha

Let us return to the zoomorphic Varahas. The first photograph shows the Varaha from Radh (Pratihara period, ninth century) nowadays kept in the Archaeological Museum, Gwalior. Varaha can be seen to lift the earth, which is personified as the goddess Bhû (meaning earth), with his right task. In front of Varaha are three small damaged figures: Garuda (Visnu’s mount), a naga (a snake or water spirit) and a fly-whisk bearer. Between Varaha’s legs we see the coils of Ananta Ses (the endless serpent), the primordial serpent. Although several scenes on the pedestal have been identified, this is not the place to go into details. Varaha’s body is covered with 760 figures displayed in horizontal bands and three circles (vertebral column). These figures have puzzled researchers for a long time, both in concept and in serial and individual interpretation. Thanks to detailed photography and textual study, its iconographical programme is, by a series of hits and misses, revealed: Although every Varaha is unique in content and configuration of the figures, there is enough proof to say that zoomorphic Varahas is predominantly related to the concept of creation and possibility to the concept of sacrifice (yajna).

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In the early part of the twentieth century a series of works on Hindu Tantra appeared under the name of Arthur Avalon. These were notable for two reasons. Firstly, they challenged the dominant Western understanding of Tantra as a primitive and demonic cult and, secondly, they raised the question of how their previously unknown author had acquired such an apparently deep knowledge of this previously obscure branch of Hinduism. His emphasis on the philosophical aspects of Tantra and his conclusion that textual descriptions of tantric rites were actually to be read as a deeply spiritual symbolism led the English reader has only now been fully resolved.

Kathleen Turner's new work traces both Woodroffe's life and that of Atal Bhauri Ghose, 'the two personalities whose distinctive gifts merged to form Arthur Avalon'. Whereas Woodroffe left his own name on many of his commentaries and articles, Turner reveals that Avalon was the alias which Woodroffe originally used in those of his works which were principally translations from the Sanskrit, such as the Mahanirvanamanta (itself now considered to be a relatively modern and 'sanitised' Tantric text). For these full translations, the judge actually lied on Ghose, whose background role means that Woodroffe never explicitly revealed that he was not himself a Sanskritist. Ghose, a Calcutta classmate of Swami Vivekananda, was not a traditional pundit, but from the royal cult and integrated into the puja (See: Hardy, F. ideology of the Pallava kings...). A Bhakta appealed to a god not so much in hope of being released from the 'world of things' and 'everything that the king could for his having been joined in this by Woodroffe's work was part of the 'domestication' of Tantra's 'horrific symbolism and transgressive rituals'. His aim was to defuse the 'Religion of the Saktas', from the notoriosity of the word 'Tantra', while still defending the distinct ritual and doctrinal elements which are commonly associated with the Tantric. In so doing, he clearly played a major role in shaping the future Western understanding of Tantra, though it remains a subject of debate whether his representation was itself a contrivance.

The transformation of Hindu cults in the far south of India, the Dravidian country, in the first millennium AD led to the development of the phenomenon of gift giving to a god. Gods thus became property owners, but their divine nature made this process complicated and contradictory. The inscriptions of the Pallava era contain data about how the process began.

B before the second half of the first millennium when the tradition of the propagation of the ideology of Bhakti in the Tamil region reached a new stage, which can be characterized by the development of temple cults. Scholars suppose that the perception of the inaccessibility of a transcendent deity, and at the same time, the desire to see it, to touch it, to become aware of its presence had been paradoxically incorporated into South Indian Bhakti.

A Bhakti appeal to a god not so much in hope of being released from the 'world of things' and temporal, but also on communal man- were themselves possessed to the living god, or at least as the symbol of the living god. The construction of temples pre- formed the development of temple rituals. In the temple, the god was treated like a king. The temple was perceived as a palace. Priests were the god's professional servants - curators and bhakti his loyal sub- jects. As F. Hardy pointed out, the primary acts of worship which are themselves modeled on the service rendered to a king. Such features as the dressing of the vigrah, placing ornaments on it, then holding a mirror in front of it, fanning it with a fan (a yaj-tail whisk), and holding a parasol over its head, and the like were adopted from the royal cult and integrated into the puja (See: Hardy, F. Ideology and Cultural Contexts of the Shriyagnvaru, Temple, ESBR, vol. XIV, no. 4, pp. 132-155).

The rituals surrounding the 'earthy' life of gods created various records, which were made from devotees' donations. God-inhabited images in temples became the masters of the villages and owners-entities of the land, as if not the presence of the god granted to them. This right of gods to possess material property raises questions about its nature. In the records of some temples (devadana), known to us from the Pallava Copper Plate Grants, we find references to the transfer of the king's right to possess the property (devadana) to the god. In some cases it had to be a gift. This property was the heredi- tary possession of a temple priest. And this priest then possessed the land, he paid the necessary taxes as an owner. Such acts do incorporate some ele- ments of a gift. But it looks like a payment for the worship and services in a temple, which was necessary to the welfare of a devotee. As a result, a temple god as the donee was not in the position to actually use a gift, and depended on the accuracy with which communal organizations or private persons, chosen by a donor, fulfilled the obligations. Moreover, these agreements might be unenforceable or only fulfilled after delays or violations. This is confirmed indirectly by the formulas of the obligations parts in the inscriptions and by the imposition fines or directly by these inscriptions dealing with the con- sent of a devotee-donor to re-address the use of the gift to community-trustees' needs, for example, irrigation works. In this connection, the donor could grant the gift to a community-trustee, to this donor (See: Inscriptions of the Pallavas, nos. 223, 227). Thus, making a god or goddess the possessor of the gift, the donor and community-trustee, was perceived of as the 'chief servant' and 'divine master' of the worldly property of god Shiva.

In modern times, the endowments to temples' gods are controlled by independent trustees and managers, over whom the temple administration only has limited powers, or directly by temple administration...
The perception of Indian culture outside South Asia has changed radically in the last decade. The success of Indian authors writing in English has reached unprecedented heights and a western audience is rapidly discovering the attractions of Indian cinema. The verbal and visual 'masala' of these cultural products fascinates audiences worldwide, but as Dilip Kumar observes the presence of an extensive cultural and intellectual discourse that is expressed in literary writing in Indian languages other than English.

By Thomas de Bruijn

In France, recent initiatives try to present a more balanced image of Indian writing. In April of this year, the literary festival Salon du Livre du Monde en Diffusion in Lille was devoted to Indian writing and invited prominent Indian authors who write in native languages of the subcontinent like Ambai, U.R. Anandamurthy, and Nirmal Varma. Next year, the prestigious Festival International de Littérature de Villeneuve d’Ascq will invite a large group of authors from India who will present their work in various places all over France. Thus it will provide an impression of India’s rich contemporary literary production.

Last April, I had the opportunity to meet an author who had been invited for the festival in Villeneuve-d’Ascq as they stayed back in Paris for a few days, and had a more extensive conversation with the 82-year-old Hindi author, Nirmal Varma. In the interview, his experiences of the encounter with the French audience, the strategies he developed to present his work in modern Hindi fiction, and many other issues came up. Nirmal Varma (1930) was born in Shimla in the mountainous northern Indian state of Himachal Pradesh and studied at St Stephen’s College in New Delhi, a place where many intellectuals and artists from post-independence India were educated. In 1959, when he had already published stories in magazines, he was invited by the Czech Oriental Institute in Prague to come and translate Czech authors into Hindi. He stayed in Prague until 1971, a period in which he established himself as one of the most gifted Hindi authors of his generation. In 1986, he was awarded the prestigious Sahitya Akademi Award. Varma’s massive body of work includes novels, many short stories, critical essays, travelogues, and other works. His latest novel, Aanayata (The Last Ferry) appeared this year.

Nirmal Varma belongs to a generation of Hindi writers who emerged in the 1950s and ’60s and opposed the idealized, purist Hindi tradition of romantic realism and high modernism in Indian writing. Although the influence of Western literature was significant, these authors created a modern Indian literature that reflected the great changes in Indian society. They met with strong reactions by literary critics who denounced their innovations as ‘un-Indian’.

Varma has always chosen his own path and objects to being associated with the influential literary movements of his time such as Nayi Kavita (New Short Story). The changes in the new fiction were not the result of literary innovation but the innovations that happened earlier in Hindi poetry of the Naya Kavya (New Poetry) movement. Rakesh, Yadava and others are first-time writers, but I was never a part of this movement, they always looked at me as an ‘outsider.’ From the early 1970s onwards, he produced a body of Hindi fiction, unequivocally modern and realistic. It conveys in great subtlety the anguish caused by the ‘gulf’ between me and the other... in relationships between family members or between individuals in general in Indian society. This is not a social issue, but something in the human species.’ Varma’s descriptions of this predicament adds a universal, metaphorical quality. It may seem like a modernist form of self-negation, a stylistic distancing from the works by Camus or Sartre but, rather, it describes an alienating experience that is rooted in the specific Indian situation. ‘The way the problem of loneliness is tackled in my stories is very different from the way an Englishman or Flemishman would do it. It is stylistically different because the characters I choose are rooted in the Indian family system in which this whole drama of interrelationships takes place. So Indianness comes in a very indirect manner: I do not make a conscious attempt to make my stories Indian. I forget that I am an Indian and when I am writing. The fact that it is difficult for a son to confront his father is very much an Indian thing, but it also has a universal side.’

His long stay in Europe has brought Varma into contact with literary circles and especially European authors and artists of the time, including the Czech dissident writers such as Havel, Kundera, and Klima. Many influences are present in his work, but they do not dominate the description of the rural Indian state and cultural outlook of his characters. Varma’s works are set in Europe, feature European characters, and effectively convey universal aspects of their situation. Other themes that come up in his works are feelings of alienation that are the result of thwarted expectations for guidance and solace from a value-system or religious authority that is no longer able to provide this, as is the case in modern Indian society. Another theme is the irreparable loss of childhood and its particular outlook on life, which reveals a sense of identity that is lost through this irreparable loss. Varma provides a very vivid bridge between a modernist style of writing and being relevant to an Indian audience.

In Varma’s eyes, the success of English-language fiction writers from India is not always dependent on its literary quality but on the fact that they write in a language which has global importance and, therefore, attracts more attention. In his view, the use of Indian languages connects authors with an old tradition: ‘Language is not merely a language in which you write, but it is something in which an entire traditional world of a person is reflected. The modern word carries the echoes of the past and that is not available to the English writer.’

In his recent works, Varma is constantly exploring new areas and wants to write about them in Hindi, not any other language. ‘Hindi is no barrier, it gives me the space.’ ‘I do not see my writing as beginning in the Indian; the moment I start writing in Hindi, it is part of a tradition, if I like it or not. The English writer has to consciously become an Indian man in his writing, which is artificial and makes it very false.’

Varma acknowledges the problems in bringing Hindi literature to a larger audience outside India. Although translations are available, they are few and not always of the best in Indian writing. He was very pleased that recently a French translation of his novel Eta Cuenda Sahul (A Rag of Happiness) by the French Hindi scholar Annie Monnet has been published (see list of translated works). His work is particularly difficult to translate, as his use of Hindi words marks the fluidity and semantic richness. Subtle depictions of the emotional anguish of his characters are matched with evocative descriptions of the landscapes and urban surroundings of his stories. The mountains around Shimla often feature as a backdrop for his work, becoming a metaphorical point of contact to the emotional turmoil of his characters. The motifs indirectness in his portrayal of emotional stress and the literary, moral and political context, according to the author. As opposed to Western cultural value, expression is not always an option in Indian society and characters have to come to terms with their pain in silence. Some commentators have gone further and connected this quietism re...
Gunpowder ranked among the list of essentials during the seventeenth and, to cater to their needs, the Dutch East India Company (VOC) established a gunpowder factory in Pulicat, Tamil Nadu in the 1620s. Its output was so substantial that for several decades it was able to keep many of the Dutch factories in the East Indies well supplied.

However, we shall first need to be supplied with Dutch or Taiwanese refined sulphur powder, from which the manufacture of gunpowder will come to a standstill. It is left of the Achinese sulphur that will not be of a better than that from which nothing can be refined.

The Pulicat factory produced gunpowder in a tank of water, and transported it in clay pots. It was then sealed, and then fired with paper, and then three pieces of lead were put on top of it. Thus, the gunpowder was manufactured and ready to transport.

Transporting gunpowder by sea required meticulous care. When no precautions were taken, the gunpowder would have been contaminated with seawater and salt. However, when the gunpowder was provided with Dutch or Taiwanese refined sulphur powder, from which the manufacture of gunpowder will come to a standstill. It is left of the Achinese sulphur that will not be of a better than that from which nothing can be refined.

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Imperialism, Medicine & South Asia: A Socio-Political Perspective, 1800–1980

On the initiative of Sanjoy Bhattacharya, Biwanom Pati, and Gordon Johnson, the workshop “Imperialism, Medicine, and South Asia: A Socio-Political Perspective, 1800-1980” was held in the very pleasant environs of Wolfson College, University of Cambridge, over a two-day period. It involved participants from all over the world and, happily, the meeting was, by all accounts, a great success, despite the withdrawal — and the replacement — of a few participants almost at the last moment.

By SANJOY BHATTACHARYA

The quality of the meeting exceeded all expectations. Among the main aims of the event had been to uncover a variety of new work on the history of South Asian medicine, and to create links between scholars studying its more technical aspects and those examining the popular perceptions and social impact of health initiatives. A large number of extremely innovative papers, rooted in both unheralded archival material and private correspondence, were presented, engaging a series of very productive discussions about the origins and the location of these sources, as well as how they were being interpreted by different historians. The meeting helped inform participants about a great variety of historical sources, which, it is hoped, will help generate a wide range of new research.

All papers presented at the conference were of a high academic standard. Neil Brimnes (University of Aarhus, Denmark) kicked off the meeting in great style, with an extremely well-researched article dealing with the British East India Company’s deployment of native medical practitioners in the Madras presidency during the early nineteenth century. This was followed by two papers dealing with varied vaccinating schemes in the South Atlantic subcontinent presented, respectively, by Paul Greengough (University of Iowa) and Sanjoy Bhattacharya (University of the South Pacific). They stressed the importance of paying attention to regional specifics of variolation and vaccination practices, as well as the varied modes of funding smallpox immunization networks in western, central, and eastern India.

Malaria and its control

Then followed three very interesting papers on malaria and its control. V.R. Muraleedharan, (Indian Institute of Technology, Chennai, India) spoke about the Rockefeller Foundation’s involvement in antimalarial measures during the Madras presidency, while Kalenga Tuder Silva (University of Peradeniya, Sri Lanka) dealt with colonial and anti-colonial discourses regarding malaria in British Ceylon. Kohei Wakamatsu (Osaka City University, Japan) rounded off the panel with a paper on the effects of growing plantation and agricultural coverage on the spread of malaria, and the bitter official debates that this trend engendered.

By WALTRAUD ERNST (University of Southampton, UK) opened the next panel, describing the deployment of the practice of mesmerism in British India. He was followed by Mark Harrison (University of Oxford) dealing with the development — and effects — of the science of pathology in British India during the early twentieth century. Finally, Biwanom Pati (University of Delhi, India) described tribal attitudes to disease and allopathic medicine in colonial Orissa. The last panel of the day dealt with the question of indigenous systems of South Asian medicine. While Neel Vaghare, (Jama Milla Islamia, India, assessed the place of smuti medicine in the ‘medical public sphere’ of nineteenth- and twentieth-century India, Sanath Arseculeratne, (University of Peradeniya, Sri Lanka) spoke about government efforts to provide a combination of ayurveda, siddha and allopathy networks set up — or subsumed — by health agencies.

A wide array of topics

Mridula Ramnath (University of Mumbai, India) started the second day of the conference, presenting an extremely interesting article dealing with the agro-medicinal plant cultivation projects of voluntary agencies in buttressing official health care provisions in colonial Bombay in the first two decades of the twentieth century. Laura Malaria (University of Arizona) held an equally thought provoking presentation on international linkages with regards to colonial syphilis control measures and the regulation of prostitution. Richard Newman (School of Oriental and African Studies) followed this up with a presentation referring to the use of opium as a medicine in nineteenth-century India. Afterwards, Michael Worboys (Sheffield Hallam University) spoke on the effects of the advances of bacteriology on the leprosy control policies being developed and deployed in the British Empire between 1870 and 1910. The last paper of this panel was presented by Alex McKay (SOAS and Associate Fellow of IAS). He provided us with an extremely entertaining and original treatment of the politics of voluntary medicine in Tibet during the twentieth century: a complex game involving formal and informal representatives of the British, Chinese, and Nazi German governments.

The next panel was equally diverse — and rich — in its focus and content, and concentrated primarily on medical aspects in the post-colonial Indian context. Gertytaj Gangoli, (University of Delhi, India) spoke on the reproductive health needs of sex workers, while Satrak Chaudhury (attached to the same institution) presented a paper dealing with the attitudes that plantation labourers in Jalpaiguri district, Bengal, have towards disease and state-sponsored health institutions. The last two papers of the conference dealt with the nature — and the effects — of international assistance towards nationwide health campaigns launched in India. Sunniva Engh (University of Oxford) spoke about the forms and the degree of Dutch and Norwegian government aid to the family planning programme. John Wickett (World Health Organization) closed the meeting in a high note, with a very interesting presentation dealing with the challenges faced during the last phase of the smallpox eradication campaign.

Follow-up

These papers will be used to prepare two separate publications. One, which will be prepared first, is going to be a special issue of the journal South Asia: A Socio-Political Perspective. The other is going to be a volume edited by Sanjoy Bhattacharya, it will contain the papers dealing with the independent Indian context. The other is going to be a volume edited by Sanjoy Bhattacharya and Biwanom Pati, and is going to contain a selection of the other papers — the editors have been, in negotiations with Orient Longman Ltd, Hyderabad, India, for the publication of this piece.

All in all, therefore, the conference was a great success. Apart from helping the organizers to bring together a wide range of very interesting scholars, it has accorded them the opportunity to produce two edited works that are certain to be significant contributions to the field of the history of medicine. Moreover, the meeting provided many of the conference participants with the opportunity to discuss future collaborations — indeed, concrete moves have already been made towards the creation of at least one formal collaborative network, involving the University of Iowa, the University of Aarhus, the Indian Institute of Technology, Chennai, India, and the Wellcome Centre for the History of Medicine at University College London. Other fruitful academic partnerships are likely to follow.

This workshop was funded by the AAS, the Centre of the European Science Foundation, the University of Oxford, and Sheffield Hallam University.

Dr Sanjoy Bhattacharya works for the Wellcome Unit for the History of Medicine, University of Oxford and specializes in the history of South Asian medicine, with particular emphasis on the nineteenth and twentieth centuries. He is currently completing a monograph dealing with the control and eradication of smallpox in India between 1850 and 1977.

E-mail: joygeeta@hotmail.com
Subaltern Networks in the Indian Ocean Region

The Indian Ocean Subaltern Networks are an important aspect of the region's history and culture, involving the interconnectedness of various communities and societies across the Indian Ocean. These networks were crucial in the spread of ideas, technologies, and social practices, particularly among the lower strata of society. The growth and stimulation of these networks were essential for the development of new social groups and the formation of trans-regional connections.

Tagore Celebrations in the Netherlands

Few in Europe would have remembered 7 May as Rabindranath Tagore's birthday, but this year, the celebration in the Netherlands was significant. In Europe, where many Bengalis live, Tagore celebrations are not uncommon, but also in the Netherlands a modest Tagore revival is at hand. The revival has been spearheaded by enthusiasts, particularly in Amsterdam, but partly in Leiden as well. The programme included screenings of films based on Tagore's stories and novels, based musicians, and a symposium on the 'Arts and Ideas of Rabindranath Tagore: Particles, Jottings, Sparks'.

New Publication

Rabindranath Tagore: Particles, Jottings, Sparks: The Collected Brief Poems

William Radice's debut translations of Tagore's poetry 'Selected Poems' (1985, revised 1987) have recently been followed by an even more daring attempt. 'Particles, Jottings, Sparks' contains each and every single one of Tagore's Bengali brief poems ("kabitika"), which have been published in Bengali in three volumes and not the usual random selection. Price (including postage): US$ 3000. For every 25 grams, add US$ 10 per search. Minimum order: US$ 60.

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East Timor: Building a New Nation-State

Half of an island, measuring 100 by 100 kilometres, with a population of 700,000, half of which is illiterate - can such a small land stand on its own feet? Absolutely, say the people of East Timor. There is a will to build their own state out of nothing and an interest from the rest of the world in helping. East Timor, a darling of the international community, is where the United Nations is carrying out a unique experiment in nation-building and state formation - good reasons for a seminar in Amsterdam.

Developmen priorities

Rosi Gomes, East Timorese development economist (South Bank University, London), described the structure of the East Timorese economy during the Indonesian occupation and revealed its complete dependence on Jakarta's capital outflows to East Timor. Indonesia invested US$ 600 million in East Timor between 1975-1999, but these resources were devoted to activities that neither improved the welfare nor the productivity of the East Timorese population. The private sector was controlled by Indonesian migrants who left the island under Indonesian rule.

Gomes presented two suggestions for the further development of the East Timorese economy. Firstly, East Timor should adopt a phased, export-oriented approach with the expansion of agriculture. At present, coffee is the single important export crop of East Timor (90 per cent of export earnings). Secondly, East Timor needs to diversify the base of the economy so that it can survive without the oil and gas revenues of the Timor Gap. Gomes stressed the importance of providing certainty about land rights, allowing the people to return to their traditional villages from which they were uprooted, encouraging migration of East Timorese living abroad, and also en couraging remittances. Initially, financial investments should be made by East Timorese, argued Gomes. This will attract foreign investment, it will be easier to attract. Political stability and strong leadership are the utmost importance to development. As long as UNTAET is present, stability is relatively guaranteed, but in the future, East Timor has to demonstrate it can resist the pressure of provocateurs.

The training of the indigenous labour force is the top priority for foreign aid. Foreign donors can also help to revitalize agriculture by providing seeds and tools, and assisting in the reorganization of irrigation systems and storage facilities.

Freedom fighters, youth, & women

Irene Slegt, a journalist specialized in East Timor since 1999, discussed the role of the East Timorese civil society in building the new nation-state, with special attention to youth, women, and freedom fighters. These three groups know how to live under occupation when they had the specific role in resistance. They should receive respect for their contribution to the struggle for independence. How to live in a democracy is a new question and challenge.

Many of the youth in East Timor feel very lost; they have no focus, no jobs. The best off are those who speak Dutch. They can easily find a job and support extended families. Young people with an Indonesian education have more difficulties in finding employment. The Indonesian bureaucracy employed 10,000 civil servants in East Timor. Ramos-Horta said that the maximum number of employees for the new East Timorese Government would be set at 12,000. Wont come off the unemployed youth, by far the majority. To prevent frustration and crime and to engage them in the economy, training and income-generating projects deserve high priority. Gomes added that the capacity for processing agricultural products in East Timor should be increased to raise income and employment.

A negative effect of unemployment and frustration is the increase in domestic violence. Recently, the Dili hospital opened a special department for women who are victims of domestic violence. Prevention is a top priority for women in East Timor. After the arrival of the UN, the Falintil (a guerrilla group) has turned to be more difficult. They were not treated with respect by the Interfet troops, who did not differ between them and pro-Indonesia militias. The UN does not give aid to armed groups, but as Falintil insisted on keeping their arms, they suffered a shortage of food and medicines. Since the new East Timorese army and police will recruit many former Falintil fighters, their situation will improve.

A concern of UN operations has been the rapid spread of the AIDS virus. HIV. According to Irene Slegt, AIDS was unknown on East Timor, but recently twenty cases were registered. Therefore, AIDS prevention is another priority. This will be difficult to realize in East Timor, where the Roman Catholic Church, known for its reluctance to support anti-AIDS campaigns, is so dominant.

The UN Kingdom

How can the international area contribute to the process of reconstruction? Jarat Chopra of Brown University (USA) discussed the role of the United Nations in East Timor. Chopra was head of UNTAET's Office of District Administration from December 1999 until March 2000, when he resigned. Chopra explained that in East Timor the UN is exercising sovereign authority within a fledgling nation for the first time in history. Chopra regards this as a 'sacred trust', that requires professionally trained staff of the highest quality. His observations in East Timor revealed many inadequacies of UN staffing. He noted that the annual costs of the UN presence in East Timor is US$ 600 million, only 10 per cent of which is spent on the country and the rest is spent on paying the UN apparatus itself. Chopra's criticism is that a territory cannot be genuinely administered, nor can capacity be built for self-sustaining governance, without the delegation of powers to smaller units of land and people. Chopra considers East Timor a UN Kingdom, an utopian King surrounded by a 'Nixon-type administration' of isolated advisors with all decisive power concentrated in the centre. Chopra is convinced that capacity building is a major task of a transitional government, which would allow East Timor to take over as soon as possible. Currently the World Bank - and not the UN - is supporting community empowerment and local governance.

Chopra fears the cunning elections for a Congress assemblage might turn out to be an 'exit strategy' for the UN to take off and leave, thereby not being able to present the election to the UN as a success for the establishment of democracy as it did in Cambodia in 1993.

Yet, without UN intervention East Timor would be worse off. Now people have a sense of hope that was not present two or three years ago.

International aid

The Dutch co-financing agency, Cordaid, supports health care in the Atue district and the main Dili hospital. Staff member Hain Scheen explained that Cordaid reacts to requests from their network (the Roman Catholic Church). UNTAET coordinates international aid, and NG0s need to have their programmes approved. Aid would be much more effective, according to Scheen, if the UN would be more cooperative. NG0s could provide the expertise for running transportation systems, sanitation systems, water systems, the country's finances, or public services. The UN should coordinate the aid and provide protection.

Gomes thinks the amount of aid received is sufficient; the problem is how to absorb all the funds. Aid from scholars or the University of Amsterdam could be shaped differently: long-term, informal commitments, visits to East Timor to discuss history and future developments with East Timor, sharing knowledge about Indonesian culture and politics, and writing about East Timor to enrich the library of this new nation. Sjohold Noorda, president of the University of Amsterdam, was the first to respond positively to this invitation as he expressed his commitment to cooperation with East Timor.

More information: www.pcse.unv.nl/asia

Dr Jacqueline Vel is coordinator of ASIA and organizer of this seminar. She teaches courses on Indonesian and Modern Asian History at the University of Amsterdam. E-mail: vel@few.eu
In the early morning of the day on my house arrest [20 July 1989], a hundred or so armed military personnel surrounded my house. Why they didn't immediately enter the compound I don't know, but my story hours gave me and other fami-

ily members the time to tear up and flush down the toilet every NLD document, letter and address that was in my office.'

The International Institute of Social History
Burma Archives Project (BAP)

'The collection of archives that preserve what has been called the 'collective memory of development' - material documenting social movements and social transformation, minority people and other subjects relevant to civil society - is essential to Burma's future development. The International Institute of Social History (IISH) in Amsterdam offers a safe archival repository for the preservation of such material. Members of the Burma Archives Project (academics, librarians, and independent scholars and researchers) are using their contacts and expertise to help locate material and to ensure, on behalf of the individual or group from which it emanates, that it is safe-guarded. It is planned that, as material accumulates, archival and conservation training and assistance can be given to those from whom the material originates, and that research, documentation, and publication projects will develop.

Since the start of the project in 1998, we have begun to collect a broad selection of (underground) newspapers and magazines originating from different political and ethnic backgrounds. We managed to bring the archives/records of the Democratic Party for a New Society (DPNS) and All Burma Students' Democratic Front (ABDF) to safety in Amsterdam, together with other documentation collections, and papers and manuscripts of private persons. In the near future, we hope to be able to bring more collections into safety.'

By Patricia Herbert & Eef Vermeij

The creation of archives that preserve memory is a strategy of resistance against the representation of the colonial order. Contemporary Papuans are employing similar strategies. The roots of this practice can be traced back to the colonial period in Papua and how dependence is to wage war. Many Papuans denounce violence and seek independence through non-violent strategies of resistance. For example, the pro-democracy movement in Burma was sentenced to seventeen years imprisonment.

The Burmese military on 1 July 1998, less than 100 metres from where I had been chatting with staff of the Anthropology Department of Universitas Cender-awas in the capital of Papua. Later in the same week I happened to be invited to a talk in Jakarta, so in the space of two days, several hundred Papuan civilians were shot, drowned at sea, or tortured.

During the period of colonial rule, heavy military reprisals against this modest form of resistance hinges on the exter-

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By S. Eben Kirksey

During the period of colonial rule of Java, Indonesian subjects were expected to participate in the independence celebrations with enthusiasm. In the IISH Newsletter (No.25, p. 21), Keith Foulcher discussed the well-known example of the Indonesian colonial subject in the colonial genre of travelogues, ethnographies, newspapers, administrative reports, and political tracts. I hope to understand how these representations were instrumental in establishing the legitimacy of colonial rule in Papua and how depictions of this savage nature of the Papuan Freedom). The media has been used as a propaganda tool to promote the idea of a single Papuan nation. The roots of this practice can be traced back to the colonial period in Papua and how dependence is to wage war. Many Papuans denounce violence and seek independence through non-violent strategies of resistance. For example, the pro-democracy movement in Burma was sentenced to seventeen years imprisonment.

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Testament to the Idea of Indonesia

The vision of an Indonesia united, just, and prosperous promoted in Jakarta's Museum of National Awakening, or 'Kebangkitan Nasional,' seems a far cry from the spectacle of today's conflict-ridden archipelago. However, in the century-old buildings of what was once the colonial School for Training Native Doctors, the museum displays the history of the movement for independence from Dutch rule. Celebrated is the idea of Indonesia as a modern, secular state able to bring progress to a diverse population spread over many far-flung islands.

BY ANDREW SYMON

The site of the museum itself is intertwined with this history. In the early twentieth century, the medical school, or School Tot Opleiding Van Isolande Artsen (STOVIA) was one of the few post-secondary education institutions open to indigenous peoples; its students were set up associations that were forerunners of many student political groups of the 1920s, 1930s, and 1940s. After graduation, as doctors or former doctors, many became active nationalists. The museum displays tell how a common cause developed among the people of the islands, seeking for the establishment of a single and independent state for the whole of the archipelago. Its standard bearers were young men and women, their spirits recalled in displays of black and white photographs of the famous Congress of Indonesian Youth held in Batavia, now Jakarta, in 1921. Groups representing different ethnic and religious affiliations - 'Young Java,' 'Young Sumatra,' 'Young Celebes,' 'Young Batak,' 'Islamic Youth,' 'Association of Indonesian Students,' the 'Indonesian Youth,' and 'Sekeat Reckon,' pledged themselves to create 'one country, Indonesia, for all people, Indonesian, and one language, Bahasa Indonesia.' But it took another twenty years before the nationalists gained the chance to build a new country. In 1940, the Dutch, after trying to reassert authority with military force upon their return at the end of the Japanese occupation in 1942, transferred sovereignty to an Indonesian state.

It is an idealistic story that jats against the discord and disillusion now threatening Indonesia. Communal violence has occurred all over the country and separatist calls are still found in several regions. While there are hopes that wounds can be healed under the new president, Megawati Sukarnoputri, the government, in office only since August, has yet to prove itself. The spectre of Indonesia following in the path of fellow Yugoslavia, disintegrating into separate states remains.

So, is the museum's message redundant? Absolutely not, argues the director of the museum, Cribb, who in Indonesia for the last ten years. 'The museum's story of a united struggle for independence might be condemned as mythology used to reinforce his authoritarian rule. Opened as the Museum of National Awakening in 1974 by Suharto himself, some say that history was used to justify loyalty to Jakarta. Extolling the need to maintain the national unity fought for in the past camouflaged what many see as, in fact, a highly centralized and inequitable regime.

Suharto retained any real devolution of political authority and government functions from Jakarta. As far as many people in the outer islands are concerned, too much of their wealth has been sucked out to Jakarta and the heavily populated and more industrialized island of Java and too little put back. For the Acheenese separatist leaders in northern Sumatra, the museum is 'an empty museum,' born in 1921, grew up in East Java, surrounded by earlier ideals, as his father, a schoolteacher, was an active nationalist. He recalls his childhood living in the last years of colonial rule, when he says there was hope of an Indonesia 'indigenous, modern and democratic.'

'The dream of Indonesia is so difficult to achieve,' Pramoedya says. 'I admire the people in Acheen fighting for justice, but if they win independence then we will set off more bloodshed in Indonesia, more and more fighting between Indonesians. I would rather see Indonesia as they did in the past working, towards one united nation.'

The Museum of National Awakening itself may prove to be a barometer for the outcomes of the effort to reconstitute an inclusive and tolerant Indonesia. The museum plans to take its message to the world by 1999. No doubt, the nature of the new Indonesia and what it takes from the past to shape its future will be revealed in its new displays and messages.
‘Batavia in 19th-Century Photographs’

To begin with, ‘Batavia in 19th-Century Photographs’ apparently had to take a European perspective for the simple reason that all of the photographic material presented was produced by Europeans for Europeans. This, of course, does not automatically mean that the author fosters nostalgic sentiments. The 19th century, after all, allows but a glance at the far-too-early era Tanjung Priok (6 pp.). A coloured reprint of a contemporary street map of the region introduces each of these four parts. Both of the two longer sections, Part One and Part Three, are subdivided into five chapters, each of them again introduced by a reprint of a street map of the area. These prints, some of them enlargements of selected parts, help the reader map out the terrain in question and give additional orientation and guidance throughout the chapter.

In every single photograph, the author seems to be on the ‘wheels’, ‘bones’, ‘limbs’, and ‘organs’ of the town. Canals and bridges, streets, squares, churches, hotels, market, shops, companies, and all other kinds of public and private buildings that Batavia’s old port (pp. 18-35), Batavia’s Gas Works (pp. 106), The Tiffany of the East (pp. 138), the post and telegraph building (pp. 210-211), and China Town (pp. 76-91). The combination of visual material and text takes the reader further and beyond the surface of the picture. In his commentaries, the author gives well presented information regarding history, function, and fate of these locations and buildings which all summed up to form Batavia. This is how we learn, for instance, about the last executions in the solitude in 1894 (p. 44), of the demolition of the Amsterdam Fort in 1904, because it had become an obstacle to modern traffic (p. 40).

Again and again, the author smoothly bridges the past and the present. He has thoroughly investigated the present function of places or buildings that were not destroyed at some point in history but still exist in Jakarta today. Some such examples are the eighteenth-century residence of the Khouw family; the ‘main buildings of this fine old Chinese house can still be seen in the dark and unfinished concrete shell of an ill-fated new development. The latter was never completely developed because of its developer’s bankruptcy in 1997 (p. 98). Whenever the sites had not survived, the author points out where, for instance, street names still refer back to the past captured in the photographs.

People, however, do not take a prominent place in topographical photography. There are, in fact, only two portraits found in the collection: one of the famous Japanese painter, Raden Salen, and the other of his second wife. Thus, if appearing in the picture, people blend in as small figures in the background sometimes ghostly blurred shadows because of the still fairly primitive photographic technique. In a way, the author even fills this gap by providing valuable information on the inhabitants of Batavia, in general, and a number of individuals in particular. For instance, there is information about the Freemasons (p. 206) or Alfred Theibahout, who, among other roles, was the innkeeper of the Concordia Military Society (p. 134).
If one word comes to mind in relation to this work, it is gratitude, because all Indonesianists will be immensely grateful for this very extensive and accurate atlas, which Robert Cobib compiled with painstaking attention. Just as people speak erroneously, but understandably, about "De" atlas van tropisch Nederland, the modest title 'Historical Atlas of Indonesia' will no doubt be changed to 'The Historical Atlas of Indonesia' in popular parlance.

Freek Cobijn

The atlas is divided into an introduction (two maps) and five chapters dealing with: landscape and environment (thirty-five maps); peoples (seventy-seven maps); states and policies until 1942 (fifty-nine maps); the Netherlands Indies, 1800-1942 (seventy-eight maps); war, revolution, and political transformation, 1942 to present (sixty-eight maps). Information about Malaysia, Singapore, Brunei, and East Timor is included, when appropriate. The maps speak for themselves, but an accompanying text provides background information that places the maps in historical context. The atlas also contains a list of maps, a select bibliography, and an index. The years for which the maps are valid are mentioned in the upper right corner of each.

In the introduction, the author argues that newly coloured maps suggest more precision and stability than is real, and that maps are political vehicles: 'Can a map record structures of power without also embodying and legitimating them?' (p. 5). The next two chapters sketch the natural and human environment, going from prehistoric time to the present. The chapter about the natural environment contains subsections on issues such as continental drift, volcanic activity, climate, forest cover, and drought in Java. The chapter on people displays maps about the European migrations, language fluency in Java, literacy rate, religious denomination, migration (from sixteenth-century slaving to recent transmigration), the rate of urbanization, and demographic figures.

The three chapters about pre-colonial, colonial, and post-colonial Indonesia present maps about: the size of various polities, the places and year of occupation of Portuguese, English, and Dutch VOC outposts; battles sites of the wars of colonial subjugation and the War of Independence; changing administrative divisions; adat kingdoms; road, railway, shipping, and telegraph networks; the distribution of votes in various elections; and income distribution. Other maps are perhaps not directly of general significance, but are intriguing. Examples are maps with sites and names of private estates around Batavia in 1759; new towns in the Jabotabek region in 1990; the location of Chinese and other ethnic officials; a village before and after the Cultivation System came into force; a map with the total number of non-Muslims in prison in Java in 1951; the site of detention camps after the Gyi; and the number of national heroes by region. This list is far from comprehensive but merely seeks to show the richness of the atlas.

Cribb provides maps of historical events in several places. For instance, the fifty maps are devoted to the Krakatoa eruption of 1883, showing the progress of the tsunami with ten-minute intervals, the depth of ash deposits from the eruption of 1883, showing the noise of the eruption was heard. There are also maps of Jakarta on the night of the coup of 13 October 1965, Dil on the day of the Santa Cruz massacre in 1991, and Jakarta in May 1998 following the earthquake. The forty-seven-page index is a precious part of the atlas that will facilitate the task of the reader digging for specific maps. One of the books for which you can have been mind-boggling for the author. Indonesian, Dutch, and English names are used (but not names in regional languages), and the atlas is split for strictly geographical names, administrative units (at different levels and periods), and names that have become historical. For instance, there are entries for: Soekabara [sic], Cée (Soekabaya); Soerabaja (Surabaya); Sarawak, Sarawak (Sarawak); Tengku, Tengku; Suriah, fourteen to seventeenth-century policy, Surabaya; Battle of, 1845, Gurah, 1907 (with different references from the above 'Soekabaya (Surabaya), gurah'). Sura

Social scientists have cut the world up into convenient regions, like Africa, Latin America, Western Europe, East Asia, and so on. A central argument for the regionalization of social scientific inquiry has always been that geographic proximity implies long-term cultural, economic, and social exchange. Hence, societies within a certain region share important characteristics which make it relevant to study them together. Regional studies are both rooted in intimate local knowledge and devoted to meaningful comparison, and this combination should lead to conceptual innovation and theoretical sophistication. However, this argument needs to be questioned.

Remco Raben & Henk Schulte Nordholt

Firstly, it is important to re-examine the ways in which particular regions are constructed, how scholars of those regions conceive of national boundaries, and how a particular way of regionalization affects the questions they address. Secondly, the formation of institutionalized communities of regional specialists creates the danger of inward-looking area studies, whose specialized language and concerns become largely unintelligible to scholars working on other regions. This problem is not solved within a specific region where scholars work on a particular society and have little knowledge of other societies in that region, throwing doub...
The academic interest of the 'Dissemination of [Muslim] Religious Authority in Twentieth-Century Indonesia' Research Project goes beyond the importance of its direct object. The programme contributes to the encounter of various disciplines and lines of evidence from Europe, Asia, and the West, including Buddhist and non-Muslims. It stresses the significance of Asia in Islamic Studies. The sub-programme on 'dakwah' offers ample room to confirm these claims.

**By Johan Meuleman**

The concept of Mus

Asia. Intensifying global communicato

The workshop was jointly organized by the Netherlands Institute of War Documentation (NIOD), the Department of Historical Modern Asia of the University of Amsterdam, and the Department of History of the National University of Singapore, and was sponsored by The Dutch Organization of Tropical Research (WOTRO), the Royal Dutch Academy of Sciences (KNAW), the Asia Platform and the Amsterdam School of Social Science Research of the University of Amsterdam.

Rencio Roben is staff member of the Netherlands Institute of War Documentation in Amsterdam.

Emeritus Professor

Dr Freek Cribb is an independent researcher fellow at the WIS. Faculty of Islamic and Development Studies.

Dr Johan Hendrik Meuleman is an IAS research fellow. A lecturer at the University of Amsterdam, he is the 1912 and 1926 respectively. Both considered dakwah as one of their main objectives. Nowadays, the influence of Islamic scholars and experts has grown. Some operate through limited circles of social positions to large, well-established organizations, some operate as part of a network of international organizations such as the Muslim World League and the Tabligh Jama'at. From the point of view of Western liberal democrats, this has led to a more open and less authoritarian approach in the field of religion as one of its responsibilities. A ministry of religious affairs had been created and public authorities were considered a threat to public order or the harmonisation relations between different communities.

Dakwah & the redistribution of Muslim authority

The development of Islamic reformist organizations in Indonesia since the beginning of the twentieth century has undermined the competi
tive authority of the 'ulamah'. Various social and political activists not educated in the tradi
tional religious sciences have ob
tained a space which is often considered a threat to public order and stability one of their main objectives. This often led to intervention against religious activities that

SOUTHEAST ASIA

Dr F. Eickelman, and Fanny Colonna in Azra and Johan Meuleman; the way

'Alim.

Note

1. Islamic religious scholars: singular: 'alim.
The Impact of New Roads in Southeast Asia

Change was the prominent theme throughout the discussions during the workshop 'The Impact of New Roads in Southeast Asia.' Freerk Colenso and Jan (Hans) van der Meijden, the workshop's organizers, noted that the subject of roads has received scant attention from scholars, even though roads are the inspiration for poetry, literary fiction, and film. For two days, a critical dialogue about the role and theory of studying roads explored through the multidisciplinary background of the parallel sessions. Paper presentations were divided into three sections: urban road networks (six papers); the road in Indonesian history (two papers); and roads as conduits of rural change (eight papers). The first session of the workshop was about urban road networks and began with a 'meta-theoretical' paper by Terry McGee. McGee analyzed how roads shape processes of social and economic change in mega-urban regions of Southeast Asia. The next paper, by Hayro Winarso, argued that land developers in Jakarta prefer land that is inexpensive with poor road access rather than land that is expensive with pre-existing infrastructure. Toll roads in Jakarta and Surabaya, argued John Silva, have been major stimulators of development. An overview of Indonesian myths about roads was presented by Alok Pasley and a paper about roads in Yogyakarta by Wolfram Lorenz was discussed in his absence. Peter Nas and Pratiwo presented a paper thick in literary imagery entitled 'The Streets of Jakarta: Toward an Architecture of Fear' that stimulated discussion of memories and discourses about roads. Both of the historical papers, by Freerk Colenso and Janis Veering, explored the relationship between water transport systems and roads. Colombo's ecological history demonstrated that transportation networks in Somatua encouraged the development of specific types of economic specialization.

Session three, which was about roads as conduits of rural change, occupied the second day of the workshop. The geographical framework of Southeast Asia was challenged by the papers in this session: two of the papers were about limited parts of Southeast Asia—the Papuan and the Andaman Islands—and one of the papers focused on West Africa. This opened an interesting opportunity to go beyond 'culture-area' paradigms and compare the processes of State control, local resistance, and cultural change in a variety of out of the way places. Vishvijaya Pantjiya employed a post-modern perspective to describe encounters between 'primitive' (quotations are hers) Andaman Islanders and moderns, while the paper of Jonathan Rigg contended that the post-structuralist and post-developmental approaches break down in the analysis of some Southeast Asian roads. The impacts of a new road and bridge in Kota Madway, Sumatra, discussed by Irawati Yara, in Sarawak, Jill Windle found that new roads accelerated cultural change in the relationship between the indigenous communities and the expanding institutions of rural communities. However, new roads do not necessarily provide equal access to all of the constituents involved. Gina Porter argued that those roads afford more prospects for men compared to women. The papers of Freerk Colenso (his second paper), Nathan Porath, and the co-authored paper of Eben Kirksey and Kiki van Bilzen found that roads provide more opportunities for new settlers who have already accumulated capital and knowledge of government bureaucracies, compared with indigenous landholders. However, new roads have also stimulated and enhanced indigenous agency in unpredictable ways.

Seventeen scholars from Canada, the USA, and the Netherlands presented a total of fifteen papers. In addition, Pauline van Rooyen, Elinor Link, and Bambang Prihando participated as discussants. The sessions were open to the public and members of the audience included a film-maker and a journalist.

Approaches to Participatory Technology

The workshop 'Participatory Technology Development and Local Knowledge for Sustainable Land Use in Southeast Asia' gathered to gather experiences on the potentials and limits of participatory approaches in agricultural research and rural development and to identify factors of success and failure of participatory approaches in Southeast Asia. Another aim was to improve participatory research methodology and to identify the appropriate institutional and political framework for successful participatory research and development in Southeast Asian countries.

By ANDREAS NEEF & FRANZ HEIDUNES

Participants witnessed both a great variety of contributions, in terms of views, experiences, and research results, and a wide range of positions from, on one end, strong believers in participatory technology development, and, on the other end, that approach with considerable scepticism.

In her keynote address, Ortjan Nabhanchang from the Thai Ministry of Agriculture and Cooperatives (MOAC) described the paradigm shift in the principles and approach of the MOAC from the long-established practice of purely supply-driven agricultural research and policy formulation to more demand-oriented approaches, emphasizing farmers' priorities but also responding to market signals in a more liberalized economic environment. This paradigm shift requires a substantial overhaul of the institutional, financial, and legal framework within which a large bureaucracy such as the MOAC operates.

Several authors pointed out that participatory approaches place the community at the focus of their actions. In that process, a tendency to idealize the community as a centre of peace, harmony, and homogeneity can be observed. It was shown that inadequate attention is being paid to social, political, and economic differentiation, to conflicts and internal power structures. There is need to understand the internal workings of a community in order to reach out to and participate with the target group, i.e. the poor, the marginalized and the disadvantaged.

Mozne van Noordwijk (International Centre for Research in Agroforestry, Bogor, Indonesia) emphasized that long-term sustainability can only be achieved when the interests of the other stakeholders apart from the farmers are considered. Some contributions warned against possible misuse of local knowledge, like extracting local knowledge for use by outsiders without due recognition of local people's property rights. There was general agreement that local people who invest time and other resources should share in the direct benefits resulting from the outcomes of a participatory technology development process, but participators had contrasting views on whether local people should be the only ones to reap the benefits. However, owing to the fact that financial and scientific support from outside has helped to achieve positive results, it seems reasonable that outcomes, in turn, become public goods.

The commitment of researchers engaged in participatory technology development was also discussed. To what extent are they responsible to follow all the steps of the problem solving cycle, from problem identification to dissemination of technical innovations? There was a general consensus that researchers committed to participatory technology development have to identify the problem jointly with farmers before working on possible solutions. However, controversy arose as to whether or not researchers must also be involved in the implementation of solutions and the dissemination of agronomic innovations. Apart from insisting on a moral commitment to local communities, supporters of an extended responsibility argued that impact assessment of PTD research is only possible if researchers are involved in implementation. A paper presentation of John Connell (CARE International, Laos), on the other hand, suggested that applied research activities should be handed over from researchers to agricultural extensionists.

The workshop provided evidence that both technology development as well as fair and reliable 'institu­tions' are necessary. Obviously, the best technology is of no use to the poor if bad governance and a disavowed legal and political system prevent farmers from getting access to it, but it is also obvious that even with the best governance and institutions the poor also need technical solutions to their land management problems. Specific compromises to those situations are to be placed.

Allogoger, the workshop provided results which are useful to guide further research and valuing aspects for policy formulation. Some participants felt that there was a lack of contribution to the discussion of a range of participation in Southeast Asia. This could be a topic for a follow-up event in two or three years time.

The twenty-four papers presented during the workshop are available on the webpage www.mekonginfo.org/partners/jeneworkshop/index.html. Improved versions of the papers will be published as individual chapters in a book distributed by a Southeast Asian publishing house, such as Sijil, Chiang Mai or White Lotus, Bangkok.

The workshop was sponsored by the Asia Committee of the ESF and jointly organized by the University of Hohenheim, Stuttgart, Germany and Chiang Mai University, Thailand. Co-organizing institutions were Hanoi Agricultural University, Thai Nguyen University of Agriculture and Forestry, the Vietnamese Agricultural Science Institute, the National Institute of Animal Husbandry, Vietnam and Kasetsart University, Bangkok, Thailand.

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Siem Reap, Cambodia

The Center for Khmer Studies

Since its formal establishment less than a year-and-a-half ago, the Center for Khmer Studies (CKS) has become an independent, international institution contributing to the rebirth of Cambodia's cultural, intellectual, and artistic life. Its focus is mainly academic. Being based in Cambodia, the CKS has a specific interest in helping to involve Cambodian scholars and in fostering cultural and intellectual activities in Cambodia, but also aims to act as a catalyst for the development of Khmer Studies worldwide.

By PHILIPPE PEYCAM

Because of Cambodia's unique situation marked by suffering decades of severe damage to its intellectual and cultural life, the CKS combines cultural and humanist concerns. Its programmes reflect this approach by investigating research activities with those of teaching and the dissemination of knowledge to the public (often described as a 'public service'). Founded by its members, the CKS focuses its attention on the arts, the social sciences, and the humanities, and directs its work so as to place Cambodia in a regional context. It is not engaged in research concerned with present-day policies or government.

The CKS is registered in Cambodia as a non-governmental, educational organization and is funded by international foundations and private resources. Once a year, a Board of Directors meets in Siem Reap; the present Board of Directors is made up of scholars and/ or experienced NGO administrators. The Center's director, Philippe Peycam, a historian specializing in Southeast Asia, is its advisory board and directs the Center's work.

The CKS has a team of Cambodian and international staff in Siem Reap, Phnom Penh, and in New York City.

The CKS hopes to act as a vital coordinating body for a network of universities in Cambodia and overseas that share a strong interest in Khmer Studies. The consortium, which includes the IAS, will act as the overarching academic constituent of the Center. Its members will shape and direct CKS's programmes.

CKS Academic Programmes

The year 2001 has seen an extraordinary surge of growth for the Center for Khmer Studies (CKS). A workshop convened at Wat Damnak in January 2001 initiated a flood of valuable suggestions for research, produced openings for teaching, and suggested avenues that the Center might pursue in the field of research proposals constitute a charter that will guide the Center's activities over the next few years.

By DAVID CHANDLER

Representatives from several foundations (including local NGOs) who attended the workshop were enthusiastic about what they saw and heard. In the first few months of the year, CKS obtained support for its activities from the Rockefeller Foundation, the Van Waveren Foundation, and the Sainsbury Trust in the UK.

Negotiations are now underway with several other funding bodies. A three-year grant from the Rockefeller Foundation will fund CKS-sponsored research in pre-Angkorean Khmer vernacular architecture, and urban anthropology. A programme on translating academic books into Khmer has been launched, with assistance from the Van Waveren Foundation, while the Sainsbury Trust will sponsor a three-year training programme for students engaged with Cambodia in the field of cultural preservation.

The January workshop also instigated the consortium of universities and academic institutions, in Cambodia and overseas (including the IAS), which have demonstrated an active interest in Khmer Studies. Over the next few years, CKS hopes to embark on a range of programmes which reflect the strengths, needs, and interests of consortium members and which will strengthen the field of Khmer Studies both in Cambodia and overseas.

By UTA TSCHENISCH

Considering the heterogeneity of the Vietnamese people living in the former German Democratic Republic, Raendchen chooses an appropriate way to examine the different groups of Vietnamese apprentices, students, contract workers, and academics. He analyses the social and professional backgrounds of the Vietnamese, as well as the reasons behind their migration for employment.

An essential part of the study is the substantial annex containing 170 pages that include documents never before published. Structured into several sections and provided with short remarks and explanatory notes, historical correspondence and other selected documents bear witness to a particular part of the German past. Unfortunately, there are many official letters, in particular Vietnamese sources, that could not be traced.

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The remarkable file 'incidents of particular note', reports on the fates of Vietnamese, or how they had put obstacles in the paths of Germans. From some of the letters received by Raendchen, the remarkable 'Vietnamese in the GDR', Oliver Raendchen, editor of various scientifc series on Southeast Asia (i.e. 'Tai Culture', 'LiterAsia') and founder of SEACOM, presents a summary of the results of his investigations in the Federal Archive in Berlin.

Vietnamese in the GDR

After more than ten years of German reunification, it is time to look back on an obscure part of East German history and at the largest foreigner group in the GDR, the Vietnamese. In his book, 'Vietnamesen in der DDR', Oliver Raendchen, editor of various scientific series on Southeast Asia (i.e. 'Tai Culture', 'LiterAsia') and founder of SEACOM, presents a summary of the results of his investigations in the Federal Archive in Berlin.

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Are we not all 'inmate Buddhhas'?

No period in the history of Japanese Buddhism has attracted more scholarly attention than the Kamakura period (1185 to 1333). Many Buddhist studies on this period have focused on a particular school or founder of that school. Unfortunately, these studies sometimes tend to be rather biased because of sectarian affiliations or hagiographic inclinations. Those studies that try to capture the characteristics of Kamakura Buddhism as a whole fall into another category. The dominant line of inquiry they often use is the distinction between the old or orthodox schools such as from the Shingon and Tendai traditions, and the new or heterodox forms, like the Pure Land, Zen, and Nichiren schools. These studies, however, occasionally lapse into overgeneralization, or run into the mistake of using a selective choice of data in order to fit a preconceived model.

By Mark Buijnster

The present study by Jacqueline Stone on the discourse of 'original enlightenment' (hongaku) has hitherto been used to analyse the formative influence of the Lotus and Tendai traditions after the emergence of the so-called 'new Kamakura Buddhism'. Stone, in her preface and in the fifth chapter, explicitly states that 'this study is an introductory one; much more waits to be done'. Let us hope we will soon hear from her again.

Four and more than 30 Years:
The Dutch and Japanese Dictionary of Dr Jan Karel van den Broek

From 1853 till 1857, Jan Karel van den Broek (1814-1894) stayed on Dejima as a station physician. During his stay, many Japanese people came to visit from outside Dejima. Under his guidance, people from Satsuma built their first steamship and a blast furnace. His teachings ranged from the making of mortar to gun factories, from blasting under water to steam engines. In 1856, the number of visitors approached 5,000.
Not all it Seems to be:

As the year 2000 marked four hundred years of Dutch-Japanese relations, a variety of seminars, meetings, exhibitions and publications were initiated in commemoration of this milestone. With an attractive new book entitled ‘Japan and the Dutch, 1600-1853’, the renowned historian Grant K. Goodman joined the party. This book is, however, not all it seems to be.

In fact, Goodman revised his monograph ‘The Dutch Impact on Japan, which was first published in 1967, and this is duly noted in the introduction. Unfortunately, and somewhat surprisingly, however, the current publisher, Curzon Press, fails to mention the fact that this revised version of Goodman’s study has already been published in 1986 under the title ‘Japan: The Dutch Experience’, and that ‘their’ ‘new’ edition is, in fact, a reissue of the 1966 book, identical in every respect except its title.

For more than thirty years, Goodman’s study on Dutch-Japanese relations during the Edo period has been a standard work for students of the Japanese language, which he succeeded only partially. For more than thirty years after its first publication, becoming somewhat outdated, Goodman presents a wealth of detail in clear prose. Nothing, however, no matter how high the standard, is entirely without flaws and this work is no exception. Its most obvious shortcoming is the fact that its bibliography is now, more than thirty years after its first publication, becoming somewhat out of date.

While for the 1986 (Athlone Press) edition the text was updated and corrected in numerous places and the bibliography included a healthy number of additions, no such process took place in preparation for the Curzon edition. Despite the considerable amount of research that has been published in the field of Rangaku both inside Japan and elsewhere over the last twenty years or so, the latest publication cited here is dated 1979. The all-important Yagishita Jitonen’s Dictionary of the History of Western Learning, published in 1984 under the auspices of the Netherlands Institute, is completely ignored. Sugimoto Tsutomu, who in 1986 produced the definitive biography of Goto Sugimoto, wrote his famous assertion that Goto Sugimoto’s Kóshin (1765) was initially banned because it contained ‘un-European alphabets’ (p. 88) has been largely discounted (Sugimoto 1986: 46f). While it is true that the influential scholar Arat Hatsuaki met Dutch opperhoofd Cornelis Lantijn on a number of occasions in the years 1712-1714, these encounters certainly did not take place in the Dutch trading post on Dejima, but in Edo (p. 48). In some instances, Goodman’s translations are also less than reliable. A passage on page 122, for example, might (and probably did) send some readers off on a search for an elusive Dutch book called Sanscomplex, whereas, in fact, no such book exists. Goto Sugimoto was merely using the Dutch word for ‘conversation’.

Despite its flaws, Goodman’s study remains a major and valuable work in the English language on Japanese-Dutch relations. Publishing it under a different title without so much as a hint of its earlier incarnation, however, borders on the reprehensible. Furthermore, by blissfully reissuing the 1986 text of Goodman’s study, both author and publisher passed up an opportunity to update the contents of one of Japan’s most important studies.

Those already in possession of either the original monograph ‘The Dutch Impact on Japan’ or its revised version ‘Japan: The Dutch Experience’ would do well to be aware of this ‘new’ work is anything but, and save their money.


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Hend de Groot is a PhD candidate at the Department of Asian Studies, University of Canterbury in Christchurch, New Zealand. The title of his thesis is the development of the Dutch language studies in Japan during the period of national seclusion.

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BOOKS RECEIVED

Dumont, Lonnie Hull
FOOTPRINTS IN THE SNOW

Galain, Christian

Hirata, Taisei

Katayama, Naoko

Sasaki-Uemura, Wesley

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Social Science in Japan: From Marx through Weber to Post-Modernity

Although several publications in Japanese have provided an overview of social theory in and on Japan, until recently there have been few contributions to the English-speaking world. Two recent publications on the subject in German are therefore especially welcome. One is Wolfgang Schwentker's study on the reception of Max Weber. Max Weber's impact on social science in twentieth-century Japan has been exaggerated and Schwentker's study therefore parallels the history of the development of social science in Japan. A second volume is a collection of papers from the 1996 congress of the 'Association for Sociological Research on Japan', edited by Claudia Derichs and Anja Osiander. This volume provides a good overview of the study of social movements in Modern Japan.

Social sciences before 1945

After the Meiji Reform in 1868, hostilities towards the West were set aside to be replaced by an uncritical admiration for 'things Western'. Young Japanese scholars participated in the project of creating the modern Japanese nation-state by contributing to the reception of science from Europe. At the end of the nineteenth century, Japanese social science focused on what kind of nation-state should be created. The first rigorous answer was provided by Tone Tadashi and, to a lesser degree, by Spencer, of whose works thirty-two had been translated into Japanese already before the start of the twentieth century. This effort signified the beginning of a culture of translation which would result in a very active interest in all possible works on social science. As opposed to providing a review of these two books, this article will provide an overview of the main theories and the development of social science in Japan and, in so doing, will help to situate these two books in their proper context. Before and after the Second World War, social science in Japan had different purposes and accents. The chronology of the evolution of social theory and social movements unfolded in an elaborate way in the above-mentioned books and therefore we will maintain that division.

The World Wars

Social sciences in Japan experienced a political shift after the First World War, because this was a period of liberalization in which social inquiry became freer and social criticism was tolerated. It was a period of rapid changes that led to the Taisho Democracy and the second stage of social movements in the 1920s, when mass movements for social equality emerged. During this period, European sociologists were invited to teach in Japan and, somewhat later, many German sociologists chose Japan as a destination to escape from persecution by the fascist regime. Emil Lederer (1883-1962) sought the usefulness of Max Weber's framework. He taught at Tokyo University for two years and, during his stay, published several critical articles on the need for rationality in behaviour and power in an increasingly complex society. A little later, in 1941, Karl Singer further addressed Max Weber's definition of social theory in a very critical way, and it was he who taught Osukako Hira. Later on, became one of the greatest researchers of Max Weber. Osukako Hira, for example, combined socio-economic structural analysis with religious and moral interpretation, and, in doing so, the dominant position of Max Weber was broken and Marx and Weber could be addressed together and not as opposites. The second approach was taken by adepts of Segestam Fried's psychoanalytic analysis. Initially, immigrant scholars had used this analysis to study Nazism, but the main social scientists such as Sanao Inoue (1907-1980) used it to clearly define the direction for Marxists for society to move towards. Finally, the third approach was taken by sociological anthropologists, who, like Ruth Benedict, were interested in culture and personality and put their interest in a transnational framework into 'social action'. The dual emphasis on culture and personality opened new perspectives not only for social science in Japan and was mainly applied by Fukutake Tadashi and Hidaka Rokuro.

Structuralism and US social science (1960-1980)

After the Korean War, Japan entered a period of rapid economic growth, which replaced 'democratization' as a global social goal. Social science turned to the questions as to which social conditions would maintain growth and which social problems would develop because of that growth. Talcott Parsons in particular, and the more empirical approach to social theory in the US in general, provided a framework that was most appealing to the Japanese social scientists. Parsons offered an alternative approach to the still prominent Marxist one, almost unchanged in Japan, and thus stimulated a renewed interest in Max Weber. In the socially turbulent context (student revolts and politics law suits) of the 1960s, many Japanese scholars raised against a universal approach to society and Parsons. Intellectually interested student movements, such as Tekunaga Makoto, perceived the crisis through the lens of Weber's concept of rationality. Japanese social science tended to value the US approach to bureaucracy, contrary to the Weberian approach, it did accept change initiated by the bureaucracy. During this period, in which rationalism and the state came at the centre of social science in Japan that the so-called 'Max Weber Studies' (waikenkyo) were to have an unprecedented success.

Note

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Reflections of Meiji Culture in Woodblock 'Kuchi-e' Prints

For those of us interested in the quite uncharted territory of woodblock prints during Japan's Meiji period (1868-1912), any serious attempt to shed light on aspects of this field must be lauded. 'Woodblock Kuchi-e Prints', a collaborative work by Helen Merritt and Nanako Yamada, achieves exactly that in dealing with the genre of woodblock-printed 'kuchi-e', or 'frontispiece' images. Born out of a 'convergence of ...Meiji novels, and a lingering affection for woodblock prints,' 'kuchi-e' represents one of the final attempts at a revival of the multicolour woodblock from around 1890-1912.

By ANY REIGLE NEWLAND

Preliminary remarks are often rather than reflecting the outward changes of the Meiji period — a time when Japan was entering into a modern age following its opening up to more extensive foreign trade in the 1850s and 1860s - kuchi-e internalized myth and idealized Japanese tradition. Their role as frontispieces meant that they were closely associated with the development of Meiji popular literature and literary magazines, most notably the Bunkei kuban ('Literary club'). The Bunkei kuban published kuchi-e in almost every issue and initially they took the form of illustrations to lead stories as well as independent stories. They enabled the reader to visualize a story and, at the same time, enhanced the publication's appearance. Kuchi-e could be on single sheets or on two facing pages, but generally they were printed on paper larger than the publication format and folded in. They are striking for the quality of the best examples, being superbly printed. Their imagery, particularly that of women, is firmly grounded in the Ukiyo-e tradition of bijinga ('pictures of beautiful women'). As such, they perpetuate a pictorial canon that is purely idealization of feminine beauty, despite the changing roles of women in society. By this time, kuchi-e were not resticted to one school, and that their production cut across stylistic and school linkages. Kuchi-e artists were primarily painters, but there were also a scant number of woodblock print designers still active at this period.

The textual sections in Woodblock Kuchi-e Prints is divided into seven chapters: 'Setting the Stage', 'Kuchi-e as Prints', 'Glimpses of the Past', 'The Present', 'The Self and Expression of Feelings', 'Tanjun and Their Meanings', and 'Kuchi-e Artists in the World of Meiji Painters'. Through an explanation of the literary, artistic, and social milieu of the later Meiji period - a rich era characterized by the cross-fertilization of diverse artistic disciplines - the authors offer a broader understanding of the elements that converge to give birth to the brief flowering of Kuchi-e. The visual sections of Woodblock Kuchi-e Prints are followed by three appendices: 'Biographical Sketches' (factual and anecdotal information); 'Facsimile Signatures and Soles' (a helpful addition, but one would have wished for better print quality); and 'Sources of the Kuchi-e' (comprehensive, including Japanese and Western-language sources, a valuable tool).

It should be remembered that authors Helen Merritt and Nanako Yamada tackled the vaious in our knowledge regarding modern Japanese woodblock prints. In Woodblock Kuchi-e Prints — the authors must be applauded for their further collaboration as they move out from the general into the ground breaking into the specific. The result is an extremely well-researched work that does much to raise our awareness of the all too often maligned woodblock print traditions of the Meiji period.
Research Unit on Taiwanese Culture & Literature

Transformation! Innovation? Taiwan in her Cultural Dimensions

Since the early 1980s, the Ruhr University in Bochum, Germany, has been one of the West's main centres of academic research on Taiwan. The late Helmut Martin, in addition to his great contributions as a professor and author and being a dynamic and catalytic personality, did much to alert younger scholars to the dangers of allowing Taiwan Studies to become ‘marginalized’ - that is, either ignored altogether or relegated to the status of being mere footnote to Chinese Studies in general.

By LLOYD HAFT

Professor Martin's unexpected death in June 1990 was a great blow to the Department of Chinese Language and Literature. Thankfully, a new major project went into operation in Bochum in September of the same year: the Research Unit on Taiwanese Culture and Literature, which enjoys support from the Chinese Ching-Kuo Foundation for Internationally Exchanged Scholars. A recent description of the Research Unit and its activities can be consulted on the web at the address below, which contains links to recent and Internet resources including bibliographies, databases, and relevant institutions in Taiwan and other countries. The Research Unit is intended not only to conserve and expand the documentation and bibliographic collections available in or via Bochum, but also to serve as an international forum.

This past Spring, from 7 to 9 March 2001, a major international workshop was convened under the title 'Transformed/Innovated! Taiwan in Her Cultural Dimensions.' About twenty participants from Germany, the UK, the Netherlands, the US, Australia, and Taiwan delivered papers on various aspects of problems of self-image and cultural identity. These days, of course, discussions of identity and supposed cultural identity are so ubiquitous as to often shade off into modish banality, if not actually into potentially dangerous ideological canons fodder. However, the Bochum papers went well beyond platitudes and probed further into specific and often little-known persons and developments in literature, art, theater, and film.

Literary scholars such as Bo Yang, Yang Kui, Chiung Yao, Wang Zhenghe, and Zhou Mengjie have been discussing papers on literature in the broader sense featured a study of parallels between 'native' literary styles emphasizing Taiwan consciousness and the eerily similar mystique of 'Blut und Boden' during the Nazi period in Germany, a survey of popular self-help books in present-day Taiwan, and an evaluation of the potential impact of television and the Internet. A bibliographic survey on the early twentieth-century political, social, and cultural avant-garde 'Jung Weihsia.' Another dimension of heteroglossia - historical geography and the symbolic importance attributed to historical sites - was discussed in the context of the Taiwanese city of Kaohsiung, which is often being compared to ancient cities of the Mediterranean world. A presentation on drama focused on the relative status of Peking opera - the popular but little-studied (but well-known) 'cloth bag drama,' i.e. puppet theater. Two other papers analyzed aspects of homosexuality in modern Chinese, including combinations where it is combined with positive words like 'home, family, domestic.' Also in use to describe privacy experiences are expressions such as and to denote intimacy, related concepts such as and 'inner, interior,' etc. and its (secret) and the modern coinage (privacy).

Modern studies of privacy have not always shown that a sense of privacy is a basic characteristic of all humankind, but its manifestations differ from place to place, over time, and according to differences in age, gender, and other circumstances. To date, systematic studies of privacy in China are few, however, and there is no general history or sociology of privacy in China.

The workshop papers investigated different ways in which Chinese people experience and conceptualize privacy. Even among people of the same age, social background, educational level, and nationality there may be a wide range of different views, so that attached to a large body of generally shared opinion, there may be a long trail of minority opinions as well as opinions which are mutually contradictory. Since isolated instances have also not been reognized as privacy issues do not add up to concepts of privacy but need to be examined within a general framework, the workshop papers also addressed privacy mechanisms, functions, and values from different disciplinary or interdisciplinary perspectives, and attention was focused on methodologies which avoid the imposition of Western values.

Terminology is a crucial issue in cross-cultural comparisons of concepts of privacy, and several papers took terminology as their starting point. The words 'privacy' and 'privacit' in English come from the Latin word 'private,' meaning 'withdrawn from public life, deprived of office, peculiar to oneself,' and this generally negative connotation is continued into the definitions of the English word 'private' (the first recorded appearance of which goes back to 1490), by the end of the nineteenth century, 'privacy' became related to legal and political rights, came to be associated with modernity and advanced civilization, and was modified accordingly or even very high value. Near-synonyms for 'private' as a descriptor in English in different contexts include 'individual,' 'personal,' family,' 'private,' 'secret,' 'confidential,' secure,' 'inner,' 'intimate,' and 'intimate.' The Chinese word most commonly given as the equivalent of 'privacy' is 'shiji,' it is commonly paired with its homonym 'gong,' (public), and is very rarely paired with something other than intimacy and desired solitude. Nevertheless, over its long history, it has had a wide range of meanings in Chinese, including combinations where it is combined with positive words like 'home, family, domestic.' Also in use to describe privacy experiences are expressions such as and to denote intimacy, related concepts such as 'inner, interior,' etc. and its (secret) and the modern coinage (privacy).

Comparisons with Dutch and other European languages also show a variety of approaches to the concept of privacy. Few English-speakers who are aware that there is no exact equivalent of the word 'privacy' in several European languages would wish to deny linguistically grounds that concepts of privacy exist in the Netherlands, France, Italy, and Finland. It was generally agreed that differences in denotation or connotation do not invalidate the proposition that concepts of privacy exist in equivalent ways among English-speakers and Chinese-speakers.

Workshop participants also considered at what length how to avoid imposing pre-determined definitions of privacy on the interpretation of texts (including both verbal and visual documentation). The proliferation of definitions of privacy in English and other Western languages is one obstacle, more serious is the danger of shaping our understanding of Chinese concepts of privacy by imposing Western definitions on Chinese experiences. Chinese definitions might be seen as an alternative starting point but, in the absence of systematic studies of privacy in China, this alternative is not promising. Definitions of privacy were, therefore, not an overriding concern of the workshop papers. Instead, the papers sought to clarify those areas of privacy issues and conceptualizations, which may or may not be unique to China, shared or disputed by Chinese people at different times and places, internally coherent or disparate, and valued greatly, moderately or hardly at all.

Fifteen papers were presented at the workshop by scholars from the Netherlands, Germany, the UK, Japan, the US, Australia, China, and Taiwan. (An index of the workshop's international scope was the fact that many of the participants were living or working overseas on their native country.

The chief outcome of the workshop will be an edited volume of twelve papers with an introduction on concepts of privacy with particular attention paid to methodological aspects of privacy, to be published early in 2001. In addition, a large-scale international conference on comparative studies of privacy with a central focus on non-Western concepts of privacy to be held within the next three years. This workshop was jointly organized by Bonnie S. McDougal, professor of Chinese and Literature at the University of Edinburgh and NIAS Fellow in Residence 2000/2001, and Maghill van Crevel, professor of Chinese Language and Literature at Leiden University, with the assistance of Remy Cristini, student at the Ethnological Institute at Leiden University. The academic success and smooth running of the workshop were largely due to excellent cooperation by those three. The workshop was held at Leiden University (one day) and at Wassenaar (two days). We are grateful to Leiden University and NIAS for the use of their facilities and cooperation. The workshop was sponsored by the NIAS, NWO, NIAS, LUF, and the Taipei Representative Office in the Netherlands, and we are most grateful for their assistance.

A bibliography of books in English on privacy, a briefing paper on Western concepts of privacy, the workshop abstracts and the workshop programme were provided on an pre-existing website containing other materials on privacy research, news, contacts and such like.
As part of its mandate to inform a broader audience of current developments in Asia, the IIAS supported an informal seminar concerning the Falun Gong movement in and outside China entitled 'Falun Gong: Threat or Challenge?'. A wide variety of people attended, ranging from journalists to scholars and students, adherents as well as opponents of the Falun Gong.

The Falun Gong is not a fully new phenomenon in thePeople's Republic of China, as Robin Munro pointed out. Munro presented a long list of human rights incidents involving Falun Gong adherents, and the months which have since passed since the seminar have not seen any decrease in such incidents, even if the Falun Gong persecution is now receiving much less public attention in the West. Although this was not discussed at the seminar, several observ­ers feel that the Falun Gong persecution is in fact becoming even more severe from the perspective of the PRC state and the Communist party. It will be interesting to observe whether the Falun Gong outside China will be able to maintain its place on the human rights agenda, especially after recent events in the United States.

A general introduction to various issues was given by Barend J. ter Haar, who also maintains an extensive webpage on the Falun Gong (see below). The Falun Gong, he stressed, was merely one among a number of new and traditional religious and spiritual movements that have risen in the People's Republic of China (PRC) over the last two decades. Combating the Falun Gong does not solve people's underlying psychological and religious needs for answers to fundamental questions of life, death, and meaning, nor does it remove the marginalization of large parts of the urban population in the Chinese (Communist) style modernization that is now taking place. On the other hand, Ter Haar also argued against demonizing the present regime, asserting continuity in ap­proaches towards new religious and spiritual movements in China's past and present, as well as overlap of China's and other political systems (including our own).

Two aspects of the Falun Gong received special attention during the seminar. One was the relative suc­cess of the movement outside China itself, especially in North America. David Owby just started a project on this dimension of the movement and reported at the seminar on some preliminary findings. He suggested that the down-to-earth nature of the groups he saw, their high level of edu­cation (many have college and some with university degrees), and the common aims of giving meaning to life and solving problems that one encounters, and their distinct network of followers, all indicate that the Falun Gong movement and its leadership (including founder Li Hongzhi) is guaranteed a healthy future.

The other aspect is that of net­working. As everybody knows, the Falun Gong has been quite successful in using modern means of communication (mobile phones, e-mail, the WWW, etc.) to spread itself. Owby noted that it is still an open question as to what extent this structure of informa­tion exchange also rep­resents structural organization (in the sense of a hierarchical command structure) and the participants in the seminar did not reach agreement on this. It is certainly the PRC that a strict organization exists and Beatrice Leung did feel that a certain degree of organization within the Falun Gong existed in China. She pointed out that many members of the party apparatus and the army were joining the movement, providing impor­tant backing for its execu­tion. Of all contributions, hers was the most advanced in analytical detail. A Roman Catholic nun who has researched on the Christian move­ment in China, she represents modern Christianity at its best: a lively religious movement that is inclined to show an interest in other religious movements and spiritual phenomena that extend beyond mere fear. We can only hope that this will be a model for future approaches to religious culture in modern China. We do not need to agree with what she said, but we do need to make an effort to understand and then to tolerate as much as humanly possi­ble.

In the closing session, Falun Gong representative Zhang Eiping joined the panel and he was able to present the movements in a most open and unbiased manner. As an attempt to open an unsullied scholarly approach with dealing with these much-contested issues, the seminar was a success.

23 > 27 MAY 2001
HEIDELBERG, GERMANY

Modern Chinese Historiography

From 23 to 27 May 2001, scholars from a wide range of fields of research came together at the University of Heidelberg to ex­change views on modern Chinese historiography. Since the first meeting in 1995, research on historiography has developed into one of the most vivid and innovative fields in modern China Studies, as underscored by the number of scholars who were invited to take part in the conference, the written contributions' outstanding quality, and the intensity of discus­sions during the workshop. This was the second symposium on Chinese historiography that the Chair of Modern Sinology, University of Heidelberg hosted – this time in cooperation with the Chair of Modern China Studies, University of Leiden.

By SUSANNE WEIGELIN-SCHWINDRZIK & AXEL SCHNEIDER

Discussions clustered round three main topics: the interactions between Universality and Particularity: Historical Thinking and the Quest for Identity, 'The Writing of History: Forms and Methods of Historiography', and 'The Making of Cultural Memory'. The symposium was generously funded by the European Science Foundation, The German Research Association, and the Friedrich-List-Stiftung, Düsseldorf.

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Rural Land in China: From Ownership to Sustainable Use

Though a key event in China, the adoption of the revised Land Administration Law by China's National People's Congress in 1998 has been overshadowed in relative silence in the West. The Chinese government has embarked on what can rightfully be termed the 'third land reform' and the political debate behind this law warrants greater scholarly and public attention. Since the introduction of the Household Contract Responsibility System heralded a shift away from socialism in the early 1980s, the big questions for many in China and abroad have remained the same. Will the economic reforms - following the privatization of labour and capital - eventually also force China to shift its last means of production: land? Or, will the Chinese claim of a 'socialist rural market economy' predicted upon state and collective land ownership prove an alternative path for long-term economic growth?

By PETER HO

Transnational Management: China & Singapore

In the ICAS 2 panel, 'Case Studies from the Chinese Cultural Realm: Colonial Bureaucracies and Transnational Enterprises', the role of cultural discourses in the management of transnational enterprises was discussed. The panel followed up on the shorthand conclusion to the findings of ICAS 'Quagmire Ties' research programme (1996-2000, see ICAS Newsletter 2001, pp. 33, 41-3). There it was purported that: 'it is imperative to study cultural phenomena in order to understand Chinese transnational entrepreneurial and enterprises in our frame of time. At the same time, it should be doubted whether institutional building based upon the presently prevalent cultural assumptions is viable in the longer term' (Ibid, p. 31).

By LEO DOUW

The management of female employees appeared to be a fruitful field of enquiry. Dr Brian Schwarzwalder (Rural Development Institute, Seattle) provided new findings on the implementation of the 1998 Land Administration Law. He suggested that the current tenure insecurity in the Household Contract Responsibility System might be harmful to long-term efficiencies. Then, Peter Ho showed that local Chinese government has deliberately avoided systematic land registration and left collective ownership legally undefined. The reason behind this is the fear of large- scale social conflict, as well as the creation of space for regional experimentation with tenure arrangements. Wang Weigao of the China University of Political Science and Law, who is also one of the leading experts involved in the Land Administration Law, pleaded for the establishment of land-use rights as a real right, which would eventually lead to a market for them. At the same time, a competitive market for land-use rights in the rural areas should be established.

Edward Vermeent (Leiden University), Mark Selden (Binghamton University), and Vivienne Shue (Cornell University) very kindly agreed to act as panel discussants. Brian Schwarzwalder (National University of Singapore) presented from a wide range of foreign enterprises active in China during the entire twentieth century. These seem to suggest that it is not so much the affinities of an enterprise with non-Chinese backgrounds, as discourses of cultural distinction pre- sume. Leo Douw presented examples from the successful management of Chinese culture, but rather the type of commodities it produced, and the structure of its organization, which explain the degree of indigenization of its management. The often-heard argument that employing indigenous managers would lower the wage bill and make enterprise more viable, yet harbours an element of cultural dis- tinction. As the research by Krieg and Nogues revealed in contemporary Sino-German joint ventures in the Chi- nese side uses this argument more emphatically than the German side. The quest for institutional change, had us discuss, how the organizationa- l culture of particular transnational enterprises interacts with their wider social and political economy. How power structures within the en- terprises are related to power shifts in the wider society. As Leo Douw de- scribed, under colonialism and thereafter, Chinese officialdom had persis- tently added to the pressures from within foreign enterprises to indige- nize its management. Not long after the indigenization by colonial govern- ments' managerial staffs. Heidi Dumes (Free University, Amsterdam) pointed out that the gross majority of Singaporean foreign direct invest- ment goes to China and Hong Kong, and not to the Singapore-instituted Sino-Growth Triangle. Thus cultural affinity is an important factor in mak- ing decisions on foreign investment or, more likely, Singaporean state ac- tivity had more to do with the creation of a distinct Singaporean-Chinese identity and the di- version of Singapore's major invest- ment flows.

Transnational management is strongly expressed in the land question, land being the main traditional asset that provided food security and family survival, and in equal distribution being the main fruit of China's communist revolution. Frank Pieke (Oxford University) argued that the gradual creation of an open and transparent market for land use rights must not be viewed solely in terms of the economic logic of mar- ket reforms. Pieke highlighted some of the key contradictions in national policies on land use since 1996.

Robert Faust and Cristina Bensil (both from the University of Bologna) showed that the most extensive agricultural census ever held: the China 1997 census of over 254 million rural households. Faust and Rossetti showed that the new agricultural geography is signifi- cantly different from the old one, with important consequences for land tenure. Tony Banks (Massey University, New Zealand), Richard Sanders (Northampton University College), and Xiaodong Xin (Lei- den University), dealt with the relationship between property rights and socio-economic change. Finally, Li Weimin (Chinese Academy of Agricultural Economics) gave an insightful lecture on the latest developments of a 'new revolution' in land tenure in Zhejiang. Be- cause of ample alternative farm em- ployment, Zhejiang farmers are able to leave the agricultural realm, return the land to the collective which, in turn, sublets it to outside farmers that can still observe the same social control. The essay stressed the fact that a return to the subsistence economy is a viable path for the current economy

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References

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The exhibition ‘Robert Powell - Himalayan Drawings’ at the Völkerkundemuseum in Zurich University is Powell’s first retrospective anywhere and his first major presentation in Europe. It displays an interesting selection of the work of the Australian. The 142 drawings of watercolours, pencil and ink drawings document Powell’s twenty-five year exploration of the Himalayas, concentrating mostly on the vernacular architecture of Nepal, but also of India, Pakistan, and China.

A
fter the completion of his studies in architecture in Sydney and of some construction projects in Europe, Powell travelled to India and, from there, to the Himalayan region. By a fortunate coincidence, he is in the province of Ladakh, an enclave of Tibetan culture in the highlands of Kashmir, in the early years of the opening of the region to Westerners. Powell’s first visit in 1971, Ladakh had rarely been represented by artists from outside the region because of its relative inaccessibility. Inspired by Bernard Rudofsky’s influential publication Architecture without Architects (New York, 1964), the Australian immediately began a broad visual documentation in watercolours and ink drawings of the indigenous architecture and the bare, far-flung landscape in which it is embedded. He was fascinated by the Ladakhi builders’ ability to turn the natural impracticalities of a place to advantage.

On the one hand, Powell’s works are executed in the classical sense; his drawings are not buildings as sculptures in their natural, rough setting. On the other hand, they are also very detailed and accurate architectural drawings with an ethnographic content and a high documentary value, often including the ground plan and elevation of an edifice. Though people are absent in Powell’s works, footpaths and irrigations seem to go on without any interruption, piles of stones, stakes and straps strung together with prayer flags become a human presence. In these early drawings Powell already goes beyond the mere reading of the architectural surfaces and shows Ladakhi buildings as objects of meditation and contemplation as well as of education. The emphasis on the surface, each detail contains the identity of the whole, revealing internal and indigenous ways of seeing, making, and living. In the northernmost western periphery of the Tibetan world.

Powell’s second approach to documenting Himalayan cultures in drawings came at the end of the 1980s. Having to wait for a visa for India, he undertook an excursion to the North West Frontier Provinces of Pakistan. His first visit to the Kalah, a pre-Islamic mountain people in the borderland with Afghanistan, who integrated him into village life. He was particularly interested in local religion and in its effect on the organisation of holy places, in their symbolic ornamentation and in the magical painting of the Kalah.

Powell then travelled to the neighbouring Swat district, where Islam had already made substantial advances in influencing the ancient beliefs and their material expression. The wood carvers of Swat are renowned for their work, mostly execrated in cedar. As a member of an Italian research team of the Institute Italiano per il medio ed estremo Oriente (ISMEO) in Rome, Powell set out to document the architecture of the wooden mosques in northern Pakistan, then threatened by the arrival of cement construction in the remote area of northern Pakistan. Powell’s documentation is valuable in preserving their images. Only a few of these drawings were published in Italian scholarly journals. The series of drawings of the mosque of Gabral Jaba (a highland mosque in Swat), displayed in Zurich, shows the fusion of more recent Islamic ideas and the original local religious traditions of the indigenous mountain people.

In the beginning of the 1992, Powell began working as a draughtsman in the ancient kingdom of Mustang, north of the Annapurna range. In collaboration with a team for High Mountain Archaeology funded by the Deutsche Forschungsgemeinschaft (DFG), inspired by the garth colourfulness of Mustang architecture, after a decade in Nepal, Powell changed his technique. He created large formats and experimented with new techniques in watercolour based on very fine outlines in pencil. Focusing on the ritual significance of the buildings’

Robert Powell - Himalayan Drawings

The visitor may appreciate how powerfully drawings can convey the physicality and material presence of an object. At the same time, the two beautifully worked wooden armguards lent by the Lindenmuseum, Stuttgart, are impressive examples of the craftsmanship documented in Powell’s Gabral Jaba series. The Sago Nanga, closing the doors of the earth and sky to harmful spirits from these regions, and the thread-covers, entwapping evil influences, provide webs, emphasize Powell’s concentration on the religious aspects of Mustang architecture.

Wooden Arm Guard, northern Magar, western Nepal

The catalogue accompanying the show, entitled ‘Robert Powell - Himalayan Drawings’ (ed. Michael Oppitz), is a voluminous publication with more than two hundred pictures and eight articles addressing various aspects of Powell’s work. It represents the contribution by international specialists in the fields of architecture, social anthropology, and ethnography, Tibetan, Indian, and Nepalese Studies, as well as general history of the Himalayan region. The exhibition took place from 18 March 2002.

Paola von Wyss-Giacosa, (Liz. Phil. (h) is a student in social anthropology (Technology and Ethnology) at Zurich University. She has particular interest in the study of early ethnographic traditions within visual anthropology and is currently working on seventeenth- and eighteenth-century illustrations in travel literature, concentrating mostly on India.

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Robert Powell - Himalayan Drawings' in Zurich University

The exhibition ‘Robert Powell - Himalayan Drawings’ at the Völkerkundemuseum in Zurich University is Powell’s first retrospective anywhere and his first major presentation in Europe. It displays an interesting selection of the work of the Australian. The 142 drawings of watercolours, pencil and ink drawings document Powell’s twenty-five year exploration of the Himalayas, concentrating mostly on the vernacular architecture of Nepal, but also of India, Pakistan, and China.

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An Interview with Manray Hsu
A Vision on Contemporary Taiwanese Art

Manray Hsu is an independent art critic and curator based in Taipei (Taiwan) who has acted as a co-curator of the Taipei Biennial 2000, 'The Sky is the Limit', that was held in the Taipei Fine Arts Museum. The Gate Foundation invited him to the Netherlands to give some lectures on contemporary Taiwanese art and artists. Somewhere in his schedule of appointments with a variety of curators and visits to different art centres and museums, we were able to meet on a terrace in the Amsterdam stomach of man. It was an exceptionally hot day by Dutch standards. These temperatures are common in Taiwan, therefore children like to stay in the air-conditioned Seven Elevens and read comic books,' Manray Hsu says with a smile.

**By SASKIA MONSHOUWER**

The central issue of the interview is a complex one. What is the relationship between the regional specific Taiwanese identity, and the international art world? How can we deal with the current shift of political and cultural categorizations, and how do these changes reflect on modern and current art? These questions are well-nigh impossible to answer in the short period of time we have together, yet their answers not only determine Manray Hsu's broader philosophical vision on art, but also our personal confrontation, as they underlie every one of his remarks.

On the one hand, Manray Hsu acts as a kind of ambassador, carrying knowledge and images from Taiwan and representing his region. On the other, he seeks to represent a certain vision common in the international art world today. He believes in a new kind of art, an international one. A kind of art that can offer new combinations of thoughts and beliefs pronounced in post-modern, philosophical texts and can be seen as an outcome of new communication technologies and processes, such as the development of a new economy and shifts in dependency relations.

"Can you still speak of typical Taiwanese art, in the sense of national Taiwanese art? This is my first question, in an attempt to find a common name for the diversity of photographs of art works he carries with him. Nationalism cannot be dealt with systematically, he answers, 'only nations tend to do so. From the point of view of the citizen, there are many possibilities. You can raise it, you can stay or leave and make all kinds of combinations.' The fact that Manray Hsu immediately changes the perspective of the question from an overview to a personal level appears crucial, and has a political and historical dimension.

In his introduction to Taiwanese art, he points to the fast and rigorous entry into modernity that Taiwan has made. This entrance is related to its political situation. Taipei, as we know it now in a crowded city buzzing with activity. People are generally busy and work all around the clock. Seven Elevens are on every corner, and children find themselves all kinds of toys made in Japan or the USA. Modern Taiwan has come into existence from the moment the KMT had been driven out of China by the Communist Party. The KMT then established a dictatorial regime and unintentionally focused its policies on economic production and international trade. For the development of modern art, the most important impulse has been the opening of the Taipei Fine Arts Museum in 1964. The ambiguity that follows the changes of the past five decades is reflected in the name Manray Hsu proper: a chosen name and self-created identity. He chose the invented name of an artist who, as a child from Polish Jews in New York, stood at the roots of modern art. Manray Hsu seems to claim that the bedrock for modern and contemporary art in Taiwan can only be understood in the context of the political vulnerability of the region. The so-called recent leap into modernity. The latter is well illustrated by the way he handles the photographs he carries with him. They are large, boxed-up, large image-databank with images of artworks by several Taiwanese artists.

In addition, he makes snapshots of the city of Taipei and shows them so as to provide an introduction to contemporary art. He sees these snapshots as a bridge to the thinking, as a tool in making people understand what current art is about. Manray Hsu emphasizes the present and provides an entry to contemporary art. The works of most contemporary Taiwanese artists contain elements from street scenes: a photograph of a shop window depicts colourful, plastic, Japanese, and American products. Advertisements, comics, and new techniques constitute the theme and determine the motives in a variety of works of art. Subsequently, a view of art history is being defined, to a sense, the reconstruction of history in modern art parallels how people redefine their own identities and reconstructing history, then, is the second underlying theme of current Taiwanese art. Tradition, politics, and world history are at the heart of this reconstruction.

In consequence of this starting point, questions about traditional Taiwanese art (or, in a wider context, about Chinese or Southeast Asian art) are not to be interpreted as a search for a chronological line in which the new develops from the old. Both the new and the old are creations, they are intellectual reflections. Thoughts on tradition are fluently combined with thoughts about the future. This perspective is strongly present in the works of the Taiwanese artists.

The works of Hongjohn Lin present many links to the thoughts of Manray Hsu. He earned his PhD in art history at the University of New York. In an installation of his in the Japanese Garden of the Metropolitan Museum, he was living in this garden, dressed in traditional Japanese garments. In all of his works, Hongjohn Lin plays a subtle game with banality and creates new and surprising views on cultural identity. After his studies, he returned to Taiwan, where he took to lecturing in photography, writing and making art. In the catalogue to the exhibition 'Huang Tung-lu', the Gate Foundation invited him to the Netherlands to give some lectures on contemporary Taiwanese art. In consequence of this exhibition, as they underlie the historical dimension. They ask him to reflect on modern and current art? This is my first question, in an attempt to find a new kind of art. The political and historical lines are evidence of the need to research and recreate an identity.
Asian Artists at the 2001 Venice Biennale

When going to the Venice Biennale for the first time this year, I was expecting to see some kind of acceptance of the huge range of modernist art now produced and exhibited in many Asian countries. Instead, I found myself in a peculiar set of time warps, some constructed by, for example, the peculiar historical architecture of Venice and the history of its Biennale, others by the vagaries of the European art curatorial practice which, in part, had chosen the works.

I

In fact, the visitor there is not one Biennale, but four. In the first one – the Giardini – the ‘national’ pavilions are situated in, by turns, an Edwardian and modern architectural never-never land. There, a fascist botanical and classical pile, with spaces for Japan (Fujimoto Yukio, Hatakeyama Naoya), Russia (Sergei Shutov, Olga Chernysheva), and Leonid Sokov re-defining their former sites. It is this cross between a nineteenth-century world exposition and modern trade fair. The second Biennale bears token adjustments to other expressions in the thomassian ‘Pavilion of Humanity’, curated by Harold Steeman in the Italian pavilion (also in the Giardini). It includes the video work of Xu Zhen, another piece by the late Chen Zhen in memorial, and an installation by the Korean Su-ho Do-ho. The third Biennale is a very long corridor of fair-trade, memento and also used a large Swiss collection at the Biennale in 1999 to make, one supposes, a curatorial intervention in European curatorial perceptions of China. With the exception of Egypt, the Arabic and Islamic world was largely absent.

The above indicates one may spend as much time in the Biennale wondering why the works are in a particular space and how well or how differently they relate to it, rather than thinking about the works themselves, about the underlying curatorial concept and its validity. Clearly these spaces give rise to two strategies by national curators, one is to turn a whole building over to one artist who makes a work, which can become site specific and play off its site. The most satisfying variants of this approach were the three video installations and exhibited objects by Penalva in the Portuguese pavilion, and old Venetian Palace. The other approach is to produce large iconic objects which completely fill up a room. Both these strategies were used to great effect by Su-ho Do-ho, in first, a construction of plastic box-like multitudes of small figures and, then, in two works: Some/One, in the Korean pavilion, where what might be a royal robe of golden chain mail covered a room, but was made from single cotton-like metal pieces; and, in the Italian pavilion, a translucent glass floor held up by myriads of plastic figures with an ‘‘out of this world’’ feel to it. Very close inspection, though, became single digitized images of human heads. The effective domination of space by minutely articulated and replicated figures or images with the overall mass they supported was quite astonishing, and he would have been awarded my Grand Prize.

A prisn with inscriptions that indicate that the room had been tortured there by ‘in memoriam, and an installation by Fraser). A prisn with inscriptions that indicate that the room had been tortured there by ‘in memoriam, and an installation by

Professor John Clark is

Associate Professor at the University of Sydney where he is chair of the Department of Art History & Theory and a Senior Research Fellow in the Power Institute, Foundation for Art & Visual Culture. His current research interests include new definitions of modernity in art through a comparison of Chinese and Thai art of the 1980s and 1990s.

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Notes
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ASIAN ART & CULTURE

AUSTRALIA

Museum of Contemporary Art
Circular Quay West
Sydney, NSW 2000
Tel: +61 2-9231-4000
Fax: +61 2-9232-0800
E-mail: mca@mcac.com.au
http://www.mca.com.au

10 November 2001 – 10 February 2002
NGV-TOKYO japanese Art Now
Major exhibition featuring the works of contemporary artists from Japan. Sur­rounding ideas on the influences of Pop Art, and life in the present day Japanese metropolis on artists in Japan today, the exhibition includes paintings, sculptures, multimedia installations, and video.

National Gallery of Australia
Parkes Place
Canberra, ACT 2601
Tel: +61 2-6240-6502
Fax: +61 2-6240-4650
E-mail: joannnew@nga.gov.au
http://www.nga.gov.au

Sherman Galleries
16-18 Goodleigh St
Paddington, Sydney, NSW 2021
Tel: +61 2-9331-1112
Fax: +61 2-9331-1031
E-mail: info@shermangalleries.com.au

From October 2001
Gu Weidong – Solo Exhibition
Born in 1955 in Shanghai, China, Chinese artist Gu Weidong has become world renowned for his wide range of artworks, including traditional ink painting, experimental oil paintings, and more recently a series of multimedia installations, for which the artist uses large quantities of human hair. Under the title United Nations - Australia Monument, the exhibition will feature video registrations of performances by both artists, and during the opening reception on 21 September the Chinese artist Zhang Hui, who has recently moved to live and work in the US, will stage a live performance at the Power Plant.

CANADA

The Power Plant
Contemporary Art Gallery
231 Queen Quay West
Toronto, ON M5J 2L8
Tel: +1 416-973-4949
E-mail: powepart@bellnet.ca
http://www.thepowerplant.org

22 September – 18 November 2001
Aimless, Miki Zhang, Huan
Two artists, one from the Netherlands, and the other born in China, have been brought together for the first time by curator Philip Monk in this unique collaboration. The exhibition will feature video registrations of performances by both artists, and during the opening reception on 21 September the Chinese artist Zhang Hui, who has recently moved to live and work in the US, will stage a live performance at the Power Plant.

ZHE REPUBLIC

Naprstek Museum of Asian, African and American Cultures
Bentlidské nám. 1
Prague, 101 00
Tel: +420-2-22224116
Fax: +420-2-22224118
E-mail: osk可不是@centrum.cz
http://www.naprstek.cz

Until 14 February 2002
Headhunters – Tribal Art of Kalimantan
Marking the 49th edition of the Venice Biennale, the exhibition follows the 1999 exhibition of Same, which aimed at abolishing all distinction between established and young artists, with no one style taking precedence over another. Now, the journey through the arts undertaken by Harold Simmons, the Director of the Visual Arts Section of the Biennale di Venezia, passes into another fruitful stage, emerging into a Processus from Malaysia. From it is possible for the gaze to reach beyond its own limits. In addition to painting and installation work, the exhibition also focuses on cinema, poetry, music, theatre, and dance by a wide range of artists from around the world.

CHINA

China Art Archives and Warehouse (CAAW)
Fug, Box 43
Beijing, 100020
Tel: +86-10-6456-5151
Fax: +86-10-6456-5154
E-mail: nace@public.bj.com.cn
http://www.archivesandwarehouse.com

Ongoing in Nank
Nine to ten exhibitions of temporary exhibitions, the 2nd floor of the new CAAW gallery in Beijing has been de­signed entirely to showing the gallery’s artworks in stock. Participating artists include, among others: Meng Huang, Han Lai, Sun Ka, Hong Le, Hong Hao, and Zhong Guoguo. See the gallery web­site for more details.

FINLAND

Oulu City Art Museum
Kiasmakatu 1
Oulu, 90101
Tel: +358-8-5884-7490
Fax: +358-8-5884-7499
E-mail: lehtola.piaouluuk@ouku
http://www.onkis.fi/oulu

Until 11 November 2001
Cross Pressures: Photography and Video Art from Beijing
‘Cross Pressures’ features the work of fifteen young artists from Beijing in­cluding, among others, Zhang Dali, Zao Wou Ki, Wang Kung, and Zhao Bao. A catalogue will be produced for the exhibition, with es­says by the Chinese art critic Li Xianting, Li Xiangning, the artist Zha Shaorou, and Tan Soo. Although the exhibition only runs until 11 November, the organizers of the exhibition are in contact withening the artists from the East Asian Studies Department, University of Helsinki, Finland.

INDONESIA

Jakarta
November 2001
HOMEPORT JAKARTA
Organized by BV and CELL (Rotterdam, the Netherlands), the HOMEPORT JAKARTA is in part of a larger HOMEPORT network. The project showing the work of video artists from around the world in public locations in a wide range of post sites. Other exhibitions are: HOMEPORT HAWANA (April 2001), HOMEPORT AMSTERDAM (December 2001), HOMEPORT SHANGHAI (August 2001), HOMEPORT MIAMI (September 2001) and later this year HOMEPORT CAPE TOWN (December 2001).

For more information, contact CELL
E-mail cell@cell.nl
http://www.cell.nl

ITALY

Venice Biennale
Venezia, Giardini – Arsenale
(Cadrea, Atdel, Giglione, Gaggione, Isal, Tezotto Vigo, Gandolfo dell‘Oro)

ITALIA

ITALIA

ISRAEL

The Israel Museum
Jerusalem
Tel: +972-2-670-8943
http://www.imj.org.il

DOROTHEA VON HOMBERG (1934–1994)
Exhibition reflecting 5000 years of Chinese artistic heritage presented for the first time in Israel. Organized in coop­eration between the Israel Museum and leading cultural institutions in the Peo­ple Republic of China, the exhibition includes 120 terra cotta soldiers and a horse from the tomb of the First Emperor, Qin Shi Huangdi in the 3rd century B.C., and a 2000-year-old jade bustl statu from the Han dynasty, which are really shown outside China.

JAPAN

Fuji Television Gallery
New Naka Road, Nakano, 164-8501
Tel: +81-3-5202-3133
Fax: +81-3-5202-3739
E-mail: info@fgallery.com
http://www.fuji-television.com

The Tokyo-Based Fuji Television Gallery was founded in 1970 as a subsidiary of the Fuji Network Cooperation. Next to works by a wide range of interna­tional artists, the gallery also features the women artists from Japan, including Masakazu Sakai’s ‘News­stands’ series of paintings and sculptures by Yoyo Kajita.

Kyoto National Museum
527 Chomusen-ku
Kyoto, 605-0931
Tel: +81-75-541-1151
Fax: +81-75-523-0283
E-mail: info@kymuseum.jp
http://www.kyoto-museum.jp

12 January – 17 February 2002
A Visit from Prague: Japanese Art from the Czech National Museum
Ukyo-e woodblock prints and other works of Japanese art from the National Gallery in Prague and other Czech National Museums’ will be featured at this exhibition held at the Main Exhibition Hall of the Kyoto National Museum.

The National Museum of Art, Okayama
10-4a, Epco Park
Sannomiya-ku, Okayama
Tel: +81-86-876-2481
Tel: +81-86-870-3819
http://www.mano.go.jp

25 October – 11 December 2001
Museum on Subjects
The important role that the museum can play in contemporary art activities is becoming involved in an ever growing amount of exhibitions. The exhibition fo­cuses on some of these issues, by present­ing the work of around fifteen

Kalimantan (Dayak) textile at the exhibition
Headhunters – Tribal Art of Kalimantan

San Marco
1384 Via Giusti
Venice, 30124
Tel: +39-41-521-6711
Fax: +39-41-521-6030
E-mail: info@sanmarco.com
http://www.sanmarco.com

GATE Foundation
The Art Agenda and cultural pages are produced by The GATE Foundation in Amsterdam, the Netherlands. Please send all information about activities and events relating to Asian art and culture to:

THE GATE FOUNDATION
KEIZERSGRACHT 613
1017 AS AMSTERDAM
THE NETHERLANDS
TELEFON: 020-557-01-57
FAX: +31-20-639-07-42
E-MAIL: INFO@GATEFOUNDATION.NL
WEBSITE: WWW.GATEFOUNDATION.NL

Kimiko Fujii
"A Visit from Prague: Japanese Art from the Czech National Museum" exhibition, held at the Main Exhibition Hall of the Kyoto National Museum. The exhibition reflects 5000 years of Chinese artistic heritage presented for the first time in Israel. Organized in cooperation between the Israel Museum and leading cultural institutions in the People Republic of China, the exhibition includes 120 terra cotta soldiers and a horse from the tomb of the First Emperor, Qin Shi Huangdi in the 3rd century B.C., and a 2000-year-old jade bustl statu from the Han dynasty, which are really shown outside China.
20 December 2001 - 3 February 2002
In Contemporary Art
31st International Film Festival Rotterdam
One of the leading film festivals held every year in the city of Rotterdam will feature films from established and newly emerging film-makers from around the world. Aside from the main Programmes with over sixty world, international, and European premieres, the festival will also feature the VOPT Tiger Awards, the ‘Habib Rivai Film Award’, showcasing new world cinema, and ‘Exploiting Cinema’, exploring national trends in the cutting edge of cinema and new media art. During the festival, many museums, galleries, and private art institutions will organize international art exhibitions in collaboration with the festival. The IFFR explicitly puts strong emphasis on Asian cinema, and the 2002 edition will be no exception. Last year’s edition included many films from Japan, South Korea, China, Singapore, Hong-Kong, Vietnam, Thailand, India, Iran, and many other Asian countries.

World Wide Video Festival
November 11
Amsterdam
(017) 2-51-4-191
Tel: +31-20-440-7729
Fax: +31-20-440-7728
E-mail: www@www
http://www.www.wwvideofestival.nl

10 October - 11 November 2001
19th World Wide Video Festival
Every year in the city of Amsterdam, the World Wide Video Festival features artists from all over the world, who have been selected by the festival jury. The festival aims to show how many of the most promising video artists are working on the cutting edge of video art and multi media art in the world. Venues include, among others: The Melkweg, the Eye Film Museum, Art et Anarchie, and Zaal. This year’s edition features the Korean group, Bartleomewe Cho, with his video installation 6,797, USA (2001) and Namsul June Pak, with his video installation 6,797, USA (2001), as well as a web-based installation by the Chinese artist, Ren Ran Chang.

*Please check the festival website for more information and ticket sale outlets.

ITALY

THE NETHERLANDS

International Film Festival Rotterdam
P.O. Box 97770
Rotterdam, 3001 AR
Tel +31-10-6180900
Fax +31-10-6180928
http://www.filmmuseumrotterdam.com

Mohatta Palace Museum
Karachi

Until December 2001
The Treasures of the Talpur Collections
Following the completion of the extensive renovation and restoration in 1999, the Mohatta Palace Museum's inaugural exhibition is dedicated to the private collections of the Talpur family, who ruled the courts of Sindh until the British assumption in 1843. The exhibition features over a hundred objects, including arms and armour, costumes and textiles, furniture, jewellery, and manuscripts.

SINGAPORE

Singapore Art Museum
71 Beach Road, Singapore, 189553
Tel: +65-332-3222, Fax: +65-334-7919
E-mail: Sueren_Megan_Tan@ SAF.gov.sg
http://www.saf.gov.sg

7 December 2001 - 28 February 2002
Nobuhiko Sakai
At the Singapore Art Museum, jointly organized by the Singapore Art Museum and the National Arts Council, Malay Seupan, an artist has a biennial art exhibition, which aims to document the recent developments in visual arts in Singapore. This is the second contemporary art exhibition in Singapore. As a rule, the Biennial exhibition in Singapore is the first edition will also feature works in the field of 'cyberculture'. Other exhibitors, such as artists, publications, and a wide range of workshops.

Switzerland

Switzerland

Völkerkundemuseum
Pekinplatz 40
Zürich, 8001
Tel: +41-1-343-0011
Fax: +41-1-343-0019
E-mail: museum@vz.zurich.ch
http://www.vz.museum

Until 4 March 2002
Robert Powell - Himalayan Drawings
(1975–2001)
Exhibition featuring 140 works by the Australia-born artist to the audience who spend more than 25 years of his life living and working in the Himalayas mostly in Nepal but also in India, Pakistan, and Tibet. The works focus on the architecture of the Western region, with focus on the Kalah, a group of pre-buddhist mountains where live in the borderland between Pakistan and Afghanistan.

Asia Online

ASIAN ART ONLINE

With the continuing expansion of connections to the Internet, the Art Agenda will follow this development in true multimedia style. Using various galleries and museums in the agenda, the former section on opening hours has been replaced with links to the e-mail addresses and websites of these institutions. To enhance the online experience, the 'Asian Art Online' section has been added to the Art Agenda, listing information on interesting websites for art in Asia.

http://94.185.28.38/
Official Website of the Venice Biennale.
The site includes not only information on the art exhibition organized as part of 'La Biennale di Venezia', but also contains links to all the other events that are taking place in 2001, including architecture, dance, music, theatre, as well as information on the arts festivals. Among others, the 58th Mostra Internazionale d'Arte 'Cinema', which was held from 29 August to 9 September 2001.

http://www.taipibiennal.org/
Still open, so that everyone can review the information on the 2000 edition of the Taipei Biennial 2000. See also the website of the Taipei Fine Art Museum, for more information on both the Taipei Biennial and the Taiwanese artists featured in the 2001 Venice Biennale, at:

http://www.tfam.tw

http://www.unionart.de

University of UnionWorld: Art: An Information-based website on the art from Africa, Asia, and the Pacific Region. Apart from updated information on art exhibitions in these regions, the organization also publishes a free e-mail list for artists' exchange, entitled Art Asia. The website is published in English, German, and Spanish, and visitors can also subscribe to the electronic newsletter.
Located in the historic Saint Germain quarter on the Left Bank in the administrative and intellectual heart of Paris, Sciences Po may boast a 130-year tradition of educating French and other European leaders in business, politics, the administration, and the media. While essentially a graduate school of some 20 per cent of its budget to the social sciences in continental Europe, Sciences Po is part of the small group of elitist ‘grandes écoles’, its statutes were directly under state legislation. The degrees offered are state-approved and gain national and international recognition. Around 70 per cent of its budget is provided by the state.

Sciences Po is the only European institution that is a member of the Association of Professional Schools of International Affairs. It is also a member of the Association of Collegiate Schools of Business. One quarter of the student body and one quarter of the faculty are foreigners. Sciences Po maintains functioning expertises, provides some 1,200 professionals who teach, and hosts 70 per cent of its budget.

As a resource centre, it provides information and expertise to public bodies, both French and European, to the business community and within Sciences Po itself. In doing so, the Centre relies on the Faculty of Sciences Po (50 tenured academics, over 200 full-time researchers and some 1,200 professionals who teach and work at the institution). A project on ‘Empowerment and Pluralism in Southeast Asia and China’ has been submitted to the European Commission following the 2001 European Initiative on Democracy and Human Rights. We have been short-listed for the second allocation of funds, which is scheduled for 2002. This project is typical of the way we have developed our activities involving one major European partner, the Centre for Studies in Democracy and Human Rights (CERI), which is being hosted within the Asia-Europe Centre. This group has, in January 2001, organized a conference that had a remarkable impact. The research group, under the coordination of Benoît de Tregôle, meets regularly. In its publication programme, four books are planned for the 2001-2002 academic year. The group also provides support for PhD students, doing fieldwork in Vietnam and financial assistance for fieldwork to aspiring scholars. Our institutional aim is to give a new impetus to research on contemporary Vietnam, to acquaint the rich French heritage in studies on that country, to encourage inter-disciplinary study and to provide a meeting place for the new generation of young Vietnamese scholars.

The Asia-Europe Centre manages academic and student exchange with an increasing number of Asian scholars and students to Sciences Po and a similar flow towards Asian countries. The Asian academic network of Sciences Po extends from Jawaharlal Nehru University in India, to Tsinghua University in Beijing, Beijing Foreign University, and Hong Kong University, to the National University of Singapore, and Nanyang Technological University’s Asia-Europe Centre. This network also provides support for PhD students, doing fieldwork in Vietnam and financial assistance for fieldwork to aspiring scholars. Our institutional aim is to give a new impetus to research on contemporary Vietnam, to acquaint the rich French heritage in studies on that country, to encourage inter-disciplinary study and to provide a meeting place for the new generation of young Vietnamese scholars.

The Asia-Europe Centre is currently developing a joint curriculum with the Asia-Europe Centre in Hanoi. Following from in February 2001, the Centre joined an ad hoc basis professor Susan Perry from the American University in Paris, and former Yale-China fellow, and Nicola McBain, former director of the Great Britain China Centre. Science Po joined the project on Empowerment and Pluralism in Southeast Asia and China. Research students are attached in formally to the Centre and are involved on an ad hoc basis with its activities. Ms. Sunghee Park, for example, is carrying out research related to the ASEM process. Acting as an interface, the Asia-Europe Centre works in close harmony with all the components of Sciences Po but in particular with the Centre d’Etudes et Recherches Internationales (CERI), the foremost centre in contemporary international relations and comparative politics in France. The Centre has over the years developed a particularly strong Asian policy and has particular emphasis on China, India, Japan, Southeast Asia (especially Indonesia and Malaysia), and Taiwan.

**Note:**

1. Sciences Po is the name by which the Fondation Nationale des Sciences Politiques (FNSP) and the Institut d’Etudes Politiques (IEP) are commonly and affectionately known.

**Dr David Camroux** is in Executive Director of the Asia-Europe Centre and Senior Research Associate at the CERI, both part of Sciences Po (FNSP / IEP). E-mail: david.camroux@sciences-po.fr

As the third pillar of a resource framework within the Fondation Nationale des Sciences Politiques / Institut d’Etudes Politiques (Sciences Po), the Asia-Europe Centre compliments the American Centre and the European Centre at the service of the Sciences Po institute as a whole.

![Pink Pages](https://example.com/pink-pages)

**New Member of the Asia Alliance Asia-Europe Centre**

The Asia-Europe Centre acts as a hub between Sciences Po components and Asian counterparts. Recently the Asia-Europe Centre joined the Strategic Alliance for Asia Studies within which the Centre plays a number of roles. Firstly, it serves as an intermediary for contacts with other French and European institutions; and the media. While essentially a graduate school of some 20 per cent of its budget to the social sciences in continental Europe, Sciences Po is part of the small group of elitist ‘grandes écoles’, its statutes were directly under state legislation. The degrees offered are state-approved and gain national and international recognition. Around 70 per cent of its budget is provided by the state.

**By DAVID CAMROUX**

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IIAS MAIN OFFICE LEIDEN

STAFF
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Affiliated fellow, co-sponsored NWO.
Nay Karien New Stories and New Positions in the Literary Field of Hindi Literature after 1947
15 November 1999 - 1 December 2002

Dr Ananta Kumar Giri (India)
Affiliated fellow, stationed at the Amsterdam Branch Office, Gerasnik NWO
The Coalition of identities and The Identities of coalitions in Protests Society, New social and cultural dynamics
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Dr Meg McLagan (USA)
Affiliated fellow, stationed at the Amsterdam Branch Office.
Conservancy and Imaginaries: Media, human rights, and transitional citizenship
16 August 2001 - 1 February 2002

Dr Shauna Mumbi (India)
Affiliated fellow, stationed at the Amsterdam Branch Office, ASS, Research fellow within the programme Researching Global Society, Media and Citizenship.
Transnational Alchemy: Producing the Global consumer and the kapok industries via contemporary visual media, India
1 October 2001 - 1 July 2002

Dr Marina Valeryemova Ordinskaya (Belgium)
Affiliated fellow, co-sponsored Gorda Fund.
Encyclopaedic Dictionary of the Ancient Classical Indian Dance Terminology
1 March 2001 - 31 July 2002

Dr Sarajul Rahim (Bangladesh)
Affiliated fellow, sponsored Ganda Fund.
Scanning, Preservation, and Transnational and Social Meanings of the Tariqatia Tradition
1 February 2002 - 1 May 2002

Dr Timothy Scrase (Australia)
Affiliated fellow, stationed at the Amsterdam Branch Office. The Indian Leather Industry in the Global Economy.
1 October 2001 - 15 January 2002

Balgopal Shrestha, (Nepal)
Research grant, co-sponsored Sichting i Gorda Foundation, and CHWS.
The Ritual Composition of Saints, an Ancient Newar Town in Nepal
1 September 2001 - 1 April 2002

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SOUTHEAST ASIA
Dr Mona Abaza (Egypt)
Research fellow within the programme The Dissemination of Religious Authority in 20th-Century Indonesia
The History of Islam in the Malay World
1 October 2000 - 1 October 2002 (as Leiden December 2001)

Prof. T.P. Mishra (Nepal)
Senior visiting fellow.
21 September - 1 November 2001

Dr Bernard Asey-Niskal via (Indonesia), affiliated fellow, stationed at the Amsterdam Branch Office.

Power, Magic and Ethics in Modern Indonesia
1 October 2001 - 31 September 2002 (funding)

Dr U Myo Aung (Myanmar)
Visiting exchange fellow, representing the Southeast of Myanmar in the 16th and 17th Century
1 October - 28 November 2001

Jagat Bhandari (Nepal), PhD student within the framework of the programme The Dissemination of Religious Authority of 20th-Century Indonesia, Theme: Himalayas and Tibet.
The Making of Islamic Modernisation: The transmission of Islamic Reformism from the Middle East to the Malay-Indonesian archipelago in the late nineteenth and early twentieth century
15 September 2001 - 13 September 2005

Dr Freerk Colombo (the Netherlands), affiliated fellow.
The Road to Development, Access to natural resources along the transport areas of Banjarmasin (Indonesia), 1950-2000
1 April 2002

Myrna Eindhoven, (The Netherlands)
Research fellow within the programme Researching Global Society, Media and Citizenship.
The Reality of Religious Authority in 20th-Century Indonesia.
The Role of the Indonesian State Institute for Islamic Studies in the Re-determination of Muslim Authority
1 June 2001 - 15 June 2005

Mach Nur Ichwan (Indonesia), PhD student within the framework of the programme The Dissemination of Religious Authority of 20th-Century Indonesia, Theme: Education and the Dissemination of Religious Authority.
The Changing Role of the Indonesian Madrassah and the Dissemination of Muslim Authority
1 June 2001 - 1 June 2005

EAST ASIA

Prof. Takeshi Kamatani (Japan), affiliated fellow, co-sponsored Takamisawa Foundation.
Chinese Literature and Transmission
1 January 2001 - 1 January 2002

Dr Yuri Saldan (Japan), affiliated fellow, co-sponsored Asahi Mutual Corporation.
The Problems of the Japanese Automobile Production System in the Different Chars, the Case of the Netherlands.
The Case of the Netherlands
1 September 1999 - 1 September 2002

Dr Han-kyung Um (Korea), affiliated fellow, representing the exchange fellow.
Performing Arts in Korea and the Korean Communities in the former Soviet Union and Japan.
1 July 2001 - 31 December 2001

Prof. Chen-ming Wang (Taiwan), Professional fellow and holder of the ‘European Chair for Oldest Studies’ at General George C. Marshall and China.

b) Biography of David Yu.
30 October 2001 - 1 September 2002

Prof. Mingli Xu (PR China), visiting exchange fellow.
Financial and Monetary Cooperation in East Asia.
1 October 2001 - 6 January 2002

Dr Ruijie You (PR China), Research fellow within the programme The Dissemination of Religious Authority in 20th-Century Indonesia, Theme: China and Tibet.
The Impact of China and Tibet on Urban Communities in Southern China
1 March 2001 - 31 March 2002

Dr Michael Laffan (Australia), Research fellow within the programme The Dissemination of Religious Authority in 20th-Century Indonesia, Theme: Pacific Asia.
Different Cultural Setting: The case of the Japanese in Other Southeast Asia.
1 February 2001 - 1 May 2002

Dr Johann Meuleman (The Netherlands), Research fellow within the programme The Dissemination of Religious Authority in 20th-Century Indonesia, Theme: Judaism.
Rethinking the Two Spaces, the Middle Kingdom and the Middle World.
The Case of the Netherlands
1 January 2001 - 31 December 2004

Ahmad Syafri Mudfi, (Indonesia), PhD student within the framework of the programme The Dissemination of Religious Authority of 20th-Century Indonesia, Theme: Tibet in Urban Communities.
The Place of Social Orders in the Religious Life of Contemporary Jakarta.
1 September 2001 - 15 September 2005

Noribordi, (Indonesia), PhD student within the framework of the programme The Dissemination of Religious Authority of 20th-Century Indonesia, Theme: Religion and Urban Communities.
1 January 2001 - 1 January 2002

Prof. Yumio Sakurai (Japan), affiliated fellow, co-sponsored Takanashi Foundation.
Oriental Area Study in the Case of a Vietnamese Village.
20 December 1999 - 14 January 2002

Ariel Subhas, (Indonesia), PhD student within the framework of the programme The Dissemination of Religious Authority of 20th-Century Indonesia, Theme: Islam.
The Formation and the Dissemination of Religious Authority.
The Changing Role of the Indonesian Madrasah and the Dissemination of Muslim Authority.
1 June 2001 - 1 June 2005
CLARA: CHANGING LABOUR RELATIONS IN ASIA

The Changing Labour Relations in Asia, a programme which aims to build a paratextual and historical understanding of labour relations in different Asian countries, and which are the result of complex historical processes and experiences in terms of their national and regional history, are of international markets and the nature of state intervention. This understanding will be based on a variety of perspectives on inter-Asian cooperation and that between Asia and non-Asian institutions.

The programme promotes different types of activities, namely: coordination of workshops, research conferences, publication search and follow-up; networking; and the writing up of a CLARA report. CLARA is supported by the International Foundation for Asian Studies (IIAS) and the Netherlands Organisation for Scientific Research (NWO).

Programme coordinator:
Dr. Ratsa Saptari (rs@iiias.nl)
http://www.iiias.nl/clarium/clarium.html

TRANSCENDENTAL SOCIETY, MEDIA AND CITIZENSHIP

This integrated multidisciplinary programme aims to study and document local and contemporary cultural identities and the role which the globalization of information and communications technologies (ICTs) plays in the (re)construction of identities. Although the research projects, being conducted in various locations, such as Vietnam, Uganda, Indonesia, and the Netherlands, the projects will be conducted at a national level. The research programme will broaden our understanding of implications of ICTs and communications technologies in transforming political and religious forms, which transcend the nation-state, and the spread of consumerism, identity formation, and consumption practices.

Programme Director:
Prof. Peter van der Veer (p.vonderveer@iias.nl)
Research fellows:
Dr. Sufiana Munshi, Dr. Mahmoud Almajid

THE DISSEMINATION OF RELIGIOUS AUTHORITY IN 20TH-CENTURY INDONESIA

This 4-year research programme aims at studying and documenting religious authority, especially Muslim authority in Indonesia during the post-war period and which have contributed significantly to the shaping of the present nationhood. The programme focuses on four advanced research projects, being: (1) The traditional religious authority Ulama and figures, (2) Physical associations (tarekat) in urban communities, (3) Dawah (Muslim propagation) activities in urban communities, and (4) Mystical associations (tarekat) in urban communities. The programme is implemented by the Institute for Asian Studies (HAS) in Leiden, the Netherlands.

Project Coordinator:
Prof. Karel R. van Kooij

Ivanhoe, F. van Dieu van der Meij (ed.)
Reading Asia, New Research in Asian Studies

Facilitation for researchers with their own funding:
IIAS Affiliated Fellowships

The IIAS invites research fellows (post-PhD) to conduct research at the IIAS premises in Leiden or Amsterdam. Affiliated researchers should bring their own funding: the IIAS mediates in obtaining necessary permits and visa, and will provide facilities, such as access to libraries, office space, email & internet, administrative infrastructure etc. Through the IIAS international network the researcher may furthermore be introduced to colleagues in his/her field.

The IIAS welcomes applications pertaining to the study of Asia in the social sciences, the humanities and the intersection between these, and other disciplines. In some cases the IIAS may decide to co-operate in finding external Dutch funding for non-Dutch researchers. Those researchers should have a demonstrable link with running projects of universities / institutions in the Netherlands.

Applications may be sent in throughout the year. Interested parties are requested to apply through the IIAS Fellowship information and application form, which is available at
http://www.iiias.nl/iiias/fellowships.html
After four years the PAATI Research Programme of the IAS has come to an end. The participants of this research programme on the performing arts of Asia presented the final results in Leiden on 21 June 2001. Wim Stokhof, director of the IAS, gave a critical overview of the general results of the PAATI research programmes. Both the final report ‘PAATI Research (1997-2001)’, which includes a full list of publications, and the evaluation report by Stuart Blackburn (SOAS, London) were then presented.

A Suriname-Javanese gamelan and trance-dancing group performed at the opening of the August 2000 conference ‘Audiences, Patrons and Performers in the Performing Arts of Asia’. This performance was a very interesting example of music in diapason. Javanese music, travelling in the Netherlands via Suriname.

5. to narrow the gap between Dutch universities and institutes for higher professional training (hbo).

Only the study of the methods and techniques, and the representation of the performing arts by new multimedia possibilities, and its application to teaching, were not fully developed. In this respect PAATI research has remained somewhat conservative. Multimedia were mainly used for documentation purposes. However, the output of individual publications was fine, and both the master classes and the August 2000 conference were highly successful.

Master classes

Each of the three master classes was attended by all four members of the PAATI team and by in between 12 and 20 outside participants – researchers and PhD students, of various disciplinary backgrounds, who shared an interest in the performing arts. Each of the master classes was highly appreciated by all participants and masters. An overview of the ‘good learning’ in the PAATI master classes was written by Matthew Cohen in IAS Newsletter, 20 (1999: p. 46). He concluded his report by saying: ‘Shared prior texts, a discursive event, and plenty of time: this is where true dialogue begins.’

The three master classes were:

- Master class by Stuart Blackburn (SOAS, London). Leiden, 23-27 July 1998. Organized by Hanne de Bruin. The fundamental questions addressed were what constitutes a performance, and how can we study, document, and represent such a complicated event?
- Master class by Martin Stokes from the University of Chicago, USA, Leiden, 7-9 May 1999. Organized by Hae-kyung Um. The theme of this master class was ‘Music as Cultural Intimacy’.
- Master class by David Shulman of the Hebrew University, Jerusalem, Leiden, 11-13 July 1999. Organized by Matthew Cohen. The main topics of this master class were ‘framing’ and ‘masking’ with an emphasis on South Indian literature, myths, and beliefs.

Whole or unholy?

PAATI organized the ‘Audiences, Patrons and Performers in the Performing Arts of Asia’ conference jointly with CHIME, the European Foundation for Chinese Music Research, and Leiden University from 23 to 27 August 2000. The abstracts, programme, and organizational matters were announced on the Internet (see address below). The keynote address ‘The performance triangle: Whole or unholy?’ was delivered by professor James Brandon. It was generally felt that the papers (just over one hundred) and discussions were of excellent quality. The results will appear in an Asian Studies journal, and two books. The special issue on ‘Hybrid-popular theatres’ of the Seppel/Thomé Quarterly (Calcutta, India) which was edited by Hanne de Bruin, appeared in October 2001.

Unfortunately, it was not possible to get an extension of the PAATI research programme. Consequently, as of 1 January 2001, Matthew Cohen is employed by the Department of Theatrical, Film and Television Studies at the University of Glasgow, United Kingdom, and the other two fellows will also have to follow their own individual tracks.

However, it may still be worthwhile to look into the possibilities of a global European centre for ‘world performance studies’, in cooperation with other European countries. Participants of the highly successful ‘Performing Europe: Audiences, Patrons and Performers in the Performing Arts of Asia’ (Leiden, August 2000) had already discussed the idea that it should be followed by another conference on Asian theatre to be held elsewhere. Its successor now stands scheduled for Bangkok in December 2002.
IPAC Online Inventory of the Platform Asia Collections

The Platform Asia Collections (PAC) recently launched an online inventory [IPAC] at http://www.pac.nl/pac inventories/index.html to create an overview of current Asian Studies journals available in Dutch libraries. It will be a helpful tool in locating a specific issue of an Asian Studies journal in the Netherlands.

By ROH HABIBOE

The database consists of around 4,300 records titles of journals found in fourteen Dutch libraries and in the central database (GGC) of the PICA foundation. The titles of journals aside, the records contain specified information on year and place of issue, the ISSN, and indicate which PAC library is a holder. One can search on several entries in the journal's title, ISSN and PAC library. Search results are presented so as to include a direct view on all PAC libraries. Thus, when in search of a particular journal, one already knows where to go, and meanwhile, PAC librarians can acquire their collection on to another. The inventory as it stands, was set up by Ron Habiboe in close cooperation with all PAC librarians, and it is hosted and maintained by the Department of Religious Studies with the assistance of Religious Studies librarians are authorized to edit and update their own records on the website.

The Platform Asia Collections is a working group of representatives from Dutch libraries with Asian Collections, which was set up through the coordination of the International Institute for Asian Studies (IIAS) in 1996. The PAC provides the first platform of its kind in the Netherlands. The aim of the Platform is to improve service to the users of the libraries involved, by improving 1) the overall coordination and cooperation between libraries and 2) the coordination between the participants with regard to their acquisition of Asian Collections and accessibility to the collections by making optimal use of opportunities presented by information and communications technology and the WWW.

The first fruits of this coordination were a workshop entitled 'Development in the Co-ordination of Asian Collections' held in 1997, and two inventories of which IPAC is one. The second inventory, developed by Rick Jorders and Gabrielle Landry, entitled: 'IIAS Guide to Asian Collections in the Netherlands', provides an overview of Dutch libraries with Asian collections and institutions with photo collections related to Asia. Plans for a second PAC seminar, to be held in 2002, are currently being discussed.

ISLAM IN INDONESIA

'Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth Century' is one of six programmes Resorting under the Scientific Cooperation Netherlands-Indonesia, administered and co-funded by the Leiden University Asia Institute for Asian Studies (IIAS). The aim of the Platform is to improve service to the users of the libraries involved, by improving 1) the overall coordination and cooperation between institutions concerned; 2) the coordination between the participants with regard to their acquisition of Asian Collections and accessibility to the collections by making optimal use of opportunities presented by information and communications technology and the WWW.

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Revisiting the Asian State

The state has long been at the heart of the study of Asian development, above all in the celebrated guise of the developmental state. The developmental state thesis, important as it has been, has tended to obscure the particularity and contingency of the state: it has substituted an undifferentiated and theoretically constrained facsimile for the original. It has encouraged an implicit and widespread endorsement of notions of the liberal state. Here, 'liberal' is not so much intended in the sense of a 'limited and non-interventionist' approach, but rather by virtue of an overly sanguine assumption that contemporary states have resolved fundamental problems of power and are best characterized in terms of authority and legitimacy.

Syntax Update

The Syntax of the Languages of Southern China's research project started in January 2001 and will run for five years. The project addresses two sets of questions: one set on the descriptive-analytical level and another on the theoretical implications of the research project.

By ROGER BUSER

O

n the descriptive-analytical level the focus is on syntactic phenomena in six Sinitic and three Sino-Tibetan languages. These languages are spoken in the area south of the Yangtze River amongst others we find Yue, Wu, Zhang, Miao and Wu. The syntactic phenomena, focused upon in the research project, might be subdivided into those belonging to the nominal domain (classifiers, modifiers and possessors) and those belonging to the verbal domain (aspectual particles, resumptives, and modalities).

On the theoretical level, the project attempts to link the descriptive research to the theory of language and the theory of human language capacity. As these theories have hitherto been developed independently of each other, the expectations are that this research will shed light on the theoretical realm. Ruiz Sybesma heads the project. Two PhD students, Ms Boya Li (BA) from Peking and Ms Joanna Sio (BA) from Hong Kong have just arrived at Leiden University and are being trained to become key-members of the research group.

By SABINE KUPPERS

On September the last two PhD students arrived from Indonesia already in March. Lajila Bachamin (sub-theme Tliama and Fates) and Ahmad Sayfi (sub-theme Tautuk in urban communities). Meanwhile, Mona Ahn (Egypt) has commenced her work on "Re-thinking the two spaces, The Middle East and South East Asia. Networks, travel, ideas, practices and life worlds", within the programme's sub-theme: Education and the media. By the end of 2002, the third student, Lajila Bachamin (sub-theme Tliama and Fates) and Ahmad Sayfi (sub-theme Tautuk in urban communities) will complete their research. Mona Ahn (Egypt) has commenced her work on "Re-thinking the two spaces, The Middle East and South East Asia. Networks, travel, ideas, practices and life worlds", within the programme's sub-theme: Education and the media. By the end of 2002, the third student, Lajila Bachamin (sub-theme Tliama and Fates) and Ahmad Sayfi (sub-theme Tautuk in urban communities) will complete their research.
The KNW 'Scientific Programme Netherlands - Indonesia' aims to initiate long-term scientific cooperation between the Netherlands and Indonesia and further stimulate its coming to fruition. For the period 2002-2007, the focus of the programme is on the themes: 'Indonesia in Transition', 'Applied Mathematics', 'Biotechnology', 'Infectious Diseases', 'Religious Studies', and 'Legal Research Cooperation'. Hereunder you will find reports of the first two of these programmes, namely, 'Indonesia in Transition' by professor H. Schulte Nordhol and 'Applied Mathematics' by professor E. van Groesen. For more information on the 'Religious Studies' project called 'Islam in Indonesia', the dissemination of Religious Authority in Twentieth-Century Indonesia, sponsored by the IAS, ISIM, and CNWS, please see page 32. Meuleman, "Dakwah" Organizations and Activities in Urban Communities", and page 53 of the Pink Pages: Kuppers, 'Islam in Indonesia'. More information: http://www.knaw.nl/indonesia/.

KAOW Programme Indonesia in Transition

'Indonesia in Transition' is an interdisciplinary research programme, which will run for years (2002-2007). It consists of four interrelated projects in which Indonesian and Dutch senior and junior researchers cooperate.

B. HENK SCHULTE NORDHOLT

The first of these projects is called 'Re-imagining and Re-imaging of Community in Transition' by prof. H. Schulte Nordhol and is coordinated by Dr Remco Raben of the Netherlands Institute for War Documentation in cooperation with both Prof. Taufik Abdullah from LIPI and Dr Muhadi from the National Archives in Jakarta. Re-defining region-centre relations, one of the most urgent challenges facing Indonesia today, Under Sukarno, an iron framework bound the archipelago together, draining wealth and power from local communities in order to feed Jakarta. That framework has cracked since and regional demands have become widespread and insistent, thus calling to mind the 1950s, when the state was not only faced with armed rebellion, but also with an ongoing questioning and critique of its national programmes and theories.

This research project revisits the debate of the 1950s, and relaxes it to the present, as it is indeed being done by local practitioners themselves. Two regions have been selected for analysis: South Sulawesi and West Sumbawa, with other regions to be added for comparative reasons. The aim is to analyse shifting 'horizons' in the region in terms of politics, business, and intellectual world views.

The second project is named 'Coping with Crisis in Indonesia: Comparative, Local and Historical Perspectives'. It is coordinated by Prof. Benjamin White of the Institute of Social Studies in The Hague and consists of a large group of Indonesian and Dutch scholars.

The economic, political, and social crisis, which emerged in Indonesia at the end of the past century, has had different, often contradictory and sometimes unexpected impacts on different regions and different social group. The actual socio-economic form is nothing new in Indonesia; some authors have viewed the period of the 1930s-1960s as a time of successive crises. However, the mechanisms through which global and national economic or political convulsions are translated into local impacts and responses remain unclear.

The third project concerns the 'Making of Civil in Indonesia in Historical Perspective' and is coordinated by Prof. Willem Volters of Niemeyer University in cooperation with colleagues of LIPI, Universitas Indonesia, and Universitas Sarawanh in Salatiga. The scientific and intellectual discourse on civil society is a recent phenomenon in Indonesia. The idea was introduced in the 1980s via articles in leading journals and newspapers. The concept of civil society itself is a construct one in Indonesia. Various socio-political and religious groups have attempted to appropriate it and invent it with their own views and aspirations. The overall research question in this project reads: What is the significance of the contemporary and historical discourse on civil society in Indonesia and how do civic associations and interest groups interpret, promote, or obstruct the formation of a system of governance in the country, based on cultural and religious pluralism and economic justice? Comparative research will be conducted in different local settings in order to investigate the articulations between discourses at the national level and local interpretations and aspirations.

The last project in this programme is 'Indonesian Mediations: The Re-imagining and Re-imaging of Community in Transition' which is coordinated by Prof. Patricia Snyder of Leiden University in cooperation with Daniel Pikhede from Kompas, and Ashadi Sirgar, MA from LIPI and Prof. Lukas of UGM in Yogyakarta. This exploratory project has emerged in response to the critical political and socio-economic situation in Indonesia.

Through individual research in different regions, the project aims to investigate the crucial role of the mass media and new information technologies. The project as a whole will attempt to document and map out the media landscape of the late New Order and its recent transformations, in addition to these four projects 'Indonesia in Transition' will also incorporate a research project on law, which will commence next year.

From 21 August to 2 August 2002, the first workshop of this programme was held in Yogyakarta in close cooperation with the Institute of Population and Policy Studies of Universitas Gadjah Mada. The rector of UGM, Prof. Ichsanul Amal and Dr Gerry van Klinken gave an analysis of recent political changes in Indonesia after which the project lead- ers presented position papers in which they sketched an outline of their research programmes. These presentations were followed by comments from discussants, especially invited for this occasion. During closed sessions each of the projects and individual research plans cases of joint supervision of students. After these meetings the researchers followed an oral history training coordinated by Dr Fridia Steijlen from KITLV. Leiden and an orientation on media studies and institutions was covered by Dr. Meuleman. In the next two years follow-up workshops will be held in Indonesia. Papers of the first workshop will be published soon while up-to-date information on the programme and its projects can be found at the KNW website.

Priority Area: Applied Mathematics

'Mathematization of the world' may be a simple and common phrase, but it is indeed a fact that mathematics is being used in an increasing number of areas. For many centuries, mathematics has been the standard language and a useful tool in the natural and technical sciences and hence in technical industries, for instance for modern-day telecommunications hardware production and for natural phenomena of importance to coastal engineering.

By E. VAN GROSEEN

Nowadays, mathematics is increasingly used for scheduling production processes and public transportation, for quality control, to analyse and reduce puzzling problems that crop up in telecommunication networks (Internet and cellular phones), to make risk-analysis for insurance companies and portfolios, trades of investment companies and banks. These are only a few example areas of modern application.

Relevance to this variety of applications asks mathematics for an intrinsic value because it teaches us to reason in a logical way and to look at problems from a more abstract, unifying point of view. The priority programme 'Applied Mathematics' aims to increase the cooperation between Indonesia and the Netherlands in this area that is of inherent scientific interest and is an essential means for the further development of the two countries.

Characteristic of the programme 'Applied Mathematics' is that the activities are executed in a close relationship between the counterparts of two countries, and that many activities are designed to stimulate the mutual contacts, such as the joint execution of workshops, courses, and conferences or symposiums. Several joint supervision of students at different levels - in St, Ms, or PhD-projects - will be arranged with both sides able to profit from the actual work and the improvement of the scientific infrastructure.

Various universities from each country are involved in the programme: in the Netherlands, groups from the University of Twente, TU Delft, TU Eindhoven, Groningen University, Utrecht University and CWI Amsterdam are involved. In Indonesia, the Centre of Mathematics FnMs at Institut Teknologi Bandung is the major counterpart and organizational centre; other universities that are involved are UGM Yogyakarta, UI Jakarta, and IPB Bogor. It should be mentioned that for all course activities, and for the vacant research positions, participants and candidates are not restricted in the participating universities only.

After a selection procedure, projects have been chosen for financial support in the present KNW programme. The six projects are Dynamical Systems, Industrial Mathematics, Non-linear Optics, Coastal Engineering, Operations Research and Discrete Optimization and Statistics & Probability. Taken together, these areas cover a wide range of mathematics and deal with various areas of application.

The programme coordinators are:

Prof. P. van Groesen, University of Twente, P.O. Box 217, 7500 AE Enschede (chairman)
Prof. R. Sembrong, Institute Teknologi Bandung (indonesia@indocnet.net)

Web: http://www.knaw.nl/indonesia/
The Impact of Globalization

In discussing the impact of globalization on Indian workers, Rohini Hensman brought a critical focus, not only on how various groups in India have viewed globalization, but also on how informal sector workers themselves have positioned themselves in their struggle to escape from their hard lives. To a large segment of the Indian Left, globalization is a tool of imperialism and of the West, which brings them to a reject it outright. The trade unionists argue that foreign capital and the WTO exert top-down or downward pressure on labour standards. However, as Hensman points out, they fail to take into account that domestic business lobbies are providing an excuse for the anti-labour policies of domestic industrialists. Their anti-globalization position puts them in alliance with nationalists and the domestic capital. The national union federations have categorically rejected not merely trade sanctions against nations violating minimum rights but any link between trade and workers' rights.

By RATNA SAPTARI


Invisible Histories

Labour politics are inseparable from the historical trajectory of the community itself, thus argued CLARA Fellow Erwiza Erman during her seminar at Leiden University. Based on her research in a mining community in Ombilin, East Kalimantan (Borneo, Indonesia), she cogently brought this idea to the fore and discerned the way in which the gendered subjects were positioned vis-à-vis state, employers, and political organizations at the seminar she convened in collaboration with the Interdisciplinary Forum on Indonesian Women Studies (IWIS).

By RATNA SAPTARI


WORKING PAPERS

Satyanaranya, Adapa

BIRDS OF PASSAGE

MINING AND THE SOUTH INDIAN LABOUR COMMUNITIES TO SOUTHEAST ASIA (19TH-20TH CENTURY)

CLARA working paper no.11

West, Peter

TRANSFORMING INDUSTRIAL RELATIONS: THE CASE OF THE MALAYSIAN AUTO INDUSTRY

CLARA working paper no.12

Enos Erwiza

GERHARDT RESPONSE TO STATE CONTROL

A MINING COMMUNITY IN SAWAHULUNTO, WEST SUMATRA (1892-1965)

CLARA working paper no.13

Humaid, Imam

THE EFFECT OF GLOBALIZATION ON EMPLOYMENT IN INDIA AND RESPONSES FROM THE FORMAL AND INFORMAL SECTORS

CLARA working paper no.16

Abir, Elena Ricci and Ben Gupta

MIGRATION AND SOCIAL RELATIONS: AN ANNOTATED BIBLIOGRAPHY ON TEMPORARY MIGRATION FOR RURAL MANUAL WORK

CLARA working paper no. 18

Editor's Note: The full texts of working papers are available at the CLARA website: http://www.ing.nl/clara/clarawsp.html

November 2001 • HAS NEWSLETTER NS26 •
The Asia Alliance

The Strategic Alliance for Asia Studies is a cooperative framework of European institutes specializing in Asian Studies. The Alliance, established in 1997, aims to bring together fragmented forces in Asian Studies in Europe to facilitate scholarly excellence to the benefit of the respective national research environments and those of the European scholarly environment at large, by building up high-quality, border-traversing research with a strategic focus on contemporary issues, creating sustainable networks with Asian and other overseas research institutions and scholars; strengthening the links and communication between academic research on Asia and non-academic institutions and actors.

The Strategic Alliance's open structure enables other institutes to join at a later stage. Having previous- ly joined the Alliance in 2000 and 2001 respectively, the Institute for Asian Studies (IAS) of the National University of Singapore (NUS), the Institute of Asian Affairs (IFA) of Hamburg, and the Nordic Institute of Asian Studies (NIAS) of Copenhagen have committed themselves to become full partners in the Alliance framework for joint planning, for conducting resources in various jointly organized projects, and for coordinated fund-raising on an international basis.

In 1997 the IAS and the NIAS jointly prepared a four-year programme proposal for the pooling of Nordic and Dutch expertise by setting up an Alliance. The Dutch and Nordic governments each supported this initiative by awarding a grant to both partners. Right from the beginning, the basic document of the Nordic-Netherlands Strategic Alliance envisaged that European partners would join at a later stage. Having previously cooperated in several joint projects, such as the Programme for European-Asia Research Linkages (PEARL), the Institute of Asian Affairs (IFA) officially joined the Alliance at the end of 1998.

In time to enable the Asia Alliance to merge the respective institutes, but to step up the momentum and inter- actions between them and to provide a framework within which greater cooperation can occur. The Alliance implies the establishment of a coordinated framework for joint planning, for combining resources in conducting various jointly organized projects, and for coordinated fund-raising on an international basis.

The Asia Alliance has a new website: www.asia-alliance.org

Sabine Kuypers, MA is Deputy Director of the International Institute for Asian Studies, the Netherlands.

E-mail: iias@let.leidenuniv.nl

The Asia Alliance partners

NIAS

The Nordic Institute of Asian Studies (NIAS) is an independent research institute funded by the governments of Denmark, Finland, Iceland, Norway and Sweden through the Nordic Council of Ministers. The NIAS, founded in 1967, serves as a focal point for research on contemporary economic, political and social developments in Asia. Its field of activity concentrates on contemporary developments, aiming to procure and broaden scientific basis of the region's contribution.

Director: Dr. Werner Dragsø

AEC

The Institute of Asian Affairs (Instituut voor Aziatische Studiën, the Netherlands) was founded in 1954 on the initiative of the Dutch Parliament and the German Foreign Ministry. The Institute has been assigned the task to study the political, economic and social developments in Asia. It is the only institute that concentrates on these aspects on an international basis.

Director: Dr. Werner van de Geest

The Asia Alliance

New Partner & Website: www.asia-alliance.org

By Sabine Kuypers

Joining the Alliance in the first half of 2001, the Asia-Europe Centre, as a part of the Institute for European Affairs, has currently being firmly built up. More information about the AEC can be found in David Camroux's article on page 48 of this issue.

From 9 to 12 August the Strategic Alliance for Asian Studies was present at the Second International Convention of Asian Scholars (ICAS II), on which the Newsletter compiler reports in this issue. There, the Alliance organized a round table about the ASEM process (See Yearly View, "Building a Future for ASEM", p. 1) and was represented with a booth at the conference's exhibition hall.

On 26 May the Alliance organized an Asia-Europe Forum: "Europe and Asia: Towards a new EU Strategy" at the occasion of the lecture delivered at the European Parliament in Brussels. At the second International Convention of Asian Scholars (ICAS 2), on which the Newsletter compiler reports in this issue, the Alliance organized a round table about the ASEM process (See Yearly View, "Building a Future for ASEM", p. 1) and was represented with a booth at the conference's exhibition hall.

The Alliance is not intended to merge the respective institutes, but to step up the momentum and interactions between them and to provide a framework within which greater cooperation can occur. The Alliance implies the establishment of a coordinated framework for joint planning, for combining resources in conducting various jointly organized projects, and for coordinated fund-raising on an international basis.

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THE ESF ASIA COMMITTEE

The Asia Committee that is responsible for the execution of the ESF programme in Asian Studies is an independent, academic committee composed of authoritative, senior scholars from European countries, who have an interest in Asian Studies. The ESF ensures that committee membership reflects the disciplinary and geographical areas concerned. The AC can invite ad hoc observers from national governments, from related bodies in the US, and from private foundations. Obvious lacunae in the disciplinary coverage of the committee can be filled by other experts invited by the committee.

The full committee meets at least once a year. An Executive Group meets twice a year, to implement and discuss the decisions taken by the full committee, and to prepare full committee meetings. The day-to-day business is conducted by the chairman, Prof. Thomy Svensson (Gothenburg, Sweden), vice-chairman, Prof. Jean-Luc Domenach (Paris, France), secretary, Prof. Wim Snoek (UAI, Leiden, Netherlands), and the ESF secretary, Mrs Marianne Tagouli, who may involve other committee members in the preparation of full committee meetings. The AC reports to the Standing Committees for the Humanities and the Social Sciences and the ESF ASIA COMMITTEE.

SECRETARIAT OF THE ESF ASIA COMMITTEE:
Sabine Kuppers & Josine Stremmelaar
E-mail: info@iias.nl
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THE EUROPEAN SCIENCE FOUNDATION (ESF) acts as a catalyst for the development of science by bringing together leading scientists and building partnerships to debate, plan, and implement pan-European scientific and policy initiatives. The ESF is an association of more than sixty major national funding agencies devoted to basic scientific research in over twenty countries. It represents all scientific disciplines: physical and engineering sciences, life and environmental sciences, medical sciences, humanities, and social sciences. The Foundation assists its member organizations in two main ways: by bringing scientists together in its scientific programs, networks, and European research conferences to work on topics of common concern, and through the joint study of issues of strategic importance in European science policy.

The Asia Committee consists of the following members nominated by their respective National Research Councils:
- Prof. Alessandro Avantoni (Italy)
- Prof. Jian Brewen (the Netherlands)
- Prof. Jean-Luc Domenach (France), chairman
- Prof. Jan Fagernæs (Norway)
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- Prof. Rudolf Wegner (Germany)

Observers are:
- Prof. Tatsunio Frese (Spay)
- Association for Asian Studies (USA)
- Chiang Ching-kuo Foundation for International Scholarly Exchange (Taiwan ROC)
- Academia Europaea, Prof. Jan Brennan (the Netherlands)

The third conference of the European Association of Southeast Asian Studies was held at the School of Oriental and African Studies (SOAS), University of London, from 6 to 8 September. Almost 400 participants attended, and over 350 papers were delivered in 25 panels. Through the generosity of the British Academy Southeast Asia Committee, the organizing committee was able to invite a number of scholars from Indonesia, Malaysia, Thailand, the Philippines, Singapore, and Vietnam. These visitors presented papers in ten different panels. Large numbers of researchers from most European countries and students turned out, and a sprinkling of diplomats, journalists, and others with an interest in the region also attended.

The conference demonstrated that South East Asian Studies in Europe is indeed flourishing, with a large number of scholars working across a range of disciplines and countries. Some disappointment was expressed at the very thin representation of scholars from southern Europe and the EU.

The Europe Conference was held at the University of London, which provided an opportunity for informal discussion and catching up with colleagues and friends.

The theme of the conference was "The range of panels was very wide, some focused on regions within countries (such as the coast of Sumatra), and some on entire countries (Vietnam and East Timor), but most explored specific themes in the context of the region as a whole. Among those panels with a social science orientation, there were several which explored environmental themes, others looked at trends towards decentralization, local responses to globalization, political violence, social security, economic history, urbanization, the history of food crop production, management and entrepreneurship, and the religious factor in recent political transformations. In addition, a number of panels covered arts and the humanities, including large panels on Southeast Asian literatures, and tourism and heritage. The Young Scholars' panel (convened by Mike Hitchcock and Henk Schuite Nordholt) attracted a diverse range of papers from an equally diverse range of participants, and provided a good opportunity for doctoral candidates to discuss their work with their peers and more senior colleagues. It was also pleasing that a number of younger scholars presented papers in the various panels. Several fringe events also took place, including the launch of a catalogue of the British Library's collection of published works and unpublished manuscripts on Indonesia from 1495 to 1950, and a series on law and development published by Kluwer. The launch of the Kluwer series was preceded by a seminar celebrating the work of professor Dan Lev, whose collected essays are being published in the series. The three days of the conference were tightly packed with panels and some participants lamented the lack of time to socialize. Fortunately, most participants were able to attend an evening reception and a recital of Thai music held at the Rocket complex, University of North London, which provided an opportunity for informal discussion and catching up with colleagues and friends.

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The Asia-Europe Museum Network

Challenges for Museums in Asia and Europe

The Asia-Europe Museum Network (ASEMUS) has been formed to meet the challenges that museums are facing in Asia and Europe as a result of the process of internationalization. The network has been set up as a result of the ASEM conference, Reforming Museums for the Twenty-first Century, that was held in Stockholm in September 2000. At the initiative of major museums in Asia and Europe, ASEMUS was launched in cooperation with the Asia-Europe Foundation, which will be providing the basic funding for the coming years.

**by THOMMY SVENSSON**

The process of internationalization during the past thirty years has accelerated the development of museums, which is less compartmentalized and where people interact at cultural boundaries. In the long run, this process will challenge the concept of the nation-state as we know it today. And it requires from us all to re-interpret history and society and develop new ways of viewing the world. A number of large, new museums have been opened and others are under construction - in Shanghai, Seoul, Singapore, Kuala Lumpur, and Hong Kong, as well as in Berlin, Leiden, Paris, Bilbao, London, and Gothenburg, to name just a few locations.

These attempts to renew the museum sector are reactions to the societal changes resulting from the process of globalization. The latter process has created new conditions for museums across the world: the new information technologies, business networks, the competition from the new cultural industries, the acceleration of global travelling and the development of multi-ethnic urban societies. ASEMUS has been set up as a means to try to meet these challenges in a joint Asia-Europe context.

Asymmetric relations

Our point of departure is that Asia and Europe are not two continents but one - the East Asia continent. Asia makes up four-fifths of the landmass and of the people, Europe one-fifth.

An interrelationship between the two sides of the continent exists since times immemorial. In the seventeenth century, sea trade started to overwhelm the millennia-old contacts via the caravan routes, though it still took almost a year for a ship to sail from Europe to Asia. Since then, the time needed to traverse the continent has been astonishing reductions in travel time - first due to steamboats, telegraphy, and new networks. Now satellite telecommunications and the Internet, which make instant communication possible and accessible for more and more people.

The ASEMUS programme will be initiated during 2001-2005 through a series of international meetings including five action-oriented workshops dealing with different aspects of how Asian and European museums can share collections. The workshops will be prepared by Asia-Europe working-groups. Each workshop is expected to result in at least one significant and concrete Asia-Europe project for subsequent implementation. The ASEMUS action plan is supported by the Asia-Europe Foundation (ASEF).

The ASEMUS programme is launched in cooperation with the Asia-Europe Foundation, which will be providing the basic funding for the coming years.

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<th><strong>ORGANIZATION</strong></th>
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<td><strong>MEMBERS OF ASEMUS</strong></td>
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<td>Fifty museums are currently members, each of which was represented at the ASEMUS founding conference held in Stockholm from 6 to 9 September 2000. They are listed in the Report from the Asia-Europe Conference on Museums, coorganized by the ASEF and the Swedish National Museums of World Cultures.</td>
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How to become a member

Museums are welcome to become members of ASEMUS, in order to be able to take part in the programme. Qualification criteria are that the museum shall:

- be based in an ASEM member country
- have collections which form a part of the cultural heritage of Eurasia
- be interested in actively taking Asia and Europe together
- be willing to give access to their registries and open up their collections for use by researchers
- acknowledge and respect the ICOM Code of Professional Ethics.

To apply for membership in ASEMUS, please contact the Secretariat.

**ASEMUS NEWS**

- **The ASEMUS Secretariat** contact address:
  National Museums of World Culture
  At: Karl Magnusson
  PO Box 439
  SE-491 26 Gotenborg, Sweden
  Tel: +46 31 63 27 71
  Fax: +46 31 63 27 10
  E-mail: karl.magnusson@smvk.se
  [http://www.smvk.se](http://www.smvk.se)

- **The ASEMUS News**

**The programme 2001-2005**

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**Museums as Market-Place** (Leiden, the Netherlands, Spring 2002)

The objective of the conference is to bring together museum professionals from Asia and Europe with an aim to match offers and requests for cooperation in all areas of museum activities regarding Asia's cultural heritage. At the conference, the five working groups (see below workshop I through 5) will be formed and their agendas defined. Two delegates from each ASEM country will be invited.

**Sharing collections** (Copenhagen, Denmark, Autumn 2002)

The meeting will introduce and test a digital platform for sharing collections in two workshops:

- Workshop 1: Sharing Collected Materials and Accession Processes
- Workshop 2: Documentation and Photo Collections on Lost Cultural Heritage, Monuments, and Sites

**Taking Care of the Shared Cultural Heritage** (Kuala Lumpur, Malaysia, Spring 2003)

The conference will take a closer look at the conservation of Asian heritage. Each ASEM country will be invited.

**Presenting the Shared Cultural Heritage to the Public** (Shanghai, China, Autumn 2003)

The meeting will conceptualize and plan joint Asia-Europe exhibitions in two workshops:

- Workshop 3: Exchange of Asian and European Techniques for Preservation and Conservation
- Workshop 4: Travelling Exhibition on Asian Perceptions of Europe and European Perceptions of Asia
- Workshop 5: Virtual Exhibition of 2,500 Masterpieces in Asian and European Collections

**Managing the Shared Cultural Heritage** (Singapore, Spring 2004)

The conference will be a major platform where the results of the five workshops will be presented and discussed and the future agenda settled.

**Reporting Back to the Museum Community** (Seoul, Korea, 2004)

At the ICOM 28th general conference, the results of the ASEMUS network will be reported to the museum world at large.

**The role of museums**

Museums in Asia and Europe have a major role to play in this endeavor. Both custodians of the past and a spearhead for the future, ideally, museums stimulate a wide range of visitors and encourage them to reflect on what 'has been' and what 'might be'. Together they possess and protect the material and artistic heritage of the Asian and European world and they hold large collections of artefacts mirroring Asia-Europe relations throughout history, for good and bad.

The first objective of ASEMUS therefore, is to arrange joint exhibitions and programme activities to help people on both sides of the Eurasian continent to become more aware, informed and knowledgeable.
Our network shall have to cope with tensions in Europe and Asia. It shall promote awareness of how the Asian and European countries, to build up an inventory of demands and supplies, and to set an agenda for future work. The conference will be composed of five workshops. In addition to these workshops, a market place will be organized where demands and needs can be presented. Frameworks for the presentation of proposals are under construction. Participants will have the opportunity during the presentations to elucidate concrete proposals for cooperation.

Scattered collections of Asian minorities

Local Organizer: Pieter ter Keurs, MA, Curator at NME.

1. The collections of many Asian groups defined as minorities are scattered around the work and have so far not been studied systematically. Questions that will be addressed in the workshop discussions are:
   - How can we use scattered collections visible?
   - How can we use scattered collections to make minority groups visible?
   - How can we ensure that information on the collections is expanded and exchanged?
   - How do we involve the minority groups in the work on the collections?

Documentation and photo collections on lost cultural heritage, monuments and sites

Local Organizer: Dr. Nandana Chattiwongs, Curator at NME.

2. The recent destruction of the Buddha statues in Bamiyan in Afghanistan serves as a sad reminder of the point of departure for this workshop. How do we use the vast resources of photographic material that is archived in our museums to create a collectively available database of cultural sites, buildings, and monuments that have been destroyed?

      - How can we make information on research, conservation, and documentation materials available in a structural way?
      - How do we set up a joint database on documentation of the relevant photomaterial?
      - How can Asian and European countries join forces to organize better, more effective heritage management?
      - What programmes can we develop to make local populations more aware of the cultural importance of different monuments and sites?

Travelling exhibition on perceptions of Europe and European perceptions of Asia

Local Organizer: Ken Vos, MA, Curator at NME.

3. There are numerous Asian perceptions of Europe and European perceptions of Asia. This workshop attempts to investigate systematically these perceptions and stage them in museums. Present-day European and Asian perceptions are, in very large parts, still dictated by a colonial past of unequal power. This is beginning to change, how can we exhibit this?

- It may be said that the EU countries of the ASEM are culturally less differentiated among themselves than the Asian ones. Does this impose in any way our perceptions or capacities of stereotyping?
- Has economic globalization and increased interdependence focused our awareness of the cultural other, or has this awareness been replaced by a more diffuse way of looking at each other?

Virtual exhibitions of 2,500 masterpieces in Asian and European collections

Local Organizer: Dr. Willem Fermont, Head of Curatorial Department.

5. Modern digital techniques have evolved extremely rapidly. Many museums in the world face the process of globalisation and investigate the possibilities of presenting their collections worldwide. Some museums have already exposed their collections on the WWW. ASEMUS supports this trend of globalisation by stimulating the establishment of a digital collection of 500 masterpieces of European and Asian museum collections. The following copies shall be dealt with:
   - Inventory of potential objects
   - Establishment of criteria for selection of masterpieces
   - Layout for the presentation of the cultural information
   - Informative grouping of masterpieces

The conference will be followed by a tour of the National Museum of Ethnology.

Note

1. The conference, organized by the Swedish National Museum of World Culture in cooperation with the National Heritage Board of Singapore and the Asia-Europe Foundation (ASEF), gathered eighty museum directors, senior curators and civil servants from the ASEAN countries.

Professor Thanyon Sangsom \textit{General Director of the Swedish National Museums of World Culture and chair of ASEMUS.}

He is a generous historian, specialists in economic history, and an educator who tries to spread social science and humanistic approaches to the study of the contemporary world.

E-mail: afseminews@asemus.org

ASEMUS NEWS

7 SEPTEMBER 2001

LEEDEN, THE NETHERLANDS

Museums as Market Place

Exchange of Asian and European techniques for preservation and conservation

Local Organizer: Graeme Scott, MSc, Head of Collections at NME

3. There are major differences in the conservation problems facing museums in the ASEM-US network and in the resources available for dealing with them. Few museums can provide financial assistance, but the sharing of knowledge and expertise through internships, workshops, and other cooperative projects may well be possible. However, in order to be sustainable and effective, any activities must fit into an agreed strategy and be coordinated with other organizations working in this field. The workshop will therefore focus on the following questions:
   - What do museums with fewer resources need and what can museums with more resources offer?
   - Are there cheaper traditional methods of conservation that can be re-introduced to modern museums?
   - What goals should be set for preservation and conservation activities within ASEMUS?
   - What strategy should be used to achieve them?

7 SEPTEMBER 2001

LONDON, UNITED KINGDOM

SEALG Conference

The 2001 SEALG Conference was successfully held in two inspiring venues in Kew on 7 September 2001 under its new president, Nicholas Martland, SOAS Librarian.

\textbf{By Rosemary Robson-McKillop}

During the first part of the conference, delegates gathered in the superb new premises of the Public Records Office, where Anabil Teb Gallop of the British Library talked about some important new finds of letters from Indonesian sovereigns in Arabic, Malay, and Pagon (javanese written in Arabic script), which she had discovered by chance in boxes marked miscellaneous Arabic manuscripts. For librarians with the time, skill, and patience, there are certainly treasure troves still to be discovered in many European libraries.

After lunch, the party adjourned to the library of the Royal Horticultural Society at Kew Gardens where business and problems were discussed at a round table and several reports were given on Lieu Cao Thi's recent visits to Myanmar. It was fascinating to hear that Japan is especially devoting a great deal of money and expertise to the rescue of manuscripts in Burmese, Mon, Shan, Pali, and Kawi. For a long time, Myanmar has been the sleepier of South East Asian Studies and few people, scholars or librarians, have devoted themselves to this enormously interesting country. Luckily the CNRS has Cao Thi in its midst and the SOAS has also recently appointed a Burmese Librarian. Nicholas Martland talked about his recent visits to Vietnam in search of material. Helen Correll then gave a report on Mapping Asia Political which is progressing very well in Britain. It would indeed be very beneficial to extend it to Europe so that all people interested in the field will eventually be better informed about where to search for the materials they need. This is quite pertinent to Asian Collections as they tend to be dispersed and not always where they were expected.

Afternoon's proceedings concludes with Paul Seligson's talk,'Asian Collections at the British Library.'

\textbf{by Rosemary Robson-McKillop, BA (Hons) Chalcis}

E-mail: rosem@e-mail.org

November 2001 - ISAS NEWSLETTER Nº26 - 59
Images, Representations and Perceptions in the Shia World

The University of Geneva, the Institute for Development Studies, and the Graduate Institute of International and Development Studies are organizing a conference in Geneva, at the premises of the latter institute. Named and themed ‘Images, representations and perceptions in the Shia world’, its aim is to provide an overview of recent studies on Shia communities around the world, stretching from Lebanon to Pakistan and including all branches of Shia Islam.

30 NOVEMBER > 1 DECEMBER 2001
AMSTERDAM, THE NETHERLANDS

Decolonizations, Loyalties and Nations

Colonialism in Vietnam and Indonesia ended in the late 1940s and 1950s in a drawn-out period of war, turmoil, and internal strife. We generally tend to perceive independence struggles as conflicts between nations, as wars between the metropolitan power and the colony striving for emancipation. This simple national dichotomy, already predominant during the conflicts themselves, has been continued in the common perspective on the decolonization process in the postcolonial era. Indeed, the wars for independence forced many to choose sides, but the choices were not always as obvious as they are now often alleged to have been.

by JOHN KLEINEN & REMCO RABEN

In the first place, there were the so-called ‘balkans’ – those who in the end declared against the colonial ruler. There were also the nationalists purists. And, for yet others, pledging loyalty to the national or the colonial option was not so clear: for ethnic, economic, and political reasons, many Vietnamese and Indonesians vacillated between nation and politics, and evolutions in region and politics, and evolutions in education, sovereignty, rebellion and revolution, links between religion and politics, and evolutions in the concept of religion and state.

The following subheadings will be addressed: holy places, pilgrimage, maps, travel, saints and martyrs, the concept of martyrdom, Imams and Imamids, (architecture, cintia, Internet, handcrafts, photography, sufi, religious music, posters in the streets, images in the press, calligraphy, traditional and modern painting and sculpture, symbolism, education, sovereignty, rebellion and revolution, links between religion and politics, and evolutions in the concept of religion and state.

The organizers will pay travel expenses and accommodation. More detailed information will be provided on demand.

Please send abstracts by e-mail, by fax or as a word-document to: Prof. Eveline Nasr
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(Advertisement)

NEW YORK UNIVERSITY FELLOWSHIPS PROJECT ON THE COLD WAR AS GLOBAL CONFLICT INTERNATIONAL CENTER FOR ADVANCED STUDIES

The Project on the Cold War as Global Conflict invites applications for fellowships for the academic year 2002-2003. The Center welcomes scholars - with PhDs - at all career stages in all fields of the humanities and social sciences. Governmental and non-governmental policy analysts, NGO staff and independent researchers with training and experience equivalent to the PhD are also invited to apply. Scholars from outside the U.S., particularly from Africa, Asia, and Latin America are invited to apply. Stipends are $35,000 for 9 months. Fellows will have offices and will be eligible for low-cost NYU furnished studio apartments a short walk from ICAS. The application deadline is January 15, 2002.

The ICAS Project on the Cold War as Global Conflict, which began on September 2001, runs for three years. The goal of the Project is to rethink the dominant paradigms and conventional wisdom about the Cold War and post-Cold War world. For 2002-2003 the theme is Everyday Life, Knowledge, Culture. Particular emphasis will be placed on shifting processes of Americanization and Sovietization and resistance to them constructed varied domains of daily life. Topics could include the effect of the Cold War on public health, education, the welfare state and trade unions; the development and direction of academic disciplines; gender and race relations; class dynamics within and between nations; religion; mass and high culture including art, architecture, film and other media; the role of “Big Science” and national security related changes in transportation, information and communications systems.

For a fuller description of the Project and its annual themes and for application forms please refer to the ICAS website, http://www.nyu.edu/gsas/dept/icas. For hard copies of applications and for more information, please contact: Fellowship, International Center for Advanced Studies, New York University, 1 Washington Square South, Room 401E, New York, NY 10012-1099. Fax: 212-995-8456; email: icas@nyu.edu

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Asia in Europe, Europe in Asia

As we are today living in an interdependent world marked by borrowing and lending across cultural boundaries, we need to rethink our conceptualization of geo-political relations. It has been more than fifty years since the processes of decolonization transformed the political landscape in Asia. Global movements of capital, on the one hand, and mass migrations, on the other, have convinced us that geographical boundaries are to be seen as articulated moments in a fundamental element of that history. Whoever talks about history, religion, technology or economics, necessarily talks about translation. Translation is one of the most important agents of cross-cultural contact.

By Henri Chambert-Loir

T he French research institutions - UMR 8093 (Archipel) of the Centre National de la Recherche Scientifique and École Française d'Extrême-Orient - launched an international research project, directed by Henri Chambert-Loir and Monique Zaouari-Lajubert. We will study not only translations from all relevant languages (Sanskrit, Arabic, Persian, Urdu, Chinese, Japanese, and European languages (English, Dutch, and French)) into all Indonesian languages (particularly Malay and Japanese), but also those from Malay and Japanese into several regional languages (Acehnese, Balinese, Sundanese, Balinese, Makassarese, and Buginese). We will treat the translations through history (i.e. from the ninth to the twentieth century), and in all fields (literature and religion of course, but also law, science and technical studies, philosophy, and so on). The field has been thoroughly mapped. Sixty-five scholars have already agreed to participate, but we are still looking for authors to fill the slots for a few topics. We plan to gather most of the participants for a workshop in Paris in April 2002 and subsequently to publish all their articles in English as a book in 2003, then to have the book translated and published in Indonesia in 2004.

Dr Henri Chambert-Loir is a senior research fellow at École francoise d'Extreme-Orient specialized in Malay philology.

E-mail: henri.chambertloir@yahoo.com

Human Rights and Asia 2002

Proposals treating women's rights at household and workplace settings, refugee issues, sustainable development and sustainable democracy, from a contemporary, a historical or a comparative perspective are invited. Papers may also focus on international relations. The meeting's keynote speaker will be Basí Fernández, the Executive Director of the Asian Human Rights Commission (AHRIC) and the Asian Legal Resource Centre (ALRC). Mr Fernández has authored several works on human rights and legal reform issues and he is the editor of Solidarity, AHRIC's monthly magazine. Proposals for panels, round table discussions and individual papers should be submitted by no later than November 30, 2001. Electronic submission of proposals is also possible through the conference web-site. Abstracts should be limited to 300 words for each individual presentation.

Asian Human Rights Commission website:
http://www.ahrch.net

For conference & current information, please e-mail: asiaconf@msu.edu

For additional information contact:
Basí Fernández
AHRIC
108 International Center
Michigan State University
East Lansing, MI 48824-1035
E-mail: asiansc@msu.edu

Fernández has authored several works on human rights and legal reform issues and he is the editor of Solidarity, AHRIC's monthly magazine. Proposals for panels, round table discussions and individual papers should be submitted by no later than November 30, 2001. Electronic submission of proposals is also possible through the conference web-site. Abstracts should be limited to 300 words for each individual presentation.

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E-mail: asiansc@msu.edu

'Identity' might include such subjects as ethnic identities and nationalism; the persistence of local identities; centripetal-periphery relations, whereas within the topic of 'youth', questions on education, political renewal, migration, sexuality - perhaps including AIDS - and the like might well be explored. We are confident that you will be able to come up with a variety of interesting topics. Papers should be submitted by 1 December 2001.

Adapted and papers in word 5 for winner's 95 and up should be sent to:
Dr Laurence Husson
IRESA/MAF
Universiteit Leiden
PL. Place Victor Hugo
3003 Marseille, France
Tel: +33 04 91 10 61 46
Fax: +31 071527349
E-mail: Laurence.Husson@eur.upmc.fr or
Wessing30@zonnet.nl

Dr Robert Wessing
Department of CASOVS
Leiden University
PO Box 9555. 2300 RB Leiden, the Netherlands
Tel: +31 071 527 5349
Fax: +31 071 527 3619
E-mail: Wessing@fsw.leidenuniv.nl or
RobertWessing@fsw.leidenuniv.nl
INTERNATIONAL CONFERENCE AGENDA

DECEMBER 2001

23-25 NOVEMBER 2001
Amsterdam, the Netherlands
Hilton Grand Hotel: The 'Asia Pacific: War Experiences and Reflections'. Contact: Dr Elly Towns Bovenstijn (NIOD)
Netherlands Institute for War Documentation
Herschelstraat 160, 1073CJ Amsterdam
Tel: +31-20-514-81-12
Fax: +31-20-617-92-42
E-mail: eb.speijers@wogc.knaw.nl

28 NOVEMBER - 1 DECEMBER 2001
Christchurch New Zealand
'Asian Futures, Asian Traditions'. New Zealand Asian Studies Society Conference. Dr Edwina Palmer, Asian Languages Department, University of Canterbury, Private Bag 4800, Christchurch. Tel: +64-3-941-8000
Fax: +64-3-364-2987 X 8566
E-mail: uhrc@mptmail.net.mm

1 DECEMBER 2001
Brisbane, Australia
Asianstudies/hrc—asia.org

2-5 DECEMBER 2001
Amsterdam, the Netherlands
'Disciplinations, Loyalties and National Perspectives in the Making of Modern Indonesia: Looking back in the New Millennium'. Contact: Maarten Dassenier, The Netherlands Institute for the Study of the Near East (NIOD), Division of Modern Indonesia, Dr. Henk Niemeijer, Leiden University. Tel: +31-20-523-38-32
Fax: +31-20-668 5866
E-mail: info/aasianst.org

4-6 DECEMBER 2001
Den Paar, Bali, Indonesia
Goldschneider Foundation/Indonesian National Council Human Rights (PHRI) in cooperation with the Indonesian Council for Civil and Human Rights (KHK). Contact: Dr Ratna Saptari

CAPSTRAINS, University of Wollongong, Australia
Contact: Dr Rama Saputra
Tel: +61-2-628-0526
E-mail: hsotung@capstrains.com.au

7 DECEMBER 2001
Washington DC, District of Columbia, USA
'State-Sponsored Repression during the Rajput Royal Period'. Contact: Yung-Chiung Richard Cho, Ph.D, Chair, Organizing Committee 42 Bishop Court, Providence, RI 02916 USA Tel: +1-401-331-6777
http://www.chinesehumanrights.org

7 DECEMBER 2001
Singapore, Singapore
University of Singapore/IAS/Institute of Asian Research/NUS Asia in Europe, Contact: Dr Stella Ravi, Assistant Professor, Department of English Language and Literature Academic Convener, European Studies Faculty of Arts and Social Sciences National University of Singapore Arts Link, Singapore 1378
Tel: +65-775-2981
E-mail: elseo@nus.edu.sg

7 DECEMBER 2001
University of Edinburgh, Edinburgh, UK
Glasgow Political Science Association Annual Conference 'Centralisation vs Co- operation: Reflections on Colonial Rule'. Contact: Harold Clen
E-mail: hliningwarter@megaphone.political.com
Deadline for Proposals: 14 September 2001

22-25 DECEMBER 2001
Tehran, Iran
IPIS Seminar: 'The Sixth International Seminar on Central Asia and the Caucasus: Central Asia, Prosperity and Challenges'. Contact: Dr Laleh Najafi, Tehran 199576, Tehran, Iran Tel: +98-21-610 96-96
Fax: +98-21-618 01-15
E-mail: housedunia@khomein-plus.net

25-27 DECEMBER 2001
Calcutta, India
'All Asia Cultural Workshops' The Registrar, Centre for Studies in Social Sciences Calcutta, R-1, Bhowanipore Parade Townsend, Calcutta 700 016 India Fax: +91-34-68 0177
E-mail: asiaworkshop@asiasociety.org

31 JANUARY - 2 FEBRUARY 2002
Savannah, GA, USA
Ghana Political Science Association Annual Conference 'Centralisation vs De-centralisation'. Contact: Harald Clen
E-mail: hliningwarter@megaphone.political.com
Deadline for Proposals: 14 September 2001

FEBRUARY 2002

2-5 FEBRUARY 2002
Marseille, France
European Studies Division, 17th Annual Workshop 'Youth and Identity' Contact: Dr Laurence Huissnoir IBSS/MAF, University of Provence, 3, Pl. Victor hugo, 13006 Marseille, France Tel: +33-4-91-05-46-96
Fax: +33-4-91-05-46-15
E-mail: huissnoir@-orders.montpellier.2r.fr

1-4 FEBRUARY 2002
Perth, Australia
'Mediation and Human Rights Democracy and Islam'. Australian National University, Canberra. E-mail: mediatorgroup@pernet.com

15-18 FEBRUARY 2002
Singapore, Singapore
'Youth Work in the Full of Singapore Revised'. Contact: Dr Brian P. Fairall
National University of Singapore 10 Kent Ridge Crescent, Singapore 117570 Singapore Fax: +65-7742658
E-mail: edtalk@uol.com.sg

20-23 FEBRUARY 2002
San Marino, California, USA
Forum on European Expansion and Global Contacts. Contact: Prof. Peter C. Marcill, Department of History, Division of Humanities, National University of Singapore 7Arts Link, Singapore 13756
E-mail: pmccallull@nus.edu.sg

MARCH 2002

15-16 MARCH 2002
East Lansing, MI, USA
Humanities and Arts. Contact: Michael Lewis, Director MSU Asian Studies Center 96 International Conference University of Michigan East Lansing, MI 48824-1035, USA
E-mail: asianarts@msu.edu

15-17 MARCH 2002
Nakhon Phanom, Thailand
International Symposium 'Strengthening Food Security and Managing Natural Resources in Southeast Asia'. Contact: Ms Thanyaratt, Nakhon Phanom University 5R-i Baishnabghata-Patuli Township, R-i Baishnabghata-Patuli Township, Nakhon Phanom, Thailand
E-mail: thanyarat@nakhonphathom.ac.th

15-17 MARCH 2002
London, United Kingdom
'Central Asia and the Caucasus: Borderlands'. Contact: Michael Lewis, Director MSU Asian Studies Center 128 International Conference University of Michigan East Lansing, MI 48824-1035, USA
E-mail: asianarts@msu.edu

APRIL 2002

1-4 APRIL 2002
Paris, France
History of Translation in Indonesia and China'. Contact: Dr Henri Chambert-Loir
E-mail: hch@ehess.fr

4-7 APRIL 2002
Washington DC, USA
54th ASIS Annual Meeting
Contact: ASIS Inc., 1233 East Extreme Avenue, Arbold, Michigan 48214 USA Tel: +1-313-848-0250
Fax: +1-313-848-9581

1-5 APRIL 2002
At the ASIS IAS roundtable 'Asia-Europe Meeting (ASEM) Challenges'. Contact: m.fried@taxiun.org
E-mail: http://www.aasianst.org/annmtg.htm

APRIL 2002

1-5 APRIL 2002
Liverpool, United Kingdom
20th Association of Art History Annual Conference: 'Collecting the Colony: Contemporary thoughts on imperial contexts'. Contact: Judith Green, History of Art, Graduate Research Centre in Humanities, Arts R, University of Liverpool, Pembroke, Liverpool, BN4 9NL, England. E-mail: contemplative@liverpool.ac.uk

10-13 APRIL 2002
Leiden, Netherlands
'Art and the Caspian: 150 Years of Russian and Caspian Studies'. Contact: Dr Jan Elliot, University of DeKalb, Ill 60115, USA
E-mail: ellsr@nus.edu.sg

APRIL 2002

2-5 APRIL 2002
New York, USA
'Trepreneur, Nurturing, and Status in Former Communist Countries'. 19th Annual Workshop, 'China and the Study of Nationalities (ASN)'. For information and proposers' points: Dr Troy McGrath ASN Convention Program Chair Political Science, University of Nebraska Arnold Hall, Box 76
Hartwick College, Oneonta, NY 13820
Tel: +1-607-431-4586
Fax: +1-607-431-4584
E-mail: mrgtcr@hartwick.edu
Deadline for proposals: December 6, 2001

11-14 APRIL 2002
San Juan, Puerto Rico
'East Timor in Transition: Past, Present and Future'. Contact: Karen Fricke
E-mail: kfricke@ntu.edu.sg

DeKalb, IL, USA
East Time in Transition: Four Thoughts from the Philippines. Contact: Priya Jha
E-mail: pi@pju@gmail.com and Monika Khot
E-mail: m.khot@ualberta.ca

Deadlines for 2002

2 FEBRUARY 2003
For more extensive agenda, see the website: http://www.asiasociety.org/agenda.html

21 JANUARY 2004
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