Pierre Bourdieu argues that critics need to realize that the producers of the value of a work of art are usually other than the artists themselves (1995: 229). I would argue that this is even more the case with migrant artists, especially before they grasp the rules of the ‘field’ in their adopted society. It is one thing to have a ‘multicultural’ society where diaspora communities live and thrive; it is quite another for a society’s high culture to absorb values and aesthetics from other traditions. The latter, although it happens all the time, takes much longer and remains at the mercy of members of the dominant class who determine the value of works of art. Migrant artists can at times become agents in initiating changes of taste within the art establishment. They are, however, rarely part of the decision-making process. Although their multicultural or ‘exotic’ aesthetics may be appreciated, or even valued, the degree to which they are able to attain cultural citizenship and exercise their cultural rights remains questionable. In other words, they may not be able to choose ‘styles of language, cultural models, narratives, discourses that people use to make sense of their society, interpret their place in it’, according to Gerard Delanty (2002: 66).

Rules of art

Bourdieu posits an analogy between the rules governing art and language. Speakers of a language subscribe to an overarching system; while individual usage varies, individuals are aware of the boundaries of the system which prescribe acceptable limits on variation. The production and reception of creative art work in a similar way. While artists strive for individuality, their expression must remain within the aesthetic system determined by the class of value producers in a given society. Artists exercise their choice within the system, even when they are deliberately subverting it.

Bourdieu’s theory, as he himself explains, is drawn from observing individual artists and writers of similar cultural backgrounds, namely, people who share and understand the implicit aesthetic values of a society. The rules of art, therefore, pose problems to most artists coming from outside that society. For migrant artists, especially those from different cultural and linguistic backgrounds, life in the new country often begins with a traumatic fall in social standing. Bewilderment over aesthetic choices soon follows, before they realize they have to learn anew systems of cultural signs, linguistic codes, artistic expressions and, sometimes more pertinent, ways to befriend the art establishment.

Exceptions can be found, of course, when notions of beauty or humour coincide. Creative works can be appreciated by audiences from different cultural backgrounds, when ‘outside’ artists strike a chord with the ‘inside’ audience. Appreciation, however, may not be based on the understanding of intended messages and references. Unfortunately for migrant artists, acquaintance with the rules may take years to acquire or may never happen.
Friends of ICAS Unite!

As Secretary General of the International Convention of Asia Scholars (ICAS) and an Asia scholar who places great value on international cooperation in research and education, it is my pleasure to announce the fourth meeting of ICAS in Shanghai, 20-24 August 2005. On behalf of ICAS I would like to congratulate the Shanghai Academy of Social Sciences (SASS) for hosting ICAS 4. Following the success of ICAS 3 in Singapore, ICAS 4 is expected to draw more than 2,000 participants.

Although a large part of our readership is no doubt aware of ICAS, I would like to recapitulate its main features and point out some new developments. ICAS was born out of dialogue between the Association for Asian Studies (AAS) and the International Institute for Asian Studies (IIAS) on broadening the scope of Asian Studies. ICAS mandate is to transcend boundaries between the disciplines, the nations studied, and the geographic origins of the Asianists involved.

Once ICAS was announced, enthusiastic replies poured in from all corners of the world. The first ICAS was held in 1998 in Leiden, the Netherlands, which brought together 1,000 participants from all continents. ICAS 2 was organized by the Freie Universität Berlin in 2001; ICAS 3 by the National University of Singapore. ICAS 3 attracted more than 1,000 scholars from 54 countries, with some 940 papers presented in 250 sessions on a great range of topics. ICAS 3 also provided a platform for scholars to explore ways of coordinating Asia research in Asia.

ICAS 4 in Shanghai will feature for the first time the awarding of the Life-time Asian Studies Award, and ICAS Book Prizes for best studies in (1) the social sciences; (2) the humanities; and (3) ICAS best PhD dissertation in Asian Studies. (Please see announcements, p.42)

By giving Asian Studies a global focus, we hope to increase international cooperation among scholars and lessen the often-parochial attitude among Asianists over the past century. You can support our endeavour by becoming a friend of ICAS (please see our ICAS 4 brochure) which will enable us to strengthen our platform upon which Asia scholars from all corners of the world can study problems of interest to all.

Finally, I would like to draw your attention to the insert in this Newsletter: ASEM News. It is a collection of short contributions addressing the impact of the Asia-Europe Meeting on the relations between these continents. Much remains to be done, but a start has been made.

Wim Stokhof
Director, IAS
I am not a neo-realist

I was intrigued by a contribution to the September issue of IIAS Newsletter 32 by Frédéric Grare, “A New Focus on the Caspian Region: Turning the Periphery into the Centre.” Grare argued that the Caspian Region (hereafter the CR) has emerged as an economic and strategic development area for superpowers like the US and Russia. This development threatens the regional balance of power and security in the region, as well as the nations (or states) involved in it. Grare notes that this development is creating new strategic challenges and opportunities for the states involved. Grare also states that, contrary to my claim, the US and Russia are no longer competing for influence in the region. However, I disagree with Grare’s claim. I believe that the US and Russia are still competing for influence in the region, and that this competition is likely to lead to conflict in the future.

The atoms of meaning

Dear Professor Goddard,

Your recent article in IIAS Newsletter 31, “A New Focus on the Caspian Region: Turning the Periphery into the Centre,” has sparked a lively debate within our academic community. Many of our colleagues have expressed concern about your claim that the US and Russia are no longer competing for influence in the Caspian Region. They argue that your claim is premature and ignores the ongoing strategic competition between these two powers. I also share their concern. I believe that the US and Russia are still competing for influence in the region, and that this competition is likely to lead to conflict in the future.

Kunming under siege

A long-term resident of Kunming, China, I was pleased to read ‘From Muslim Street to Brilliant Plaza: Constructions of Urban Space in Kunming’ by Leeke Reinder in IIAS Newsletter 31. The physical changes in Kunming are indeed drastic, as Reinder notes. But I disagree that these ‘drastic physical transformations bring about relatively small social changes’. On the contrary, I suggest they have profound social impact. Over the past decade the city of Kunming has been torn down and rebuilt – old wooden buildings, low-rise apartment blocks and narrow streets have made way for new apartments, shops and office structures of seven stories or more, and much wider roads. These changes are the result of economic and social change (reform and marketisation) and have produced further changes.

Many residents have experienced the speed and extent of change as a crisis in material life. There are two major shifts, from low to high-rise dwellings and from city centre to suburban life. Though most people welcome new flats with running water and private toilets and baths, others lament the loss of old buildings and streets (the Muslim street noted by Reinders is one of the few old streets left). But the broader social impact of the new spaces is more widely felt and doubted. Older people and children are especially affected. The elderly have suffered abrupt changes in lifestyle through their removal to the suburb (although they may retain their previous neighbours, having been moved together). An outdoor social life, in courtyards and in doorways of their homes, was previously part of daily life for older people, but is now hardly possible. Many have been placed in old-age homes. For children there are no spaces to play near home where grandparents can keep watch over them. The construction of new city spaces is further separating rural and urban life, and along with the Kunming’s massive increase in traffic, is a reflection of growing social inequalities.

East Asian geopolitics revisited

Asia accounts for more than half of the world’s population. China is the only Asian nation with a permanent seat on the Security Council. Japan, a member of the G8 and a major contributor to the UN, the IMF and the World Bank, is completely under-represented in their leadership. Asian nations are virtually excluded from the ranks of those thought to wield global power and stability. The ‘western’ standard seems to be the preserve of non-Asian powers. Theories of global order, international relations and security are likewise the preserve of authors active in the United States, with a sprinkling from Northwest Europe. For East Asia, the story is often written in Washington. Although shifts in US policy create ripple effects throughout the region, the focus on America tends to ignore the interests of regional states as well as intra-regional dynamics. The latter fall further out of view as research tends to focus on bilateral rather than multilateral relations.

Despite the outward appearance of stability, East Asian states since the end of the Cold War have been redefining their positions in international society. ‘National self-assertion’ best seems to describe the new attitude. Contemporary East Asian assertiveness results from a mixture of developments, both domestic and international. Internationally, the end of the Cold War softened ideological confrontation; with defense alliances with Washington under revision, East Asian governments are voicing growing security concerns. Domestic actors – governments, legislatures and the media – are not as independent as they were before. The media now have a greater influence, and the media can sometimes create a self-fulfilling prophecy. This is a new phenomenon in East Asia, and one that will continue to evolve over time.

Regardless of the many forms nationalisation takes, it often carries within it a core of resentment rooted in history. The challenge for East Asian governments is to channel – at times vindictively – nationalist agendas into foreign policies that serve long-term interests. The need for economic stability and the common interest in regional security puts a premium on intra-regional cooperation. While each nation seeks to assert its own place in the region, it is equally clear that all agree on the benefits of regional cooperation. Increased national self-assertion is a reflection of East Asian governments’ and citizens’ desires to find autonomous solutions to the region’s challenges.

The International Institute for Asian Studies (IIAS) is an independent research centre based in Leiden and Amsterdam, the Netherlands. Its main objective is to encourage the study of Asia and to promote national and international cooperation in the field. The institute focuses on the humanities and social sciences, and their interaction with applied arts and sciences.

IIAS values dynamism and versatility in its research programmes. Post-doctoral research fellows are temporarily employed by or affiliated to IIAS, either within the framework of a collaborative research programme or on an individual basis. In its aim to disseminate broad, in-depth knowledge of Asia, the institute organizes seminars, workshops and conferences, and publishes the IIAS Newsletter with a circulation of 22,000.

IIAS runs a database for Asian Studies with information on researchers and research-related institutes worldwide. As an international mediator and a clearing-house for knowledge and information, IIAS is active in creating international networks and launching international cooperative projects and research programmes. In this way the institute functions as a window on Europe for non-European scholars and contributes to the cultural rapprochement between Asia and Europe.

IIAS also administers the secretariat of the European Alliance for Asian Studies (Asia Alliance: www.asia-alliance.org) and the Secretariat General of the International Convention of Asian Scholars (ICAS: www.icas-secretariat.org). Updates on the activities of the Asia Alliance and ICAS are published in the IIAS Newsletter.
The Collapse of the Global Conversation

The world after 11 September 2001 has seemed a bewildering place – as if all liberal notions of universal reason, freedom, tolerance and the rule of law have been proven a lie overnight.

By Subroto Roy

We can start with the observable fact that there is and has been only one human species, no matter how infinitely diverse its specimens across space and time. All have a capacity to reason as well as a capacity to feel a range of emotions. And every human society, in trying to ascertain what is good for itself, finds need to reason together about how its members may best survive, grow, reproduce and flourish. This process of common reasoning and reflection requires freedom of inquiry and expression of different points of view. The voice that does not need to be heard, at least not suppressed in case it is the right voice counselling against a course that may lead to catastrophe for all. To reason together implies a true or right answer exists to be found; truth seeking requires freedom as its logical corollary.

With the enormous growth of science, some scientists have gone to the limit of declaring no religious belief can possibly survive. In fact the ultra-scientific prejudice fails ultimately to be reasonable enough, and is open to a joint and decisive counter-attack by both the religious believer and the artist.

Asia’s modern dilemmas

Broadly speaking, throughout the vast span of Asia over the last two hundred years, there has been admiration for the contribution of the modern West to the growth of scientific knowledge. Where it has come to be known and applied, there has been admiration for liberal Western political thought as well. Concurrently, Asian nationalists in the 20th century struggled to establish autonomous nation-states, and patience; the movements of Gandhi were a triumph of non-violent political protest. They represented a final collapse of the centuries-old cosmopolitan conversation with Islam.

The perpetrators of September 11 subjectively acted in the name of Islam. Words are also deeds while deeds may also convey meaning. The words and deeds of the perpetrators, and of the nations organized against them since then, are components of a complex and subtle global conversation taking place as to the direction of our common future.

Political conversations require time and patience; the movements of Gandhi, King and Mandela each took decades to reach fruition. In the post 11 September world, tolerance has vanished, replaced by panic, mutual fear and hatred. Violence appears as the first, not last recourse of political discussion. The world after 11 September has known a bewildering explosion – as if all liberal notions of universal reason, freedom, tolerance and the rule of law since the Enlightenment have been proven a lie overnight, deserving only to be flushed away in face of resurgent ancient savagery.

Be this as it may, common reasoning
dangerous. *Water Margin* is a saga of violence and secret societies; *Three Kingdoms* is about political intrigue; *Dream of the Red Chamber* concerns the vanity of life. No one knows how many teenagers form gangs inspired by *Water Margin*, how many adults play dirty tricks learned from *Three Kingdoms*, or how many *Dream of the Red Chamber* readers adopt its nihilistic worldview. If moral implications got books banned in China, the classics would be suppressed.

‘If moral implications got books banned in China, the classics would be suppressed’

Since new human writing is neither pornographic nor dangerous, why does it upset so many people? In public criticisms on the web, the most frequent accusation is that new human writers are ‘irresponsible’. They expose the details of their promiscuous sex life without considering how other people feel. There is a tacit, pragmatic rule in Chinese society: indecent behavior, including extramarital sex, can be tolerated as long as it does not embarrass anyone. Traditional erotic novels and art were always bedside reading or brothel decoration. Though publicly accessible now, they are too archaic to agitate people. New human writing, by contrast, is a twenty-first century sensation that travels the internet to reach tens of millions of readers – teenagers as well as adults – within seconds.

New human writers are like exhibitionists. Meeting them, people are shocked and embarrassed. ‘Just reading you, I feel ashamed for you’, many critics say. Chinese culture is a shame culture; Chinese morality depends on shame. Nothing feels worse than being ashamed, but nothing liberates more than indifference. ‘I already lost face; what more can I lose?’ Losing face, new humans liberate body and pen. They consider liberation the greatest artistic achievement of all – ‘It is my way of life. If I stop, I am not myself any more.’ They quote Western feminist slogans to show how enlightened they are – avant-garde performing artists seeking individual freedom and female liberation. They are above the multitude still trapped in Confucian morality.

What September 11 has demonstrated is that even while the information we have about one another and ourselves has increased exponentially in recent years, our mutual comprehension of one another and ourselves may well have grossly deteriorated in quality. Reversing such atrophy in our self-knowledge and mutual comprehension requires, in the opinion of the present author, the encouragement of all societies of all sizes to flourish in their scientific knowledge, their religious and philosophical consciousness and self-discovery, and their artistic expressiveness under conditions of freedom.

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Notes

1 Plato Gorgias 47a, 48b
3 This was emphasized by the late Cambridge philosopher Renford Bambrough (1980) ‘Thought, word and deed’ in *Proceedings of the Aristotelian Society*, Supp. Vol. LIV, 105-117
Many artists from China over the past decade have, however, managed to familiarize themselves with rules of the Australian art field. John McDonald, an Australian art critic, believes that Chinese art is changing the face of Australia. He notes that ‘barely a week goes by in Sydney and Melbourne nowadays without a Chinese exhibition or art event, or without Chinese émigrés featuring prominently in some competition or group show’ (McDonald 2002: 18). McDonald terms the increasing acceptance of Chineseness in Australia’s art establishment ‘the Cultural Revolution’.

Diaspora and Chineseness

Alongside the radical changes to their personal and professional lives, the artwork of Chinese migrant artists in Australia has undergone transformation in nearly all respects – from subject matter, media, form, and use of colour, to the very basic techniques of expression and execution. The greatest change, however, is in the audience – the enormous gap between the expectations of the Chinese authoritarian art establishment and the free market art field of Australia. Needless to say, Chinese migrant artists did not share with the Australian art establishment an understanding of what constitutes art – its production, reception, marketing and social function. How to create art that speaks to the Australian audience is the fundamental challenge artists exercise within the system, even when they are deliberately subverting it.

Chinese-Australian artists continue to face and each must find an answer in his or her own artistic language.

While its manifestations vary, ‘Chineseness’ is a common feature in the works of Chinese-Australian artists. The relationship between their work and Chineseness is often paradoxical: on the one hand, they need to cater to Australian taste, which may or may not welcome overt expressions of Chineseness in visual form; on the other hand, if Chinese-Australian artists are to claim space in the Australian art market, the delicate balance is a delicate one, and expressions have to be subtle or innovative. Naturally, the Australian art market eventually makes its own selections. One can always eroticise one’s Chineseness but it is the art field that decides if one has done so artistically and tastefully.

Continued from page 1 >

Cultural citizenship

The point here is not whether one agrees with McDonald or with Genocchios, but that Chinese-Australian artists are largely irrelevant to such debates. The field, rather than the artists themselves, will decide whether Australian art history will write Chinese-Australian artists in or leave them out. This is why cultural citizenship is a crucial issue at this point in time – after Australia has given migrants political citizenship, it is time for notions of citizenship to factor in cultural rights and practices.

Gerard Delanty (2002: 66) argues that cultural citizenship has two equally important aspects: the cultural rights of individual citizens and the political institutionalisation of such cultural rights. He places particular emphasis on access to the dominant language – its styles and forms, cultural models, narratives and discourses – the tools people need to make sense of their society, interpret their place in it, determine courses of action and make demands for further political and cultural rights. The learning component of citizenship, Delanty insists, must be seen not only in individual terms but as a medium of social construction, through which individual experience becomes collective learning, ultimately to be realised in social institutions.
In my interviews with Chinese-Australian artists, some stated that language remains the key obstacle to their professional development. Without English competence, they remain unable to exchange ideas with their peers – other than those using the same ethnic language. The importance of English competence in their profession has to do with understanding the rules of art. Without English, the path to professional development is much longer and full of pitfalls, such as inadequate translations and delays in the transmission of ideas and news on cultural events. For the acquisition of new ideas, most artists still rely on Chinese-language materials. In communicating, many still feel desperately trapped and inhibited.

The inability to speak English in Australia entails at least a partial deprivation of one’s cultural rights. This is very different from the predicament faced by Chinese ‘diasporic intellectuals’ who cannot speak Chinese (Ang 2001: vii), at least as far as cultural citizenship is concerned. Not speaking Chinese does not keep cosmopolitan, transnational, diasporic intellectuals from actively participating in their chosen areas of social and cultural life in Australian society. Not speaking English raises innumerable barriers for artists wanting to transcend ethnicity.

Envoi

Australia as an open society has given Chinese migrant artists the space and opportunity to pursue their professional goals. The social policy of multiculturalism encourages cultural interaction and allows artists from different backgrounds to engage in creative work. However, it is important to realize that the choices open to migrant artists are limited – the ethnic artist is subjected to the unwritten rules of art and the tastes of an unfamiliar society.

Cultural citizenship becomes feasible only after migrant artists have survived disadvantaged economic and social positions, and above all, linguistic deprivation. The rules of art and multicultural aesthetics are, for migrant artists, friend and foe. Many Chinese-Australian artists have successfully met the expectations of the art field and have found their own voice while bridging different traditions. And from artistic success, one may indeed aspire to the further attainment of cultural citizenship in their newly adopted home.

References


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J

Japan had not been defeated and occupied by outside forces prior to 1945. Defeat in World War Two was nothing short of traumatic for the majority of the population. The Allied Occupation had as its initial goal the complete and permanent demilitarisation of Japan. Article 9 of the Constitution, promulgated in 1946, stated, “the Japanese people forever renounce war as a sovereign right of the nation... Land, sea, and air forces, as well as other war potential, will never be main-
tained.” Pacifist idealism, a major cur-
rent running through post-war Japan,
ese society, dates from this period.

The Cold War descended on East Asia in 1947. Under the US strategy of containing communism, Japan re-
emerged as Western democracy’s bul-
well during the decades that followed.

The 1993-94 North Korean nuclear cri-

JAPAN

Koizumi started to power in April 2001 and was immediately faced with the challenge of global terrorism. Declaring any terrorist attack to be an attack on Japan’s security, Koizumi ordered the Maritime Self Defence Forces to the Indian Ocean to offer logistical support to US, UK and other

Koizumi’s China policy rests on engagement, but is on delicate ground. His repeated visits to Yasukuni Shrine to pay homage to the war dead keep the

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By Keene De Ceuver

South Korea speaks for itself

A traditional Korean saying has it that when whales do battle, shrimp get hurt. While the saying no doubt holds true, Koreans no longer identify themselves with the proverbial shrimp. Even more important than economic success was change in the political landscape: by the mid-1980s society had grown exasperated with authoritarianism and demanded democratic reform. In the summer of 1987, the state gave in tomounting public pressure by acceding to free, direct presidential elections.

In retrospect, this largely cosmetic concession proved the start of a decade of deepening democratization. Although an important development, presidential and parliamentary elections, entrenched elites were pushed aside and the organs of state more accountable. While backroom dealings, corruption, and political bickering did little for public trust, support for democratic institutions remained strong. This was apparent when the opposition-dominated National Assembly tried, on questionable grounds, to impeach President Roh Moo Hoon in March 2004. Dubbed a ‘parliamentary coup d’etat’, citizens took to the streets against the old-style politicians in defence of their president and their hard-won democracy. The 15 April parliamentary elections, in the midst of the impeachment imbroglio, saw remarkable voter turnout following years of declining participation. The party supporting the president won a landslide victory, securing Roh Moo Hoon a majority in the National Assembly to pursue his reform policies.

The mobilization of citizens behind their embattled president testifies to the new vibrancy of civil society. If democracy has deepened in South Korea, it is thanks to civil society. If democracy has deepened in South Korea, it is thanks to civil society. If democracy has deepened in South Korea, it is thanks to civil society. If democracy has deepened in South Korea, it is thanks to civil society. If democracy has deepened in South Korea, it is thanks to civil society.

The movement to impeach President Roh Moo Hoon

South Korea

National self-deprecation and international parsimony

Following Japan’s capitulation and intense political battle, Syngman Rhee emerged victorious in the South, Kim II Sung in the North. Though both leaders and the states they founded claim their roots in the national resistance movement, Syngman Rhee belongs to a lineage of moderate ‘Christian self-reconstruction’ nationalists (Wells 1990). Convinced that the loss of independence was in large part the result of Korean weakness, many of Syngman Rhee’s followers had accepted the inevitability of colonization and pursued public careers under Japanese rule. Re-instated after liberation, they became South Korea’s social elite. Despite the nationalist banner of Rhee and his successors, the conviction that the country was weak, threatened, and in need of a foreign protector pervaded the South Korean elite. As a shrimp among Cold War whales, South Korea turned to the US as its benefactor and protector.

The main threat to South Korea came from the North, which lost no time in rebuilding its war-ravaged infrastructure. Unlike the South, where American aid was diverted into political and social funds, the North’s centrally planned economy effectively funnelled the financial support it received into kick-starting the economy. The atmosphere in the South was gloomy, given the North’s more radical roots – armed resistance against Japanese imperialism – rhetoric was absent. Instead, a strong sense of historical legitimacy and pride in what can be achieved alone, the essence of the North Korean juche ideology, gave rise to unflinching self-confidence.

The roaming nineties

Such was the situation in the sixties, but history has since turned the tables. While the North still clings to its juche ideology, amidst a crumbling economy, the South has powered ahead, forcing its way into the ranks of the OECD. Economic development has allowed the South to become militarily less dependent on the US, reducing its sense of vulnerability. Even more important than economic success was change in the political landscape: by the mid-1980s society had grown exasperated with authoritarianism and demanded democratic reform. In the summer of 1987, the state gave in to mounting public pressure by acceding to free, direct presidential elections.

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NATIONAL SELF-ASSERTION AS A CORE VALUE OF CHINESE POLITICAL ELITES

State patriotism versus popular nationalism in the People’s Republic of China

By Phil Deans

Mao Zedong’s claim that ‘China has stood up’, made on the founding day of the People’s Republic, may well be the defining statement of Chinese self-assertion. There has never been a retreat from this basic position. While the Chinese Communist Party continues to mobilise nationalism to secure its legitimacy, what is new in the 1990s is the emergence of a popular nationalism outside Party control, one that limits the autonomy of the Chinese state to pursue rational and coherent strategies.

...
Taiwan's democratic movement and push for independence

Taiwanese nationalism can be traced back to resistance against Japanese colonialism in the early 1920s. Upon Japan’s defeat in 1945, Taiwan was returned to the ‘motherland’, the Republic of China. Taiwanese rebelled in 1947; the Guomindang’s suppression of the uprising — the February 28 Incident — alienated the population and helped create the contemporary Taiwanese independence movement.

By Cheng Mau-ku-i

As is well known, there were two China after 1949, following the Communist victory on the mainland, the island of Taiwan became the last holdout of Jiang Zemin’s Guomindang (GMD) regime. Until the mid-1980s, the GMD ruled Taiwan with an iron fist, in the name of countering communist insurgency, the regime was inclined to punish all signs of political assertion from below. During this period, the independence movement was forced underground or into exile; it had little or no impact on cross-Straits relations or on Taiwan’s domestic politics, though resistance against the ROC — the ‘Chinese outsider regime’ — remained.

Increased prosperity in the 1970s created a social base desiring political change. Opposition to the GMD grew, especially after 1978 when the US and the PRC established diplomatic ties. Diplomatically isolated and its legitimacy challenged, the GMD had to loosen its grip to include more Taiwanese in politics. This set the backdrop for the political struggle during the process of democratization between 1986 and 1995.

Indigenising Taiwanese politics

The opposition to the GMD regime called for democracy, social reform, and the assertion of Taiwanese identity and pride. The call to determine Taiwan’s own future grew as control over the levers of political power and cultural domination shifted from Mainland Chinese to Taiwanese. Political indigenization was prompted first and foremost by the GMD’s desire to retain dominion; without its transformation, the GMD would likely have lost power much earlier. Institutionally, indigenization included phasing out the National Assembly, which in theory still represented all of China, and revisions to the constitution to accommodate democratic politics and direct presidential elections.

From 1986 onwards, the GMD had to compete with the newly formed Democratic Progressive Party (DPP). In addition, the GMD had to face Taiwanese self-assertion from within the party — led by its own chairman Li Denghui. Li came to power in 1988, succeeding the last strongman of the ROC, Jiang Jinguo. Li’s twelve-year rule — termed the ‘silent revolution’ — featured indigenisation as its basic philosophy in international relations and domestic politics, in trade and culture, the military and education.

Unsurprisingly, the programme provoked backlash. The power struggle within the GMD, the expulsion and marginalisation of mainland elites from important positions, and the replacement of Chinese nationalism with Taiwanese consciousness resulted in the break-up of the GMD, first with the emergence of the New Party in 1993, and again in 2000 with the emergence of the People First Party. Feuds within the GMD benefited the DPP, allowing it to win key elections. The DPP not only sided with the GMD-promoted indigenisation campaign, but allied with Li in his intra-party fight, helping to split the GMD. Li led the GMD and the country until he was expelled in 2000 for ‘destroying the party and selling the country’.

The silent revolution encouraged citizens to cultivate their love and loyalty to Taiwan. Though the name and constitution of the ROC remain, people can now justifiably think of the ROC as equivalent to ‘Taiwan’, a source for new loyalty and pride.

The current dilemma

Beijing’s influence on Taiwanese domestic politics has grown since the mid-1990s. This can be attributed to China’s new economic weight, and the creation of a special department to promote peaceful relations with the PRC. The referendum failed to pass the threshold supported by an absolute majority of eligible voters had to vote in favour. Only 45% of eligible voters participated, though 90% of them voted in favour of the two proposals. The referendum, however, demonstrated strong Taiwanese assertion in the face of pressure from both Beijing and Washington.

As the campaign ended, Chen regained the presidency by a margin of 0.2%. Protests questioning the legitimacy of Chen’s victory plunged Taipei into chaos for weeks. Taiwan’s voters are now divided into two camps: the first, Pan Green Camp, led by the current DPP government, see the PRC as an inimical threat. While they may desire better relations with China, their main concern is Taiwan’s hard-earned democracy, prosperity and pride. The DPP, under the pretext of improving government efficiency, wants to revise or draft a new Taiwanese constitution. As a potential threat to China, pushing for independence remains risky, the Pan Green Camp has chosen a defensive approach to sovereignty issue: resistance to unification, and, as a last resort, insistence on the right to declare independence should Beijing invade.

The Pan Blue Camp is led by the GMD and other opposition parties. Viewing China as the land of economic opportunity, they want Taiwan to make use of it’s relative advantages before it is too late. They do not wish for better relations with China; they demand the government improves relations immediately. Criticizing Taiwanese independence as parochial and risky, they present themselves as the true sons of the ROC.

Taiwan’s domestic politics – the processes of indigenisation, democratisation and electoral competition – are driving the country’s zigzagged route towards self-assertion. So far, the Taiwanes have been unable to establish a clear and sustainable consensus over their own future. The island is pulled by forces from different directions, and is plagued by internal divisions. The overall trend, however, is in favour of greater sovereignty. The dust is far from settled, and the trouble is likely to continue.

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This article originated from the IIAS workshop 'Emerging National Self-assertion in East Asia' held in Amsterdam, the Netherlands, 25 May 2004. Longer versions are forthcoming.
It is part of our received wisdom that Japan has had very little historical connection with Java. This article argues that Java has, in fact, had a substantial influence on the development of early Japanese civilization and presents evidence of this contact.

By Ann Kumar

Japan’s Javanese Connection

I is known that Japan underwent a revolutionary transformation in the Yayoi period (from c. 300 BC to 300 AD) which saw the introduction of an advanced and expanded wet-rice civilization, sophisticated metalworking and other technologies, a centralizing religion, and a hierarchically organized society culminating in king/emperor. One of the great mysteries of Japanese history is why, after the 10,000-year-stasis of the hunter-gatherer society of the preceding Jomon period, there was such a complete transformation in the Yayoi period. Skeletal evidence indicates that immigration rather than local innovation was the key to this transformation. The appearance not just of agriculture, itself a major advance, but of sophisticated metalworking and a fully developed court civilization provides further support for the conclusion that outside influence rather than the more gradual process of local evolution was responsible.

Bronze and iron

Though research in bronze and iron age civilizations in Java has been minimal, it is known that metalworking developed earlier there than in Japan. There is a striking typological similarity between Yayoi artifacts – bells, swords, and pottery for example – and their Javanese counterparts. This is not just the sort of generic similarity one might expect of objects with the same function, but extends to design features unrelated to function, the repertoire of motifs used and the details of the decoration. Thus Yayoi pots, with their classic shapes and restrained geometric decoration, are similar to Javanese pots as they are dissimilar to the undisciplined form of earlier Jomon pots. The striking similarities between these artifacts relate not only to form and decoration, but also, particularly in the case of weapon blades, to specific techniques of production. A number of early Japanese blades have the characteristic asymmetric flaring at the base of the blade that unites all kris (traditional Javanese blades) into a single family. More significantly, the kris and the Japanese sword blade are made using the same specialized technique. In the case of other artifacts, such as masks and architecture, the resemblance between the Javanese and Japanese examples is so strong that earlier Japanese and German scholars have remarked on it and wondered what the historical explanation might be.

To provide this historical explanation, I have used a ‘cosmology of induction’ strategy, a term first used by William Whewell (1840) and later by Darwin in Origin of Species. This strategy takes many separate lines of evidence from different groups of phenomena or classes of facts to form an integrated explanatory framework.

Rice, religion and DNA

The relationship between the different types of cultivated rice is complex and cannot be explored here. It is sufficient to point out that Morinaga’s work (1968) has demonstrated that Javanese rice (javanica) was the closest relative of ordinary Japanese rice, and vice versa. This establishes the first demonstrably genetic as opposed to typological link between Java and Japan. Rice, the basis of the Yayoi civilization, also had a parallel religious significance in Java and Japan.

This is reflected in the myth, common to both, of the angel who descended from the moon to bring rice to mankind, and whose heavenly robe both Javanese rulers and Japanese emperors must don at the time of their accession.

Other shared myths are that of the sea goddess who gives rulers dominion over the underwater world and the world of the spirits, and the secular myth of the radiant prince, peerlessly beautiful, superbly attired, phenomenally accomplished in all the arts, and of hyper-refined sensibility. This prince, called Panji in Java and Genji in Japan, epitomizes the highest imaginable attainment that urban court life seemed to make possible. The ensemble of cults called Shinto also corresponds to equivalent cults in Java.

There is also genetic evidence of contact between Java and Japan. The positive evidence of these studies using indicators such as teeth, skulls and blood has been confirmed by the author (1998) of d-loopS (the d-loop is part of mitochondrial DNA) which shows that Japanese and Javanese share sites (particular locations on the d-loop) not found in other Asian populations. This indicates that there has been not only great cultural and technological influence from Java, but also significant numbers of migrants.

Language

It is axiomatic that any contact of the magnitude suggested by the evidence so far must have involved language contact and borrowing. Diverse theories concerning the relationships of the Japanese language have been put forward by various scholars, and there cannot be explored here. It is in fact supported by more compelling evidence than competing hypotheses, and this evidence cannot be disregarded.

This research sheds new light on the development of Japan and Java. It demonstrates that the court civilization of Java is actually much older, and much more indigenous (rather than foreign-derived) than has previously been realized. The research also provides a new perspective on the way gender relationships are perceived in different civilizations, since this particular civilization was one in which women were seen as the bearers of precious gifts such as rice and cloth, and divine protectors of kings. Finally, it also helps to explain the resilience of Javanese civilization in the face of external cultural influence and foreign conquest.

References


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Early in the seventeenth century, the Dutch arrived on the Coromandel Coast in quest of India’s fabled cotton textiles. On India’s east coast, they stumbled upon the lucrative trade across the Bay of Bengal to Arakan, Burma, and Siam. The Dutch planted factories in Burma and remained there for close to half a century.

By Wil O. Dijk

This article highlights a little-known aspect of the Dutch East India Company (VOC)’s inter-Asian trade: the trade with Burma. The vast archives of the VOC at the National Archives in The Hague have yielded a treasure trove of detailed information on seventeenth-century Dutch-Burmese relations. The archives throw light on the composition of the VOC’s Burma trade, and how it fit into the grand design of the Company’s inter-Asian commerce, where it was not as marginal as some historians would have it. Vital statistics on shipping, imports and exports, wages and prices, and inventories of Indian textiles the Dutch shipped across the Bay of Bengal, together with purchasing and selling prices, allow us a unique glimpse into life in seventeenth-century Burma.

Shifting fortunes

The VOC’s Burma trade formally began on 14 May 1654, when the Vianland sailed from Maastricht to Syria. The Dutch planted three trading posts: the main office at Syriam, at the time the country’s main port of entry, a subsidiary office in Ava, and the Dutch held dealings with four Tungsing Kings (Thalun, Pindalè, Pye and Minyékwa). As with the relations the world over, the exchange of goods played a crucial role; this ritual was presented with detailed lists of gifts exchanged between the Dutch and the Burmese Kings as well as other dignitaries. Among Burmese gifts to the Dutch were ruby rings, betel boxes, tin, lac, elephant tusks, teak, musk and, as a great favour, the odd elephant. On occasion, Dutch gifts could be as exotic: King Thalun was once presented with a lion and a bear. Typically, Dutch gifts consisted of luxurious and costly textiles. When comparing lots of gift and commercial textiles, it becomes apparent that these fabrics moved in different worlds. Exquisite, extremely expensive textiles were offered as gifts in the rarefied world of palaces and kings; cheap, coarse commercial textiles were traded in the dusty world of shops and marketplaces.

It is this latter, common grade of textiles that formed the backbone of the VOC’s Burma trade. The textiles most in demand in Burma were of average quality and low price, such as the plain and coarse bethilles, chelas and allegias which Burmese used to make clothes and lungis. However, it was the finest of textiles – chiassoni, tampis, cortis, coarse chintz and narrow black taffachelas and, above all, coarse and cheap brandams, blue boughsons and single-ply taffachelas that sold best. Colourfast Indian red cotton yarn was in such great demand that the Burmese mixed it with indigenous yarns to weave cloth of their own.

‘The VOC, through its elaborate inter-Asian network, was in a position to trade Burmese goods in the most profitable markets throughout Asia’

In addition to data on imports and exports and profits and losses, we now have access to precise figures for wages and the cost of daily necessities, from which the standard of living can be determined. The average Burmese could well afford an occasional length of imported Indian cloth in the middle and lower price ranges. When we compare the spending power of seventeenth-century labourers in Burma and the Dutch East India Company (VOC), it becomes clear that Burmese labourers enjoyed a much higher standard of living than their counterparts in India. In fact, the high wages the Burmese labour force could command was one of the main reasons the Dutch brought in gangs of slaves from India to toil in their Burmese factories.

Empire of trade

Burma offered a large assortment of export goods. Statistics indicate that the Dutch generally took what they could get. Tin was a constant as were lac, elephant tusks, chillies (long peppers) and betel. In the 1620s, Chinese copper coins and Burmese ganza (a metal akin to bell metal) became major exports. The Company turned large quantities of Chinese copper coins, flowing into Burma from Yunnan, into money to be used as legal tender in Batavia and Ceylon. In the final years, the Dutch also exported a great deal of gold, much of it originating in China. The VOC, through its elaborate inter-Asian network, was in a position to trade Burmese goods in the most profitable markets throughout Asia.

The Burmese always in need of additional funds, was sent valuable Burmese cargoes (including Chinese coins, ganza, and zinc). The copper extracted from Chinese coins and ganza was in high demand in Comorandal, and as gold, tin, Timurid trade with India. With the VOC’s Burma trade, the Dutch East India Company (VOC) had arrived in the region. In the early years of the VOC’s inter-Asian trade, its main interest was in the China and Japan market. In the late 1650s, the VOC’s main interest had shifted to the trade with Burma, and the company’s network had expanded.”

By Wil O. Dijk

Military commitments

The main points of contention – the ban on direct trade with China at Batangas, royal monopolies, high tolls, and the disarming of ships – were devastating but not new. Rather, the circumstances and the priorities of the Company had changed. Trade was no longer its main concern; the VOC had changed into a territorial enterprise with military and political commitments and began to operate increasingly from its two power bases, Batavia and Ceylon.

More importantly, a radical shift occurred in its commercial priorities. Whereas in the early days the Company’s inter-Asian sea-borne traffic was a key element in its drive to create a vast empire of trade – with the outcome of this traffic largely determining the flow of trade between Asia and Europe – by 1670 the situation was different. The VOC’s inter-Asian trade had peaked by the 1670s, and was replaced by direct trade between Asia and Europe. This is perhaps the main reason behind the Dutch decision to abandon Burma. Whereas Burma had been an integral part of the VOC’s inter-Asian trade for nearly half a century, the company’s new priorities now made it irrelevant.

In the 1740s and 1750s the Dutch made several attempts to re-enter the Burmese market. Although the reason for this belated policy change was never clearly specified, Batavia expressed hopes to trade with Burma again. By then, however, Burma was in the throes of a bloody civil war that would bring down the Restored Tungoo (1597-1724) and usher in the Kon-baung Dynasty (1753-1825), hardly the best of times to attempt a renewal of trade. This is where the VOC records on Burma finally fall silent.

By Wil O. Dijk

We thank the Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Leiden for granting us permission to reproduce the illustrations from their rich photo collection, to which this article is largely indebted. We also wish to thank Richard W. Wiltshire and his colleagues at the Asian Research Institute, Leiden University, for her PhD dissertation at Leiden University, ‘Seventeenth Century Burma and the Dutch East India Company 1634-1680.’
Opium and the Good Fathers

By the end of the eighteenth century, the British East India Company had established its eastern empire. Calcutta was its capital, in the Ganges delta. Not far inland along the same river was Patna, centre of the opium empire. And at the end of the trade routes to the Far East was China, a market with hundreds of millions of potential customers.

By Harry Knipschild

In the beginning only the Chinese upper class could afford to buy, consume and become addicted to opium. However, when British country traders and Chinese smugglers increased the quantity of opium brought into Guangzhou (Canton), the price temporarily became attractive, and the number of users grew rapidly. In 1847 the total value of the India shipments amounted to nine million pounds sterling; almost three million of that turnover was from the export of opium to one country: China.

The war for drugs

In 1839 Emperor Daoguang (r. 1820-1850) sent imperial commissioner Lin Zexu to Guangzhou to stamp out the traffic in opium. Lin had come to the conclusion that, by now, almost eighty per cent of Chinese magistrates and clerks were addicted. A man of action, Lin ordered the arrest of the most notorious British traders who were deport- ed, never to visit China again. British traders had to hand over more than 20,000 chests of opium (over one million kilograms). Lin had all of it destroyed in public on the beach.

The London government declared war and sent an expeditionary force. The purpose of the war, according to Home Secretary John Russell, was to demand compensation for the atrocities, maltreatment and losses suffered by British merchants. In future they should be allowed to conduct business under normal conditions. The Opium War (1839-1842) ended in victory for the British. Under the Treaty of Nanjing (1842) the Chinese government was forced not only to legalise the import of opium, but to open several ports to foreign trade and to hand over the island of Hong Kong to the British Crown.

After the assassination of the French missionary August Chapdelaine (1856) in the province of Guangxi, the French had an excuse to join the British in a second war. In those days, the Qing dynasty was threatened from all sides: from within by civil war, from the north by the Russians, and from the sea by the British and French. Only by giving way to these unacceptable demands in the so-called unequal treaties (1860) were the Manchus able to continue their rule over China until 1911. One of the claims conceded by Prince Gong was the admission of European missionaries under imperial protection into the inland of China.

Opium and mission

Even before the Opium War of 1839 missionary entrepreneurs were active along the coasts of China. Preachers such as Prusstein Karl Gützlaff travelled out in ships carrying opium, their ´charitable work relied on donations from Western firms involved in the opium trade... it is not surprising that in the minds of many Chinese, opium and Christianity became closely associated.´

‘when it blossoms the region looks like an immense garden of flowers which delights the eye, but... all the same, there is a deadly poison in the many-coloured chalices’

funds remitted via opium traders; their charitable work relied on donations from Western firms involved in the opium trade. Gary Tiedemann (2005:3) argues it is not surprising that in the minds of many Chinese, opium and Christianity became closely associated.

After the treaties of 1860, a new generation of European Roman Catholics felt the urge to aid the Chinese. They heard stories of great numbers of Chinese children, especially female babies, abandoned by their parents and devoured by wild animals outside their villages. A French organisation, the Holy Childhood, provided money to help. Near Brussels, the Congregation of the Immaculate Heart of Mary (CICM) was founded with the aim of bringing aid to the Chinese and their young. A first group of four Belgian and Dutch priests arrived in Dagu on an English ship in November 1865, bringing fifty chests of opium for further inland trade. A year later, four more CICM-members made the trip. Remi Verlinden, one of the Belgian fathers, safely arriving in Hong Kong harbour after surviving a typhoon, wrote to his brother: 'Next to my cabin was a cargo of opium, with a value of seven million francs. The owners were three Persians, the real Jews of the East. Their opium was not insured. You should have seen their faces during the hurricane!' (Verhelst and Daniels 2003:75).

Wherever missionaries were working to convert the Chinese, they were confronted with opium. The drug was so omnipresent that in their letters they sometimes made only casual remarks. The European fathers, while themselves smoking cigars and tobacco, did their utmost to persuade their converts to renounce opium. Hamer tried to achieve this with both presents and threats. He promised his young charges in a children’s home brightly coloured pictures provided they did not touch the drug. Towards the same end, Hamer at times threatened to refuse absolution in confession.

Gansu, opium centre

In 1878, Pope Leo XIII decided to extend the CICM-mission in China. He selected the territories of Gansu, Kukunor (now Qinghai) and Ili (now Xinjiang) for the Belgian and Dutch congregations. Ferdinand Hamer, the first bishop of the diocese, travelled with a group of missionaries to his destination. When he arrived in Lanzhou, the capital of Gansu, in early 1879 it was clear that poppy cultivation was one of the major economic activities of the area.

Eleven years later, in 1890, Belgian Cyril van Belle of the CICM reported: 'Already in 1843, the opium trade had a value of 170 million francs and after the war of 1856, when the English had removed all obstacles to their trade, the value rose to 240 million. The Empire of Flowers has been reshaped into a field of poppies!’ Van Belle explained that the Chinese had come up with the idea of not only importing opium, but cultivating the poppy themselves. ‘The Chinese have begun to sow the poppy and nowadays they grow it all over the country. The plant thrives here in Gansu. When it blossoms the region looks like an immense garden of flowers which delights the eye, but at the same time it makes me sad: all the same, there is a deadly poison in the many-coloured chalices’ (Mission 1890:260).

In Gansu, arable farming was largely replaced by the cultivation of the lucrative poppy plant. A field of poppies yielded a profit thirice that of a regular field. There might, however, be another problem. In a period of drought the yield of poppies was adequate, but in 1878 people were dying of hunger due to lack of food.

The CICM missionaries who established themselves a year later in Gansu were determined to declare a complete ban on the cultivation, trade and consumption of opium. They refused the right of confession to Chinese Christians who didn’t obey the European priests. One could argue whether this was a stimulus to their conversion efforts. Not infrequently, they and their converts were reproached that it was the Europeans who had forced opium upon China.

A new missionary method

In their letters, the CICM missionaries sometimes made reference to opium-addicts who came to their stations for help. In 1872 Belgian Constant Daems wrote that he had gotten hold of medicine to help the addicts with their ‘yin’. He was not always prepared to treat the victims with the potion he received from French nuns in Shanghai. ‘The remedy is only available in the church. The healers are therefore obliged to turn to us. At first we react in a rather cool way. In order to convince us they then begin to talk about conversion. If they persist we accept them in our residence for two or three weeks. In that case they have to promise us that they will submit completely to our authority. In the mean time we teach them the Roman Catholic catechism. In this way we have achieved quite a lot of conversions’. (Mission 1876:3)

One can question whether this form of converting Chinese heathens was effective. Daems considered the question himself, and had a clear answer: ‘The required reading of our catechism stimulates in their heart a sure desire for conversion. Slowly but surely, as our teaching holds on and becomes firm... their want to become a Christian grows. Indeed, the soul of man is created for the truth, like the eyes for light... The grace of God is effective in their heart, the love of the Christians for each other delights the poor heathens. Usually those opium-addicts, when their body is healthy again, beg us to remedy their soul as well by means of baptism’ (Mission 1876:3).

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Assessing Khazaria

By Paul Meerts

The Khazars enter history in the fifth century AD. In the thirteenth, they disappear. Why are these semi-nomads, who reigned from the Caucasus and the Urals to the Caspian and the Dnieper of interest to students of Eurasian history?

F

irst, because the Khazars, along with the Franks and the Byzantines, served as a dam against the tide of Islam, then threatening Europe from three sides. Second, because the Khazar Empire had a very particular dual structure of government. Third, the Khazars had an enduring influence on their neighbours, and as allies of the Greeks, contributed to the perpetuation of Eastern Rome. Last but not least, reli
gion draws our attention. Though many Khazars were Mus
lim or Christian, the leading clans, as well as the royal fam
ily, adopted the Mosaic laws.

Independent Khazaria

With the disintegration of the Western Turkish Empire in the seventh century AD, the Khazars were freed from the yoke of their Turkic brethren. Henceforth Khazar external relations were with neighbouring tribes, the Bulgars and Magyars who became their vassals, Byzantines, Arabs, Rus
sians and to a lesser extent, Ostrogoths and Vikings. The Khazars influenced world history through the Bulgars, Seljuks and the Turkic successor states. The Turks assimilated the Bulgars into two con
federations, one which moved West and conquered present
day Bulgaria, the so-called proto-Bulgarians. Arap, leading his people to present-day Hungary, was a Khazar-nomina
ed Khan. Seljuk who took his Turks to present-day Turkey, was son of Timurulyak, an officer in the service of the Khazars (Legg 1970: 164, 178, 184).

Until the ninth century Khazaria was an ally of Byzantium. Apart from incidents in the Crimea during the time of Jus
tinian II, the relationship between Byzantines and Khazars were friendly. In the seventh century the Khazars sent 40,000 men to support the Byzantines against the Persians. In the eighth century a Khazar princess became Empress in Constantinople and her son, the emperor Leo, came to be called ‘the Khazar’. In the tenth century the emperor (Khaza
g) of the Magyars held a position higher than the Pope of Rome and the successor of Charlemagne, evidenced in the letters of the Byzantine chancellor to their foes and allies (Dunlop 1954: 18).

The beginning of the end

By the tenth century Khazar relations with the Byzantines had soured. The reasons for this are unclear. It may have had to do with the waning power of the Arab Empire, and thus a reduced need for Byzantium to have the Khazars as allies. It could also be that the conversion of the ruling elite of Khazaria to the Jewish faith annoyed Constantinople.

Arab-Khazar relations were more hostile. Although many more were Muslims than Christian, the history of Khazaria is riddled by wars with Arab invaders. Arab forces made deep incursions into Khazar territory, conquering the Caucasus as far as the Caspian and the Black sea. By the tenth century, the Khazar capital of Balasagun and Samandar and threatening the capital Khazaristan-Tbil (Abad) on the lower stretches of the Volga.

With the rise of the Kievan-Rus state in Ukraine a new enemy arose at the end of the tenth century. Initially, the Khazars worked together with Russian forces in fighting Muslims around the Caspian. But as Russian strength grew, Khazar power dwindled. In 965 Russian forces under Yar
atslav captured the Khazar capital, Tbil. Two years later they razed the capital city. Tbil. The downfall of the Khazar Empire came in 1016 as a consequence of combined Byzan

Destroying Khazaria was a tragic miscalculation on the part of both the Russians and the Greeks. The weakening of Khazaria strengthened the Pecheneg and Oghuz tribes, who must have had internal reasons. Possible explanations may be found in the nature of Khazaria’s political, economic and religious life.

Power dispersed

Khazar’s political system might provide the key to under
standing Khazaria’s downfall. Like other Turkic peoples, the Khazars had a system of tribal and clan rule. Of the many tribes that made up the empire, one or two were dominant. Within these tribes, leading clans existed, and within the clan were leading families; the royal family came from the leading clan. This did not mean, however, that the royal family held de-facto power in the country. Real power was willed by the Beg, comparable to the great-vizir, shogun, or ho
nföhrer.

The real power struggle was over the post of the Beg. Lead
ning generals normally held the regions of power and were not always from the ‘correct’ families. The Beg took the real deci
sions, was in charge of the treasury, led the army and was assisted by generals and local rulers. This was the ‘republi
can’ element in the state of Khazaria. But the Khagan remained the formal head of state; in a ceremonial sense the Beg was his underling, though the Khagan was excluded from decisions of state. At times the division of power between the formal and the de-facto power centre was blurred. The absence of a political focal point may be the first reason for the downfall of Khazaria; there was a de-facto-double kingship in the Khazar realm.

Economic dependency

Khazar’s economy, unlike the steppe empires where cat
tle breeding was the dominant source of income, depended on trade and agriculture. Cultt, rice, fish and wheat were the most important products. The country was situated at a cross
roads on the silk-route. The Khazars’ tolerance attracted many traders, among them Greeks, Arabs and Jews. Besides the trade with Byzantium, the Caspian offered numerous possibili
ties for exchange with Persians and Arabs. This oriental trade was supported by raw materials found in the Caucasus, such as gold and silver. The slave trade was also important. Russians brought slaves from the North to the slave-market in Tbil, who where then shipped to the Muslim lands in the South. Russians, Bulgars and Burtas brought in furs and fish. Tributes paid by vassal tribes and the Caliph added to the Khazar treasury, as did transiting merchants who paid ten percent of the value of their goods to tax collectors.

‘the only visible trace of Khazaria on the world map is the name of that gigantic inland sea, the Caspian, an upcoming focal point of world politics’

But on the whole, the country’s economic base was weak and dependent on external sources. As the Khazars had strong neighbours, control of these external sources was problematic. Even though Khazaria was more sedentary than other steppe empires, in the long run it could not match the institutionalised state formations that surrounded it. It was much more difficult to accumulate margins than in the cities of the Bagdad and Byzantine Empires. Internal weakness and external economic dependency may be a second factor leading up to the fall of the Khazar state.

The odd man out

The third factor undermining the power of Khazaria was religion. The Khazar Khagan Bulan accepted the Jewish faith in the second half of the ninth century; his successor Obadi
ah established synagogues and Judaic schools. The reason for the conversion to Judaism might well have been political. Con
version to Islam would have brought Khazaria under its arch
enemy, the Caliph. Conversion to Christianity would have made the country too dependent on Constantinople, which, though Khazaria’s main ally could never be fully trusted. Judaism was an elegant third way out. But this choice also meant isolation and the danger of being crushed between two powerful monotheist faiths, one from the South and one from the West. And so it happened. There was no brother
power to call in to the end. Religious tolerance strengthened Khazaria as the absence of religious repression created loy
alty to the Khagan, and attracted an influx of Jewish, Muslim and Christian traders. On the other hand Khazaria lacked a clear religious identity and zeal; this can be seen as a factor weakening chances for survival. As we see in history, religion can be a powerful binding factor.

Khazaria was an enigma in world history. The Khazar Empire governed a crucial region on the Eurasian crossroads for over three hundred years, with social and state structures not readily found elsewhere. The conversion to Judaism of its leaders and tribes might not be unique in history, but remains a fascinating event that has stirred the imaginations of many.

Like many other horse riders, their state withered away, leaving traces that can be seen today. Without the Khazar Empire, present-day Bulgaria and Hungary might not exist in their present forms; this may be true for Turkey and Ukraine as well. Even after a millennium we find words pointing to Khazaria, such as the name of the largest inland sea on earth (Khazar Sea in Farsi, Turkish and Arabic). Or ‘... the survival in popular memory (in Ukraine) of the longer

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The past legitimizes

Central Asian intellectual elites play a significant role in developing legal concepts. During the late Soviet and post-Soviet periods, university professors and scholars in academies of science aspired to political influence; sociologists, historians and philologists now advise politicians. Academics are charged with developing discourses of nationhood and national development, and to emphasize their democratic and legal nature.

‘by the 1960s, clan relationships and the social cult of the agsakal had mutated into the structures of national nomenclatura’

Concurrently governments appeal to the legacy of ancient and medieval Central Eurasian empires and khansates. There are simply too few regional analysts able and allowed to write on the essential contradictions between the political culture of the medieval khansates, the successors to which the present states pretend to be, and the democratic civil societies that they claim to be building. In official ideologies, the historical features of modern Central Asian nations are listed together with Western democratic values. The promotion of national symbols and the celebration of historical anniversaries have become typical ways to demonstrate the legality of political regimes. Here we may be witnessing a modification of customary law: the more ancient the history of the nation, the longer the genealogy of the ruler, the more cynical, evidenced by the widespread mistrust of all authority and legal regimes. By doing so, they approve the authoritarian – even totalitarian – political systems that operate in most of the countries today.

The active use of the democratic lexicon has yet to

The active use of the democratic lexicon has yet to further the understanding, much less the application, of democratically based law

Central Asian legal specialists and the persistence of entrenched habits create other dilemmas. Many inhabitants of the former USSR had grown accustomed to Moscow’s dominance. They seldom recognized the need to learn about their rights, tending to believe bureaucrats would know better, and would observe and defend their rights. After the USSR’s disintegration, Western emissaries and consultants filled the vacuum of external patronage, their observations and opinions gracing the front pages of local newspapers.

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By Irina Morozova

The Soviet legacy

Post-Soviet societies all face problems of establishing new national identities and working out common understandings of legal conduct. Since the early 1990s, governments, oppositions, intellectuals and foreign observers have tried to introduce discussion on legal systems into the public domain. While Central Asian political and intellectual elites want to appear in favour of public debate, the discussions they sponsor are often unprofessional and serve narrow political interests. With authoritarian regimes controlling the public domain, key topics are banned from discussion while affecting the market economy. These concepts serve as antonyms to another range of terms: Soviet one-party system, totalitarian state, communist ideology and planned economy. Post-Soviet political culture, resurrected journalists and politicians, perhaps believing that the new terms reflect acquired sovereignty, juggle them for career purposes. The active use of the democratic lexicon, however, has yet to further the understanding, much less the application, of democratically based law.

When Western legal concepts are discussed in public, Central Asian intellectuals and politicians frequently misinterpret them, especially if they are understood through the lens of traditional political culture. Very few intellectuals were schooled in the history of democratic thought. One common presumption was that democracy was free of ideology. Another was that democracy as a philosophy, without the institutions that gave it practical realization, brought security to Western Europe and North America. Others ignored the long time-span necessary to build democratic civil societies. To the extent that democracy entails education and tradition, it is necessary to bring up individuals capable of solving conflicts democratically – through legal institutions. Legal illiteracy among populations, the inexperience of the active use of the democratic lexicon has yet to

Legal systems and political regimes in post-socialist Central Asia

Several legal systems operate in Central Asia today: newly introduced Western law, practices left over from the Soviet era, and traditional systems based on custom and religion. The latter did not disappear during the Soviet era, but adjusted themselves to Communist state-party hierarchies. The symbiosis of traditional society and socialist legacy is the main stumbling block for legislative reform in Central Asia today.

Traditional systems of law informing current practice include customary law (adat) and religious law (Sharia except in Christian Georgia and Armenia and Buddhist Mongolia). Adat has proven remarkably stable while Sharia has survived the centuries; they are closely linked and often identified as one. Customary law, functioning in the form of strong communal relationships and the awarding of social status according to age and kinship hierarchies, is strong in rural areas and exists in modified form in the cities. Religious systems of law in post-Soviet societies are weaker; seventy years of secular education have left their mark. While the new independent states all proclaim themselves to be secular republics, ideas of Muslim law are still alive. Sharia, however, is no longer in serious use.

Of the social institutions informing customary law, the social class of agasakh has been especially durable. At the top of the social pyramid resides the agasakh, an old man seen as experienced and wise; his decisions are to be followed by family and community. The institution of the agasakh is legally recognized in Turkmenistan where it is called The Council of Agasakhs. In Mongolia, often called the most open and democratic country in Asia, respect for agasakhs still persists, albeit in weaker form. The social group also survives in the Eastern and Southern regions of the Russian Federation – Buryatia, Tuva, Kalmykya, Tatarstan, and especially in the Northern Caucasus.

Customary law is also referred to in the system of classes, very much alive in the contemporary politics of Central Asia and the Southern Caucasus. In the beginning of the 1990s the struggle between classes in Tajikistan became so acute that it led to civil war. One of the threats to the rule of the President of Turkmenistan S. Niyazov is consolidation of an opposition clan. The Uzbek President I. Karimov regularly purges members of the Samarkand, Tashkent and Bukhara clans from his administration. In Kazakhstan, strategic industries are based on papers presented at a conference, by Irina Morozova, Central Asia, July 2004. The articles by Ilkibat Beller-Hann, Irina Morozova and Delaine Swenson in IAS Newsletter 42 are based on papers presented at the conference Central Asian Law – An Historical Overview, held in Leiden, the Netherlands, 13-17 October 2003. The IAS-sponsored conference was organized by Wallace Johnson for professor Her bert Franke’s ninetieth birthday and was supported by a grant from the Alexander von Humboldt-Stiftung, Germany. Longer versions of the three articles will be among those published in a forthcoming (October 2004) journal of Asian Legal History entitled Central Asia Law: An Historical Overview. The monograph will address sources of law in Central Asia – from customary to religious to codified – as they developed historically.

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To date, debate on the state of law has focused on overturning the Soviet legacy. Concepts of legitimacy and law are now expressed in terms of democracy, civil society, human rights and the market economy. These concepts serve as antonyms to another range of terms: Soviet one-party system, totalitarian state, communist ideology and planned economy. Post-Soviet political culture, resurrected professionals and politicians, perhaps believing that the new terms reflect acquired sovereignty, juggle them for career purposes. The active use of the democratic lexicon, however, has yet to further the understanding, much less the application, of democratically based law.

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Legal reform in Central Asia: a tale of two associations

Rule of law minimally implies a system that respects the basic principles of human rights via democratic means; applies laws through a fair process independent of outside influence; and where laws and their application are generally accepted and respected by government and citizens. Under this definition, Central Asian republics are not yet governed by the rule of law.

By Delaine Swenson

Legal reform in Central Asia: a tale of two associations

‘criticism of the Turkmen government had to be avoided; students were given assignments under the guise of looking for American government or judicial violations of citizens’ rights’

almost complete domination of politics by the presidency and the corresponding weakness of the legislature and judiciary, corruption, lack of resources, and lack of meaningful civil societies.

The challenges of reform

Regrettably, the current situation in the five republics is not consistent with either democracy or respect for the rule of law. Turkmenistan is a Stalinist style dictatorship where President Niyazov has created a personality cult that would be laughable if it were not so serious for the citizens of his country. Uzbekistan runs a close second, where President Karimov has stamped out meaningful political opposition and the parliament is little more than a rubber stamp. Next on the scale is Kazakhstan, where President Nazarbaev has banned political parties and imprisoned their leaders; most independent media have been closed down or taken over by the president’s family members or close associates.

The 1993-97 civil war in Tajikistan wreaked havoc on the economic and political institutions of the poorest part of the former Soviet Union. Despite peace accords with the Islamic opposition, President Rahmonov has managed to consolidate power in the presidency. Democracy in Kyrgyzstan, once touted as the democratic darling of Central Asia, has taken definite steps back over the past years as President Akayev, in a now familiar story, strengthened presidential control at the expense of independent media and political opposition.

Building civil society

One outcome of this gulf between official pronouncement and practice was the realization by Western assistance providers that meaningful reform was unlikely when working with government officials. This led to a re-focused effort to assist ‘civil society’, a more grass roots approach to legal reform. The next generation of leaders was deemed more open to change; greater focus was thus placed on working with the younger members of society. Starting from the mid 1990s, assistance largely took the form of programs to develop independent non-governmental associations for attorneys, judges and law students, specialized lawyers’ groups for women and the creation of legal information centres and clinics.

The Association of Judges of Uzbekistan

Western assistance providers, primarily members of the American Bar Association’s Central Europe and Eurasia Law Initiative (CEELI) program, have, for many years, worked with judges in Uzbekistan to develop an independent association to promote judicial independence and professionalism. Significant progress was made when the Association of Judges of Uzbekistan (AJU) sprung a series of conferences on the training of judges, discussing topics such as developing judicial independence, judicial guarantees of human rights, and the role of judges in a democratic society. The organization also developed as an association, increasing its services to members and becoming more influential in decision-making concerning the judiciary.

The Ashgabat law students’ club

Programs such as law students’ associations illustrate the potential for the future. Law students, unlike their older peers, are unburdened by the prejudices of the old system. They embrace the ideas of democracy, human rights and improving the living conditions of their fellow citizens. As they will be the judges, lawyers, prosecutors and government officials of the future, they are an important resource to develop. As a result, the ABA and other assistance providers have developed numerous law students’ associations and legal clinics in cities across Central Asia. One of the more interesting examples was the development of a law students’ club at the only law school in Turkmenistan, at Turkmen State University in the capital, Ashgabat. I say ‘club’ because the Turkmen government officially frowned upon ‘associations’.

The Turkmen government was at first reluctant to allow the ABA into the country, suspecting that its programs would undermine the legitimacy of President Niyazov’s cult of personality (rename Turkmenbashi – father of the Turkmen people). However, following some very embarrassing losses in international legal transactions, the government felt that having Americans assisting in the training of their future lawyers was a good idea. Even so, the government maintained tight controls over ABA activities, most obviously by refusing to register the ABA and by keeping CEELI activities under surveillance.

Stil, Turkmen State University was able to develop a law students’ association and a legal information centre exposing students to concepts of human rights, the rule of law, and the role of lawyers and judiciaries in developing democratic societies. Criticism of the Turkmen government had to be avoided; students were given assignments under the guise of looking for American government or judicial violations of citizens’ rights.

Conclusion

Legal reform in Central Asia is a long-term process. Change is neither easy nor quick, progress will require patience and long-term commitment.

‘everyone soon discovered that, as in the Soviet Union, the gulf between the words of the constitution and realities for citizens was substantial’

It remains to be seen to what extent Western assistance providers will have the will to stay in the region if tangible results are not more quickly forthcoming. There is hope for the future development of the Central Asian republics in that there are significant numbers of genuinely talented, progressive-minded Central Asians who will some day have their say. The role of Western democracies is to patiently push this process forward while supporting reformers where possible.
in social Xinjiang, many Uyghur customary practices were interfered with, forbidden or discouraged. These prohibitions politicised elements of customary practice and enhanced their legal character. Local custom, it is argued, most readily assumes the force of customary law when it can be mobilized to counter unpopular government campaigns or a codified legal system.

Custom under socialism

Following the incorporation of Xinjiang into the People’s Republic of China, Islamic courts were officially abolished. This ostensibly left Xinjiang’s Muslims with a single, secular legal system. The previous ‘non-interference policy’ was abandoned, most notably during the Great Leap Forward and the Cultural Revolution. Although never explicitly recognized as a legal system, aspects of customary practice (örp-adät) came under repeated attack under socialism.

In official rhetoric and folklore publications, ör-p-adät is a sanitized concept referring to permitted elements of religion purged of ‘feudal superstitions’ — a loose bundle of social norms that define the Uyghur as a national minority. Officially promoted understandings of ör-p-adät and local usage do not, however, coincide.

‘In official rhetoric and folklore publications, ör-p-adät is a sanitized concept referring to permitted elements of religion purged of ‘feudal superstitions’ — a loose bundle of social norms that define the Uyghur as a national minority’

Permitted standards of ör-p-adät are enriched by values from Islamic law, at least among farmers in Southern Xinjiang. In essence, it is the practice of major life cycle rituals that today is seen as part of the ‘custom bundle’. Insistence on women waiting three months between divorce and re-marriage is one example. Another is the awareness that the customary expectation of daughters to give up their claim on real estate from the paternal inheritance contradicts Islamic law.

When new regulations are introduced in areas of social behaviour previously under the control of custom, practices perceived as customary may be rendered illegal. The 1950 Marriage Law introduced a minimum age for marriage higher than that sanctioned by custom (Mackerras 1995). Compliance, however, can be achieved by lying about the age of the young couple at the time of registration. Endogamous tendencies in pre-socialist times included close kin and cousin marriage. Chinese authorities tried to curb the practice through vigorous campaigns, but the practice persists; the proximity of kinship between bride and bridegroom is simply denied when the marriage is registered.

During my fieldwork in 1995 and 1996 in Kucha and Kashgar oases, I noticed a discrepancy between legal systems in matters of inheritance. Collectivisation had altered previously dominant patriarchal practices. Although secular law granted equal status to women, it also abolished landed property. Houses, however, continued to remain private property and were transferred from father to son. In Deng Xiaoping’s era of reform, peasants were given rights to use, but not own, arable land. In the mid-1990s, some peasants started transferring land to their sons, tacitly treating it as their own property. So long as land use contracts between individuals and the state are renewed, this practice will likely continue. It illustrates the re-emergence of local customary law within the new secular legal framework.

Giving and receiving

Custom dictates that at the time of major religious days, married women receive gifts of clothing from their husbands; the husband’s failure to comply may result in women initiating divorce proceedings (which are usually granted by the secular court). Women’s claim to gifts is formulated as a ‘right’ (häq). It would be mistaken to dismiss this claim as trivial; together with food and money, clothing has continued as one of the most important means of social exchange. It is used as payment for social services as well as for gifts given and received at all life cycle rituals. Giving, receiving and possessing such goods are also important markers of social standing and prestige.

The advent of the ‘socialist market economy’ has allowed for greater individual freedom; it also made space for the re-emergence of pre-socialist practices, and the value of gifts has increased significantly. In order to mask the ever-increasing gap between successful rural entrepreneurs and poor farmers, the government launches vigorous campaigns against such ritual displays of wealth. In this, the government is supported by Islamic religious institutions under its control. Women, however, continue to insist on the continuation of this customary practice, claiming emotional need and resorting to semi-secret measures to circumvent state intervention. Women thus simultaneously insist on their customary rights to receive and to give.

In pre-socialist times, women, in case of divorce, had the right to claim their dowry from their in-laws. They were also entitled to claim property from the household in compensation for their invested labour. The longer a woman lived and worked in her husband’s family, the more she could claim. This practice, defined as custom, has persisted to this day; it has such force that modern secular courts take account of it.

Childbirth

A married woman’s claim to be allowed to visit her natal home ‘once every eight days’ is similarly defined as a ‘right.’ It is provided to it situations reasonably near her husband’s residence, as it is her right to return there to give birth to her first and second child. To do this for her third and fourth child, she is dependent on her husband’s goodwill and approval. But on the first two occasions the husband risks communal disapproval if he objects. The principle of compulsory family planning contradicts both Islamic and customary ideas that see children as God’s gift. To avoid or even subvert state policies, people may resort to customary practice.

‘When new regulations are introduced in areas of social behaviour previously under the control of custom, practices perceived as customary may be rendered illegal’

Before the introduction of compulsory family planning, husbands often objected to their wives making full use of their customary rights. Now, if children are born without authorities’ permission, it is more likely that husbands will support the woman’s right to give birth to her children in her natal home. It is particularly helpful if the house happens to be in a different administrative area. In such cases, both pregnancy and birth are more easily kept secret. Similarly, women’s visiting rights may be exploited to the same end, especially during official inspections: pregnant women, breast-feeding mothers and babies can be kept out of sight. Informal adoption practised by families in pre-socialist times has likewise been affected by family planning. Unplanned children are registered under the name of a childless brother or sister. It remains to be seen if family planning policies will inadvertently encourage exogamous marriage tendencies.

The above examples demonstrate how state interference may inadvertently politicise certain elements of custom. One could argue that so long as customary law remains uncodified, it remains amenable to constant change, and that local custom must visibly emerge as local/customary law in confrontation with a codified legal system.

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This article is an abridged version of the conference paper ‘Law and custom among the Uyghurs in Xinjiang’ presented at the conference Central Asian Law – An Historical Overture, held in Leiden, the Netherlands, 23-25 April 2003. It is forthcoming in a journal of Asian Legal History. The full text is available in a working paper of the same title as a journal article in the journal Asian Legal History. It is forthcoming in a book on Central Asian Law: Legal History and Identity. The full text is available in a working paper of the same title as a journal article in the journal Asian Legal History.
Local associations and social services in the rural Philippines, 1565-1964

The inability of the state to provide social services to the majority of the population is a fact of daily Filipino life that decolonisation did little to alter. In the face of natural and human-induced adversity, rural communities have long had to rely on their own associations. Much of this history, however, has gone unnoticed.

Evidence of organisations providing mutual support in rural areas dates back to the late sixteenth century, in the form of religious fraternities known as cofradías. While these were primarily religious associations, they also had charitable functions: care of the sick, providing funds, encouragingfellows ‘to engage in social and charitable enterprises and to aid the unfortunate and needy’ (AAM).

Nothing new

Less formal but more prevalent than the cofradías was the organisation of extra-familial work rooted in customary village practice. This was sometimes voluntary labour on public works but in other cases entire communities worked together until all houses in a barrio (neighbourhood) were built. Alternatively, families gathered to perform the rites of passage for a bereaved relative. The association between religion and mutual assistance remains a feature of the organisations associated with the revolutionary period and the early years of US colonial administration. The Katipunan, the secret society that instigated the revolt against the Spanish in 1896 was a mutual assistance association and a religious brotherhood as well as a political grouping. Likewise, early trade unions retained many of the attributes of the cofradías and turnuhans (from the Spanish torno meaning ‘a turn’) in which they had their roots.

American colonial authorities were keen on instilling the virtues of Jeffersonian democracy in their occupying army. They enacted the Rural Credit Law to organise small farmers into self-help cooperatives and created agricultural credit associations that functioned much as ‘village banks’. Again, the question remains whether such associations were altogether new or were, in fact, superimposed on an already existing network of more informal mutual benefit organisations.

Reliable protection

Apart from these formal organisations, exchanges of a more informal nature continued to be practised in rural areas throughout the latter years of American administration. In particular, the role and function of local Parent Teacher Associations (PTAs) needs further elaboration. Though the focus of their activities was on schools, the location of other community services at these sites such as clinics widened their range of activities. As earlier hibrido organisations under Spanish colonialism had hinged their activities in religious guise, they now sought official approval as PTAs given the emphasis American authorities placed on educational attainment.

The Japanese Occupation (1942-1945) and the immediate post-war years further encouraged communities faced by adversity to help themselves. After 1946 both the national government and Catholic Church began to emphasize rural development in an effort to thwart the spread of communist influence; this led to policies aimed at decentralising government and promoting grassroots cooperative organisations.

At the barrio level, evidence suggests that formal and informal associations continued to provide communities with their only reliable protection against hardship and disaster. Fieldwork conducted in the 1990s-90s shows the persistence of barrio exchange arrangements for mutual advantage (Hart 1935:431-435; Hollnisteiner 1968:22-31; Lewis 1947:228-231). At least in small neighbourhood associations called paksul still flourished, concerned with overall municipal improvements (Rivera and McMullan 1950). Many of these activities continued to be accomplished in co-operation with local PTAs (Romani 1956:235).

Invisibility

Lack of public recognition for these associations does not necessarily originate from their desire to remain hidden. Rather, their invisibility derives more from the outside world choosing to see only what fits its expectations. One can speculate on how this process worked in the past by looking at how it works today, with emphasis on NGOs and the comparative obscurity of people’s organisations (POs). The national state sees the one and not the other, just as its Spanish and American predecessors chose to see only the religious and educational aspects of the associations that existed in their time. Western social scientists, in their preconceived search for single-purpose community organisations, have often failed to recognise the existence of more multi-purpose associations that fulfil many of the same functions.

Nor is the continued existence of these organisations in one form or another meant to suggest that they have remained unchanged over the centuries. On the contrary, they have proven extraordinarily resilient and adaptive, helping integrate Catholic and formal education with indigenous concepts of mutual assistance and creating the conditions whereby contemporary POs now successfully compete with NGOs for donor funding (Francisco 1997:93).

The importance placed by Western scholars and their heirs in the nation state on decolonisation as a fundamental transition reflects an overly top-down periodisation of history – but in so doing, that is belied by the continuing dynamics within rural societies. <

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Decolonising Societies. The Reorientation of Asian and African Livelihoods under Changing Regimes

Netherlands Institute for Urban Documentation 13-19 December 2003, Amsterdam, The Netherlands

‘Decolonisation’ has a deceptive clarity: referring to the formal transfer of power from colonial to national regimes, it leaves little room for misunderstanding. But the simple definition obscures, when we focus on people’s livelihoods during the periodisation to independence, alternative understandings emerge. The political periodisation sheds little light on such long-term social processes as labour mobilization and urbanization, or, indeed, the life stories of individuals.

Within the framework of the research programme Indonesia across orders, scholars on Asia and Africa convening in Amsterdam to discuss the impact of decolonisation on livelihoods. It turned out that the effects of power transfer were in many ways small, or only indirectly influenced people’s lives.

In this issue of the IAS Newsletter two participants at the conference present their views. Karl Haub and Greg Bankoff both show that the “traditional” periodisation, with its emphasis in changing regimes, has little or no value when looking at personal narratives or mutual help organizations in Southeast Asia. <
Life histories, identity and crises of authority in Southeast Asia

Southeast Asia is a region affected by crises in authority; recent historiography seems to agree on little else. Life histories can show that points of contention, and so resolution, often rest on questions of identity – particularly on a sense of injustice which crystallizes identities in opposition to the state, fuelling demands for autonomy, influence, power and resources.

Recent literature including Colom- bijn and Lindblad’s Roots of Vio- lence in Indonesia suggests that ‘reser- voirs of violence’ are critical in explaining conflict in Southeast Asia. Enforcers – panglima, jegos, militias, retainers attached to local power-hold- ers persist from the colonial period. Colombijn and Lindblad’s thesis mir- rors the historiography for South Asia emphasizing the weakness of the Raj, able to function only by tolerating and co-opting local power brokers and ‘enforcers’.

Geoffrey Robinson has further refined the concept of ‘reservoirs of vio- lence’, showing that they persist across times of relative peace. They pattern crises when they arise, but seldom ini- tiate them, as with the paramilitary vio- lence that accompanied East Timor’s vote for independence in 1999. Politically, specific militias were products of the Indonesian National Army (TNI) and the 1975-99 occupation. Opera- tionally, their ‘repertoires of violence’ followed traditions reaching back to seventeenth-eighteenth century Java’s (local chiefs’ levies and their style of combat).

Another model that has been used to explain Southeast Asian crises is neopatrimonialism: politics driven by ‘cacique’ elites, ‘bossism’, and patron- client ties. This is David Steinberg’s approach in his The Philippines: A Sin- gular and Plural Place and of key chap- ters in David Brown’s The State and Eth- nic Politics in South-East Asia. Brown uses the neo-patrimonial model to argue that Southeast Asian polities rely on on local elites’ support of central elites, both motivated by hope of reciprocal benefit. Thus Achehnese in the 1940s- 50s aligned with the Islamic political party Masjumi when the latter had influence in Jakarta. But once Masjumi was out of power, Achehnese tried to leverage influence through revolt. In this model, it is not ‘reservoirs of vio- lence’ so much as entrenched styles of politics that have made crises endemic across Indonesia. By contrast, Reynaldo Ileto has com- plained that ideas of clientelism can reduce even Filipino anti-Japanese fighters to the status of clients blindly following elites. All idealism is lost, and Asians are orientalised as the victims of neo-feudal, underdeveloped politics.

Life histories

Life histories have the potential to combine approaches in the historiog- raphy. Personal narratives illustrate a central aspect of crises of authority: that points of contention, and so resolution, often rest on questions of identity, par- ticularly on a sense of injustice which crystallizes identities in opposition to the state, fuelling demands for autono- my, influence, access to power and resources. The violence after World War II was often about how to define post-colonial identities, when groups who had achieved access to ‘reservoirs of vio- lence’ (by way of Japanese training and arm) entertained different ‘imagined deconstructions’.

Chin Peng, Secretary General of the Malayan Communist Party since 1947, is the subject of two recent books: Ian Ward and Chin Peng, Aliens Chin Peng, and C.C. Chin and Karl Hack, Dialogue with Chin Peng. Chin Peng shows how the Malay Chinese had several identities to choose from: overseas Chinese with traditional social beliefs, petty capital- ists and emigrants, communists, Malayan Chinese, and later, Malaysians. Chin Peng’s testimony has also confirmed how Chinese support for insurgent struggles was fuelled by the creation of reservoirs of violence in 1942-45 (armed Chinese supported by rural squatters) and how events affected their sense of identity. Thus support for communist rose and fell with the formation of the multiracial Alliance Party in 1952, the May 1969 racial riots in Kuala Lumpur, and the government’s subsequent favou- ring of Malays.

State responses

Chin Peng, who focuses our atten- tion on government policies for manag- ing ethnic and national identities, was defeated by ethnic divi- sions in Malaya (winning over Muslim Malays proved difficult, while the mul- tiracial Alliance provided an alternative funnel for Chinese identity) and by government action against ‘reservoirs of violence’ (rural Chinese were reset- tled in tightly controlled New Villages). Ultimately, the Alliance, through the elite-led Malayan Chinese Association, on a communal basis through the Alliance and later Barisan National. Sin- gapore opposed virtually all alternative forms of narrative – communist, rad- ical, and communal. From 1959 to at least the 1980s, the People’s Action Party (PAP) required released detainees to renounce their former allegiances. Singapore also scaled back the influ- ence of the Chinese language. English was made the compulsory language of education, and children were obliged by the 1980s to learn a second ‘mother tongue’.

If integrating identities, or allowing them space to express themselves – for instance by allowing schooling and media in different languages – seems vital to avoid crises, how has Singapore managed to minimize problems since 1964? Rapid economic growth enabled non-patrimonial benefits to be distrib- uted to atomised individuals integrat- ed into the PAP’s narrative of meri- tocracy. The PAP also sought feedback, when fed directly to the party rather than the media. This can be seen as a form of ‘one-party democracy’ that ensures individual and group aspira- tions are sifted and, to some extent, met.

‘Southeast Asian states are far less prisoners of the past than approaches that focus on embedded culture and political structures imply’

By Karl A. Hack

Researchers on interwoven individual narratives may help integrate theories from political science with lived reality and the agency and tactics that shape events. They also suggest that Southeast Asian states are far less prisoners of the past than approaches that focus on embedded culture and political structures imply. The way the state has dealt with crises and groups with com- peting identities has been critical. In times of relative success – as in Malaysia and Singapore, and during the 1970s-80s Indonesian New Order – each state pursued its methods to close spaces available to selected alternative identities: those of, for example, regionalists, communists and western- style liberal democrats. Yet each went to considerable lengths to integrate non-manageable potential opponents at the group and/or individual level.

The best place to see how this com- petition between state strategies and alternative identities has played out may turn out to be at the level of indi- viduals: of the life story.

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Indonesian army captures resistance fighters, East Timor, early 1990s
World War II is widely regarded as a turning point in modern Indonesian history. The existing research focuses on military operations, Indonesian nationalism and victims of the Japanese regime. Insufficient attention has thus far been paid to the geographical and historical background of the war’s impact on local livelihoods.

By Shigeru Sato

Indonesia 1937–1942: prelude to Japanese occupation

The Indonesian economy was enmeshed in global trading networks; the wartime alteration of trade affected virtually every aspect of daily life – food, clothing, transport, housing and employment. For clothing, Southeast Asia in the pre-war years relied almost entirely on imports. With the advent of war, this supply was cut.

‘mono-causal explanations have long blinded us to other important factors; living standards during the war cannot be explained solely in terms of exploitation’

Consequently clothing became so scarce that many people had to wear modified jute bags or nothing at all. To deal with this and other shortages, the Japanese embarked on economic reorganization projects, including production of cotton and textiles in the occupied territories. These projects required vast stretches of farmland and massive labour mobilization, and undermined local food production. The reorganization of the economy, more than the criminality of the Japanese Army, affected the livelihoods of local populations.

Those who equated World War II with the Japanese occupation see a sharp break between the Dutch and Japanese eras. The war, however, began earlier with the Japanese invasion of China in July 1937 and the German invasion of Poland in September 1939. Global economic changes were affecting the Indonesian economy well before the Japanese invaded in 1942.

Towards autarky

Studies of the Indonesian economy in the late Dutch era generally focus on the decade up to the outbreak of war in Europe and ignore the following two and a half years, thus creating the image of a sharp break in early 1942. A new focus on the pre-invasion years will reveal significant continuities in economic policy throughout the war despite the change of regime. The Japanese, knowing little about the economic administration of Indonesia, studied Dutch policies and continued them whenever possible. Many so-called ‘Japanese occupation policies’ were copies of Dutch policies formulated a few years earlier.

By Shigeru Sato, lecturer at the University of Newcastle, Australia. As a visiting fellow in the historical research programme Japan and the Netherlands he spent three months researching the archives of the Netherlands Institute for War Documentation (NIOD) and the National Archives in The Hague. His seminar The Netherlands East Indies 1937–1942: A Prelude to the Japanese Occupation was held at NIOD in February 2004. Please see: www.japan.niod.nl/shigeru.sato@newcastle.edu.au

For a more detailed description of the series and submission guidelines, please refer to www.ari.nus.edu.sg/pub/seachina.htm

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Social consequences

Dutch food policies affected social relations. Traditionally, domestically grown rice was processed by farmers and consumed in the countryside, where the urban population and plantation workers consumed imported rice. The government’s policy to curtail rice imports and establish self-sufficiency in food necessitated the flow of Indonesian rice from the countryside to the cities and plantation areas. This change to the distribution pattern favoured the emergence of a rice milling industry. Harvesting and pounding had been important sources of income for peasant women. With the development of large motorized rice mills, rice brokers came to villages, brought in gangs of harvesters, and took the rice away. Small farmers had fewer employment opportunities and less rice to buy.

The outbreak of the Sino-Japanese war, by severing trade between Southeast Asia and Indonesia, weakened the position of ethnic Chinese traders in Indonesia. They seized the opportunity brought by the commoditisation of rice and established a virtual monopoly on the rice milling industry. Dutch authorities utilized these mills and Chinese trading networks to control rice distribution. This aggravated ethnic enmities. When the Japanese invaded, many Indonesians destroyed and looted Chinese-owned rice mills and shops. The Japanese, however, continued the Dutch policy of using Chinese economic power to implement the controlled economy.

The war differentially impacted upon variegated and stratified local communities; local studies are therefore essential. Rubber and copra, for instance, were important export commodities for indigenous smallholders: those in rubber producing regions benefited from increased American demand until the Japanese invasion. Those in copra producing areas faced hardship because markets were mostly in Europe. Within the same community, large rice farmers benefited from the rapid commoditisation of rice whereas small farmers and landless peasants lost much of their livelihood. The war presented opportunities for some to consolidate their economic or political positions. Some lost their livelihood or political power.

Our understanding of these social and economic dynamics during World War II, 1937–1945, is still partial, hazy and simplistic. It will remain so unless we introduce broader perspectives and document these dynamics through local studies.
Nurcholish Madjid and the Paramadina Foundation

By Andi Faisal Bakti

The Paramadina foundation was established in Jakarta in 1986. Its name is derived from para (for) and madina (Muhammad’s seventh-centu-

ry city-state of Medina). The foundation runs a training centre, a secondary school and a university where Islamic philosophy, theology, mysticism and law are taught. Paramadina shares with those labelled Islamic fundamentalists the emphasis on creating an ‘ideal Islamic state’. This, however, is where the similarities end.

Paramadina departs from tradition in the way it conducts its activities. It organizes forums in luxury hotels, where participants in business attire applaud high-tech presentations by neo-modernist Islamic scholars. Train-
ing is imparted in seminars rather than lectures, which favour rational over nor-

mative argumentation. Paramadina has a flexible dress code: women are allowed to wear skirts in class during religious instruction. This approach to Islamic education has made the foun-
dation popular among middle to upper class Muslims. Being a student of the Paramadina secondary school or uni-

versity is considered fashionable, a sign of wealth and social status.

Islam yes, partai Islam no

To understand Paramadina’s purpose and philosophy, it is necessary to know something about its leader Nurcholish Madjid, the institute’s inspiration and backbone. Born in 1939, educated in Jakarta, and president of the Islamic Students’ Association (HMI) from 1966 to 1971, Madjid gained promi-
nence as a national student leader against the authoritarian governments of Soekarno and Soeharto. With a doc-
torate in Islamic Studies from the Uni-

versity of Chicago, Madjid is recognized as an authority on Islam and Indonesi-

an politics; since 1998 he has been professor at the State Islamic Univer-

sity of Jakarta. Arguing that being a good Muslim is compatible with the pursuit of knowledge and cultural enrichment, and as a champion of pan-Islamic madani – a concept which encompasses pluralism, tolerance, and democracy – Madjid enjoys a large fol-

lowing among educated Muslims.

Most of Paramadina’s nineteen founders belong to the ‘1966 genera-
tion’ that struggled to oust Soekarno. Some attained prominence in Soehar-
to’s administration while others joined social and non-governmental organi-

zations and became intellectual activists in the liberal Muslim commu-
nity. Many were prominent writers, more influential than their counter-

parts in the bureaucracy. Madjid early on became disillusioned with the strug-

gle of Islamic political parties to form an Islamic state, which he claims has no basis in the Qur’an. The leader of Paramadina considers it more impor-
tant for Muslims to develop themselves culturally, for Islam to become an ethi-

cal force in society.

The Program will award funds in support of planning meetings, workshops, and/or conferences leading to publication of scholarly volumes. This program is intended to support projects in the humanities and related social sciences that bridge disciplinary or geographic boundaries, engage new kinds of information, develop fresh approaches to traditional materials and issues, or otherwise bring innovative perspectives to the study of Chinese culture and society. Proposals are expected to be empirically grounded, theoretically informed, and methodologically explicit.

The program will support collaborative work of three types:

- Grants up to $25,000 will be offered to support formal research conferences intended to produce significant new research published in a conference volume.
- Grants up to $15,000 will be offered for support of workshops or seminars designed to less formally facilitate new research on newly available or inadequately researched problems, data, or texts.
- Grants of up to $6,000 will be offered for planning meetings to organizers of the above-described types of projects.

The program aims to provide opportunities for interchange among scholars who may not otherwise have chances to work with one another. Therefore, proposals for activities that involve scholars primarily from one institution and which fall within an institution’s normal range of colloquia, symposia, or seminar series will not be supported. In addition, the program does not normally support regularly scheduled meetings, conventions, or parts thereof.

There are no application forms. Applications should include the information described in the program guidelines, which may be viewed at www.acls.org/cck.htm. The deadline for applications for the 2004 competition is September 1, 2004. This will be the first of three annual competitions.
Local politics in decentralized Indonesia: the Governor General of Banten Province

I am the governor general’ says local boss H.Tb. Chasan Sochib. He is a peculiar (or typical) type of local boss in decentralized Indonesia. How and why did he become so powerful?

‘he could act as a bridge between the military, bureaucracy and Golkar, and the Banten informal world’

Six years have passed since Soeharto’s fall paved the way for democratization; three since Habibie’s rise opened the door to decentralization. While researchers have addressed local politics and decentralization in post-Suharto Indonesia, few have concentrated on the political dynamics and structures of any one locality. We have a general picture of regents (hoktips) and mayors (waliwalka) behaving like ‘small kings’ (raja kecil) and local politicians desperate on hoktip/waliwalka for money, but these do not provide a clear picture about who controls political and economic resources or how this takes place within the institutional setting of the regional autonomy law. The following sections trace the economic and political rise of one local boss in the Banten area: H.Tb. Chasan Sochib.

The New Order in Banten

The Banten area, previously a part of West Java province, is comprised of Serang, Lebak, Pandeglang and Tangerang regencies and the cities of Cilegon and Tangerang. The north is the rich industrial area while the south is poor and agricultural. The New Order regime in Banten cemented the ethnic divide between rulers and the ruled, which had its roots in the Dutch colonial period. Naturally there is opposition to Chasan Sochib’s dominance in Banten. Ex-Bakor members have formed an anti-Chasan Sochib organisation, though it has remained ineffective thus far. Newspapers cannot be too critical of him; macam-macam will maybe be the reward for criticism.

Conclusion

The 2004 general election passed peacefully in Banten, though invalid votes reached two million out of about six million votes with jawsa and jawara were dispersed to various parties. There was no large-scale violence as political parties committed themselves not to mobilize jawara. Chasan Sochib was one of the Bantenese life; thus outsiders appoint them and are on standby at all times.

Product of the New Order

Chasan Sochib was born in Serang regency in 1935. He attended Islamic boarding schools before joining a guerrilla warfare unit during the revolutionary period. His working life began in 1967, providing logistical support to the Siliwangi military division. Two years later he founded a construction company, PT Sinar Cimas Raya, which frequently won government tenders for road and market construction projects. His involvements spread to the Krakatau Steel Company, the largest steel company in Southeast Asia, and into tourism and real estate while holding key positions in associations such as the Regional and Central Chambers of Commerce and Trade (Kadin) and the Indonesian National Contractors’ Association (Gapensi), putting his men on their local executive committees. Certifications from Kadin and Gapensi are necessary for government procurement. Chasan Sochib utilized this to coordinate projects in the Banten area. Coordination brought him more money; jawara under his control became his (sub) contractors and received a share of his profits.

Chasan Sochib’s activities are not limited to the jawara and business worlds. One of the founders of a private university and the Banten Museum, he remains the head of the Serang branch of Generation ‘45 (the committee for independent war fighters). He has become powerful in all aspects of Bantenese life; thus outsiders appoint as top bureaucrats relied on him and his network as a bridge to the Bantenese world. The fall of Suharto in May 1997 changed this informal governing system. Chasan Sochib, product of the New Order, was endangered.

Birth of the reformed Chasan Sochib

The Reformists echoed in Banten. Students mounted a nationwide protest movement against Suharto and his regime, demanding his resignation and the reformation of government. Student demonstrators criticized Chasan Sochib for his closeness to Suharto. He responded: ‘You know, Pak Harto (Suharto) is still our president. We should respect him!’ But his attitude changed when Suharto resigned. When students confronted him, he jumped on the Reformer’s handbag. He quickly became reformed in utterance.

A favourable wind has blown for Chasan Sochib. The movement to establish Bantenese provincial autonomy began in February 1999, demanding the separation of the Banten area from West Java province. At first Chasan Sochib was far from supportive; his company was engaged in a large-scale road construction project by the West Java provincial government. When he realized that the movement had deep-rooted and wide support in Banten, he became an enthusiastic proponent. He became the general adviser to the Coordination Committee to Establish Banten Province (Bakor) in February 2000. Mass mobilization, money and lobbying of the centre bore fruit. In October 2000, the law establishing Banten province passed in parliament. Thousands of Bantenese welcomed it and Chasan Sochib was on their side.

Entrenched power

Chasan Sochib turned to his old methods – reliance on jawsa to sway Banten province, first economically and then politically. Co-opted by the centrally appointed non-Bantenese provin-

sional governor to guarantee the security of the province, he was rewarded with numerous projects. He became the new Banten provincial branch head of Kadin and of Gapensi, and of the Construction Business Development Committee (LPJK).

He became politically powerful too. In December 2001, elections for provincial governor were held in the provincial parliament and a Javanese politician, Joko Munandar from the Development United Party (PPP) and Chasan Sochib’s political lay-daughter, Atut Choisjah from Golkar, won the governor and vice governorships. This would have been impossible without Chasan Sochib’s support and jawsa pressure on parliamentarians.

Now Chasan Sochib could intervene in provincial government policies on personnel and budgeting. His construction company won tenders for the Banten Regional Police Headquarters, the Provincial Parliament, the Provincial Government Complex and several major projects at inflated prices. The provincial parliament is unable or unwilling to check his influence. Referring to the traditional market where Chasan Sochib and his associates have their offices, provincial legislators often say ‘We just wait for the agreement from the Rau’. Referring back to an earlier era, Chasan Sochib proudly stated: ‘I am actually the Governor-General. If he (Joko Munandar) goes wrong in leading Banten, I will correct him. As I am most responsible for him. He rose with my support.’

The New Order regime in Banten cemented the ethnic divide between rulers and the ruled

Okamoto Masaaki is the fifth contributor to this series which draws attention to original research by young Japanese scholars with research interests in Southeast Asia. Japanese research on Southeast Asia has a long tradition, is abundant, and at times takes different routes from European or American research on the region. Many Japanese scholars publish in Japanese or in Southeast Asian languages; consequently there is a need to identify the non-Japanese scholars remains limited. If you wish to introduce your own research on Southeast Asia, please contact the editors of the IAS Newsletter.

Rogier Busser

By Okamoto Masaaki

Banten

Okamoto Masaaki is the associate professor at the Center for Southeast Asian Studies, Kyoto University, Japan. He is finishing his dissertation on local politics in decentralized Indonesia.

Okamoto@ceas.kyoto-u.ac.jp
By Axel Schneider

Conservatism, Revisionism and National Identity

While the phenomena of conservatism and revisionism have long pedigrees in the modern histories of China and Japan, Western scholars have focused mainly on liberals and leftists. They have thus overlooked schools of thought crucial to our understanding of the role of history and tradition in shaping modern collective identities in East Asia.

The workshop was organized by Rikki Kersten and Axel Schneider of Leiden University, and was supported by the International Institute for Asian Studies (IIAS) and the Isaac Alfred Ailion Foundation. It represented the culmination of the project on ‘Historical Consciousness and the Future of Modern China and Japan’, part of a research project on ‘Historical Consciousness’, led by the co-organizers of this workshop. Please refer to the website for future events and research updates: www.vcss-core.levenduizen.nl

Historical Consciousness and the Future of Modern China and Japan: Conservatism, Revisionism and National Identity

Our subject is located within the context of far-reaching changes in research on the modern era and the nature of modernity. The participants discussed a key factor in the intellectual and political life of modern China and Japan: the revival of interest in views of history and tradition distinct from hitherto dominant Marxist and liberal visions, and the impact of this revival on the creation of collective identities. In the distinctive forms of conservatism and revisionism, reflection on tradition and the role of history have become, again, essential ingredients in the process of shaping political legitimacy and collective identity, with far-reaching consequences for the future of both countries.

Globalization

The bifurcation of globalisation into liberal and revisionist trends in East Asia, and the issue of turning points'. Both aimed to come to grips with the complicated workings of historical memory in modern Japan.

Next came two presentations analysing the re-emergence of conservative and revisionist trends in historiographical consciousness in contemporary China and Japan, addressing questions of identity formation, national subjectivity and fundamental views of history (Axel Schneider, Leiden, ‘Chinese conservatism’, and David Williams, Cardiff, ‘Revisionism, subjectivity and the Great East Asian War: the view from Kyoto’). The workshop concluded with a panel aiming at a larger analytical framework for understanding recent conservative and revisionist trends in East Asia, which addressed how these trends are linked to, and differ from, general questions of modern nationalism (Liu Zhitun, Beijing, and Kevin Doak, George-town, ‘Nationalism and the issue of ethnicity’ in China and Japan, respectively).

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A Comprehensive Indonesian-English Dictionary

Drawing on materials of all kinds, this dictionary is the most authoritative and up-to-date resource on the Indonesian language today. An essential reference for students, tourists, businesspeople, and scholars of Indonesian.

Islam and the State in Indonesia

Effendy explores the background of the hostile relationship between Islam and the state in Indonesia and analyzes the efforts of a new generation of Muslim political thinkers and activists to overcome it.

Power Plays

Wayang Golek Puppet Theater of West Java

This volume is brimming with interesting material. I know of no other study of contemporary performing arts in Indonesia that goes so deeply into the politics of meaning within such a complex genre.“—R. Anderson Sutton, author of Calling Back the Spirit

Ohio University Press • Swallow Press

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www.ohio.edu/oupres
Tibetan Treasures in Leiden: Progress Report on the Metamorfoze Project

The Kern Institute Library preserves a unique collection of approximately 1,580 Tibetan manuscripts and blockprints collected by Johan van Manen (1877-1943). Since their arrival in the Netherlands in 1916 and 1943, they have mainly benefited local scholars. This collection will soon be available for public reference.

Cataloguing

The collection has been catalogued twice: first by René de Nebesky-Wojkowitz from 1953-1955, and then by Chongla and Rechung, handwritten in Tibetan, from 1961-1965. The former focuses on (margin) titles and page numbers. The latter comprises several large volumes containing further details: authors, subjects, and occasionally, additional colophon notes. Although the Chongla and Rechung catalogue provides detailed information, its loose-leaf format is rather impractical. We mainly use the Nebesky-Wojkowitz catalogue and only consult the Tibetan one where more information is needed. The Kern Institute Library classifies Tibetan works by religious school (dge lugs pa, rNying ma pa and bKa’ brgyud pa, etc.). We adhere to the Wylie system of data entry. Diacritics are only used for transliterations of Sanskrit. Incorrect spellings of Sanskrit have been recorded as alternative spellings in the thesaurus description, alongside the correct transliteration.

Specific Problems

A number of problems were encountered during cataloguing. Sub-chapters or texts belonging to particular sets were separated in the van Manen collection. Moreover, their local accession-codes (inventory numbers) often are not continuous. Similarly, tables of contents were occasionally separated from the texts and given separate accession-codes. This makes it very difficult to identify the affected texts, as the crucial data usually appear in the colophon at the end of the collection. It is not always clear whether constituent texts were left in their original order. All texts have been microfilmed and arranged by their inventory number. In the catalogue, we identify their provenance by means of their Chief and Family title.

A second problem is authorship. Tibetan texts were often written for special occasions, at the behest of a student or teacher; commonly all those involved are mentioned. The whole colophon has to be read to locate the name of the author, who usually refers to himself at the end of the text. However, when mentioned by someone else (e.g. an editor), his name appears at the beginning, with the title. Tibetan authors, moreover, use many different names and titles. They also use abbreviated or Sanskrit names, or refer to themselves merely by a title, establishing identity can be very difficult.

In this regard we would like to acknowledge the usefulness of the Metamorfoze Project in the Library of the Kern Institute, Leiden University, the Netherlands.

References


Kalsang Norbu Gurung and Tharphen Lintang are cataloguing the Tibetan collection for the Metamorfoze Project in the Library of the Kern Institute, Leiden University, the Netherlands.


By Kalsang Norbu Gurung and Tharphen Lintang

Tibetological Collections & Archives Series

Kalsang Norbu Gurung’s and Tharphen Lintang’s Tibetological Collections & Archives Series devoted to projects on cataloguing, ‘computerization’ (inputting and scanning), editing, and translation of Tibetan language collections and archives. In this series, colleagues present their initiatives to the wider public and update the scholarly world on the progress of their projects. Some are high-profile, of which Tibetologists are generally aware, yet some are less well known. I hope the projects presented will benefit from the exposure and response this coverage will engender.

Henk Blazer is a researcher at the Research School of Asian, African and Amerindian Studies, Leiden University, the Netherlands.

Note >


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Report >

Plants and Psychoactive Substances in Health and Culture

D avid S. Flattery discussed his research, based on a study co-authored with Martin Schwartz in 1989, on the Indo-Turkish sacred plant soma/haoma. He argued that soma/haoma ceremonies were based on the use of Peganum harmala (harmel), a common intoxicating plant found in Central Asia. Flattery argued that priests drank soma/haoma in ceremonies, which could contain a drug to expose deceitful intentions. In this way priests demonstrated their integrity. The term soma/haoma (derived from *sauma or *su, meaning ‘to press, extract by mortar and pestle’) did not originally refer to a plant, but to the part of the ceremony where the drug ephedrine was extracted from the plant ephedra. Soma/haoma thus came to be synonymous with ephedra. Ephedra, however, is not intoxicating on its own; an active drug needs to be added. The necessity of using mortar and pestle in the ceremony favours harmel as this active drug.

By Jan Houben

Jan E.M. Houben is Director of Studies at the Ecole Pratique des Hautes Etudes, Paris. His research interests are history of the Sanskrit tradition, Vedic ritual, Sanskrit grammar and philosophy.

‘modern subjects do not prepare themselves in the same way, embarking on their ‘trips’ on full stomachs and continuing with habits such as drinking coffee and smoking’

harmel and ephedra in Iran, and the published pharmacological evidence for their interaction is indirect. A clinical experiment may negate this aspect of Flattery’s argument.

Flattery refuted the claims of V. I. Sarikanid and to have identified haoma temples in Central Asia; the theory that the Rigveda soma plant, Amanita muscaria, was an intoxicant that disappeared and was replaced by substitutes or different ceremonies; and the proposition that ephedra, even if it does have stimulant properties, was consumed as soma/haoma in order to experience stimulation.

Jan Houben also addressed the problem of identifying soma/haoma, though arriving at different conclusions. He gave an overview of two centuries of research on soma/haoma, including literary reflections on current theories, such as those of Aldous Huxley. Houben pointed out that while the effects of psychoactive substances have often been considered, other factors influencing the physiology and conceptual state of performers have been neglected. He agreed with Flattery that ephedra played an important role and that stimulation per se was not the main goal of soma/haoma rituals. Houben further argued that ritual preparations (such as fasting and remaining silent) in combination with the stimulant properties of ephedra were sufficient to produce experiences of ‘visions’ or ‘hallucinations’. Current research tends to associate such experiences only with strong hallucinogens as modern subjects do not prepare themselves in the same way, embarking on their ‘trips’ on full stomachs and continuing with habits such as drinking coffee and smoking.

The identification of soma/haoma as a strong hallucinogen, for example Wasson’s 1969 proposal of it being Amanita muscaria, seems unwarranted. Soma/haoma being a stimulant such as ephedra, however, does suit the evidence quite well – especially the evidence of Vedic ritual which points to the use of a single plant for the preparation of the sacred soma juice. The lack of available quality ephedra when the Vedics migrated from mountainous areas of Iran and Afghanistan explains the use of substitutes in Vedic rituals which otherwise reflect the basic structure of ancient rituals.

Opium

C.C. Bakels discussed the search for the original habitat of the opium poppy, Papaver somniferum. Many varieties of the Papaver crop have long been in existence; more than 300 landraces and advanced cultivars are known. Papaver somniferum DC is widely accepted as the progenitor. The primary distribution of the plant is difficult to establish, but its nuclear area is commonly held to lie in the western Mediterranean: Italy, northern Africa, eastern Spain, the Mediterranean coast of France and the Mediterranean islands. Papaver must first have been used in this area.

Bakels points out that Papaver turns up regularly in the first farming communities of western Central Europe. The oldest finds are seeds, preserved by charring or waterlogging, and pollen. These finds come from excavations in, for example, the German Rhineland and the southeast part of the Netherlands and are dated to 5300 BC (calibrated radiocarbon dates). The well-known finds in the Alps and surrounding area are younger, but an older find recently appeared in Italy.

The opium poppy spread from Western Europe to the rest of Europe, to Near East and Egypt, Asia and further afield. Since the capsules which provide the latex and are the main source of psychoactive substances do not preserve well, it is unclear when the opium poppy was first used as a drug. An unusual vessel found in one of the oldest farming communities in western Central Europe suggests that the plant was not only grown for food. The first explicit evidence stems from a Sumerian clay tablet (third millennium BC) found in Iraq which seems to contain a description of the incision in the capsules.

Cannabis

Arno Hazekamp’s contribution concerned cannabis, mainly famous for its narcotic effect. The finding that the human body produces its own cannabis-like chemicals has aroused extensive scientific interest. But because of the large number of compounds identified in the cannabis plant, it is difficult to ascertain the active ingredients of medicinal cannabis.

Hazekamp reviewed the current status of medicinal cannabis and recent developments which made cannabis available on prescription at Dutch pharmacies from September 2003. Most of the medicinal effects of cannabis have never been proven by modern scientific research. Moreover, opinions about cannabis are usually based on political or emotional grounds rather than on facts. Hazekamp’s goal is to separate the myths surrounding cannabis from the facts. The search for the active compounds compares different types of cannabis, which may improve the medicinal effect of preparations.

The program, abstracts, poster presentation and a photographic report of the symposium can be found at www.plantsinhealthandculture.nl.

The speakers at the symposium have been invited to contribute to the proceedings (Jan Slikkerveer, ed.) which will be published at end of 2004.

The Symposium was sponsored by:

- Erasmus, European Union
- Faculty of Mathematics and Natural Sciences, Leiden University
- International Institute for Asian Studies (IIAS)
- Leiden Ethisystems And Development Programme (LEAD), Leiden University
- Leids Universiteits Fonds (LUF)
- National Herbarium of the Netherlands
- Netherlands Organisation for Scientific Research (NWO), Earth and Life Sciences Research School CNWS, School of Asian, African and American Studies, Leiden University..
Maritime Asian History

While intra-Asian trade, domestic ethnic diversity and the foreign relations of pre-modern Japan have been in the Japanese academic spotlight since the early 1980s, maritime Asian history has only recently received the attention it deserves.

In 1993, a handful of young researchers in the Kansai district formed the Kaiikiken (Kaiikiken from the Research Group of Maritime Asian History, or Kaikiken). Its members, many of whom were dissatisfied with conventional divisions in historical study, sought to break new ground in the study of maritime Asian history. Kaikiken’s monthly meetings, consisting of presentations and critical readings of historical documents such as the Sekibai honen (Jiado bosen, a compilation of diplomatic documents of the Ryukyu Kingdom) stimulated a group of young historians over the next decade. Kaikiken is now one of the major academic organisations in the field.

The Symposium in Okinawa

‘The Potential of Maritime Asian History: The 10th Anniversary Symposium of the Research Group of Maritime Asian History’ was held 2-3 November 2003 at the Research Institute of Okinawa Prefectural University of Arts in Naha, the former capital of the maritime kingdom of Ryukyu (1429-1879). Supported in part by the 21st Century Centre of Excellence Program Interface Humanities at Osaka University, fifty faculty and students from all over the Japanese archipelago, China, Thailand, and Singapore attended the symposium.

The symposium began with Geoffrey Wade’s lecture ‘The Pre-Modern East Asian Maritime Realm: An Overview of Maritime History’. This was followed by four empirical papers on maritime history, referring to more than 600 works, covered eight themes: (1) politics; (2) shipwrecks; (3) traded commodities – e.g. ceramics, textiles, spices, animals; and (8) classical texts relating to maritime East and Southeast Asia.

Wade’s lecture was followed by five presentations in Japanese by members of Kaikiken. First, Momoki Shiro, a researcher on Vietnamese history and Kaikiken’s leader since its founding, recounted the group’s past activities and outlined strategies for the coming decade. This was followed by four empirical papers on maritime history: (1) maritime routes and trade networks – e.g. the trans-Marey Peninsular routes, the coming of Islam to maritime Asia; (2) major ports and port policies; (6) shipwrecks; (7) traded commodities – e.g. the geographical distribution of Overseas Chinese in the early sixteenth century. Okamoto suggested Kaikiken members publish their research in English as well as in Asian languages. He also pointed out that research results should be reflected in Japanese secondary education, in textbooks and seminars for secondary school teachers.

Concluding his lecture, Momoki asked: ‘Are we going to establish maritime Asian history as a discipline or should it remain a loose bond of people whose research involves maritime aspects?’ In other words, can the study of maritime Asian history evolve without becoming a rigid discipline? Just as trade and cultural interaction via perilous sea routes resulted in unique maritime cultures in pre-modern Asia, international collaboration may lead to new breakthroughs in the study of maritime Asian history.

Information

For further information on the activities of Kaikiken, please visit its website: http://www.ari.nus.edu.sg/conferences/okinawa.htm

Report

Okamoto Hiromichi, a specialist on the role of the Ryukyu Kingdom in pre-modern maritime trade networks, argued that previous statistical studies used improper historical sources and suffered from a narrow geographical focus and vague definitions of ‘giving tribute’. Yamauchi Shinji then examined transnational folk beliefs in the pre-modern Northeast Asian maritime area and gave Japanese, Korean, Ryukyuan, and Chinese examples of prayers for safety at sea taken from sources of the twelfth to the nineteenth centuries. Yamauchi argued that early-modern Japanese and Korean nautical beliefs contained similar features to earlier Chinese beliefs. This hypothesis runs contrary to conventional theory, held by many Japanese ethnologists, which emphasises the indigenous character of Japanese folk beliefs.

Towards the new decade

Wade’s lecture provided Japanese scholars with a rare opportunity to learn of recent Western research, convincing them of the necessity to interact with colleagues abroad. Momoki suggested Kaikiken members publish their research in English as well as in Asian languages. He also pointed out that research results should be reflected in Japanese secondary education, in textbooks and seminars for secondary school teachers.

Concluding his lecture, Momoki asked: ‘Are we going to establish maritime Asian history as a discipline or should it remain a loose bond of people whose research involves maritime aspects?’ In other words, can the study of maritime Asian history evolve without becoming a rigid discipline? Just as trade and cultural interaction via perilous sea routes resulted in unique maritime cultures in pre-modern Asia, international collaboration may lead to new breakthroughs in the study of maritime Asian history.
Babel or Behemoth: Language Trends in Asia

Language is part of what makes us human. Governments’ language policies are conscious efforts to make use of this human trait for non-linguistic aims. The result is loss of linguistic diversity due to linguistic pragmatism and political ambition.

By Manfred B. Sellner

Babel or Behemoth: Language Trends in Asia is a collection of essays presented at the Asia Research Institute’s (ARI) Inaugural Asia Trends Day in Singapore in July 2005. The conference discussed the consequences of language policy in East and Southeast Asia. It aimed to frame the discussion in socio-linguistic questions of ‘who speaks to whom?’ and ‘when and why?’ Eleven case studies responded to these questions; a number of them are reviewed here. The geographical focus is on India, Indonesia, Malaysia, and Singapore. Japan gets mention as an exporter of entertainment and as a sponsor of cultural events in Asia, Hong Kong as a media consumer and the PRC as a disseminator of Mandarin Chinese. The function of English in the ‘Asian Babel’ and the link between language and nationalism are consistent themes throughout the book.

‘English, formerly perceived as a symbol of linguistic imperialism, is now accepted as the primary vehicle of economic globalisation’

The editors published the papers before the conference. As they readily acknowledge, this presents difficulties in unifying, complementing, and cross-referencing the contributions. The result is a collection of independent essays, with overlapping coverage of theme and substance. Nevertheless, Babel or Behemoth will appeal to people interested in the ‘Asian Babel’ and the ways governments attempt to control it.

Reid discusses the impact of the ‘three revolutions’ (writing, printing, and electronic) on the script, structure, and misuse of Malay in Indonesia. He argues that newspapers printed in Romanised Malay helped to standardize the written language and to create a multi-ethnic reading community, it also served as the basis for Indonesian nationalism in the 1920s. The introduction of the radio contributed to the standardisation of the oral language, paradoxically, it also helped to sustain attachment to minority languages in rural areas and in the diaspora.

Lingua franca

Lo Bianco points out that Asia is the birthplace of ‘transnational generic English’ (p. 23). English, when perceived as a symbol of linguistic imperialism, is now accepted as the primary vehicle of economic globalisation. Other transnational codes that supplement national languages include Japanese, Mandarin Chinese, and Burmese.

Singh discusses the intertwined consequences of cultural language and convergence and gives an intriguing account of the concept of ‘mother tongue’ in India’s language census. Singh’s account is complemented by Tane’s detailed overview of ethnic as opposed to linguistic make-up based on census data in India, Indonesia, Malaysia and Singapore. Abhakon concentrates on the relationship between language choice and education in several Southeast Asian countries. He points out that only Singapore and Malaysia propagate policies of multilingualism. He argues that languages are often regarded as tools to be discarded once rendered useless (p. 84).

Lindsay discusses the Southeast Asian language barrier in the performing arts, while Tawabchi illustrates the Japanese lead in this area and describes attempts to circumvent the language barrier in the realm of pop music.

There are a few available books providing up-to-date diachronic and synchronic background information on Asian language trends. The editors point out the difficulties of obtaining basic data on language policies and use in Asia. Taken as a whole, the articles comprise a laudable effort to overcome this situation. Babel or Behemoth is a well-documented starting point for in-depth analysis on this topic, at the interface of sociology, politics and applied linguistics.

Notes

1. The articles by Kuo and Jernudd, Mohamed, and Anderson are reprints.
2. The ASEAN-Babel boasts 445 living languages in ten countries.

Chinram: The Evolution of a Nation

The Chins are a relatively little known ethnic minority in Burma. They have borne the brunt of colonial ‘pacification’, missionary efforts to convert them to Christianity, and detribalisation. Hardly passive victims of colonial oppression, the Chins took every opportunity to transform their society in response to a dangerously unpredictable world.

Chinram between two, later three states), World War II (when the Chin Levies fought on the side of the British against the Japanese), and the February 1947 Panglong Conference which brought together the Chins, Shans and Kachins and lowland Burmese in a future independent state. Here Sakhong discusses Aung San’s vision of a multi-racial, secular Burma and criticizes U Nu’s promotion of Buddhism as the state religion (p. 216). Traditional tribal society was exclusivist and tightly knit, with a hierarchy of nobles, commons and slaves. At its apex, chiefs (rungs-uk) were not only land-god and Khrua-cha (evil spirits, causing accidents and disease), conversion to the new faith was eased by the old beliefs in Khrua-cha, a Supreme God to whom the chiefs did not sacrifice, because he, viewed as the source of all life (yin), is ‘good, never cruel and never harms people’ (p. 46).

‘detribalisation did not result in dehumanisation, as the Christianity preached by American Baptist missionaries provided the Chin with the basis for a new way of life’

Chief-land-god

In the first of the book’s three parts, Sakhong describes Chin identity before the colonial era: a common mytho-historical, a Supreme God to whose good will was believed necessary for the chinmen (the Chins’) and a unifying body of practices and institutions (phagwun, way of life, culture) best understood in terms of the ‘unitary functional pattern of “chief-land-god”’ (p. 80). Part two narrates the turn-up of the Chins’ encounter with British imperialism and missionary Christianity in the late nineteenth and early twentieth centuries. Part three discusses the integration of the Chins into Burma following the 1935 Government of Burma Act (which separated Burma from India), dividing Chinram owners and distributors of land, heads of their communities and commanders in war, but also high priests, responsible for offering sacrifices to the Khua-cha, local guardian deities whose good will was believed necessary for prosperity. When Baptist missionaries challenged the power of the Khua-cha, Sankhon, however, argues that detribalisation did not result in dehumanisation, as the Christianity preached by American Baptist missionaries provided the Chin with the basis for a new way of life. The latter overcame the traditional isolationism of the tribes, creating a new Chin identity based on a community of worshippers in a wider world where they could relate as equals to ‘civilised’ lowlanders.

The aftermath of the Anglo-Chin War was an important turning point, since the Chins had been British subjects before the Burma Act of 1885 and the Anglo-Chin War of 1917-19 cleared the way for ‘detribalisation’, the breakdown of the old ‘chief-land-god’ nexus. Sakhong, however, argues that detribalisation did not result in dehumanisation, as the Christianity preached by American Baptist missionaries provided the Chin with the basis for a new way of life. The latter overcame the traditional isolationism of the tribes, creating a new Chin identity based on a community of worshippers in a wider world where they could relate as equals to ‘civilised’ lowlanders.

The British ‘pacification’ of Chinram between the first invasion of the country in 1872 and the Anglo-Chin War of 1917-19 cleared the way for ‘detribalisation’, the breakdown of the old ‘chief-land-god’ nexus. Sakhong, however, argues that detribalisation did not result in dehumanisation, as the Christianity preached by American Baptist missionaries provided the Chin with the basis for a new way of life. The latter overcame the traditional isolationism of the tribes, creating a new Chin identity based on a community of worshippers in a wider world where they could relate as equals to ‘civilised’ lowlanders.

Concluding remarks

In conclusion, Sakhong argues that the history of the Chins is a story of how indigenous peoples, rather than being passive victims of colonial oppression, took the opportuni-
Fellowships in the Humanities and the Social Sciences

Senior scholars in the humanities and social sciences are invited to apply for a fellowship at the Netherlands Institute for Advanced Study (NIAS) in Wassenaar, located between the old university town of Leiden and The Hague.

NIAS policy emphasizes the symbiosis among various disciplines within the humanities and social sciences, and between diverse scientific methods. The Institute has taken on an expanded role in the internationalisation of scholarly endeavours and in addressing major issues of scientific and societal concern. This objective is reflected in the structure of the Institute. In part, work is organised in multidisciplinary research theme groups that have a distinctly international character. Much scholarly endeavour, however, is best carried out by individual researchers. Around half of the Fellows pursue their own individual research projects.

Successful applicants will be given the opportunity to devote themselves exclusively to their own academic projects, individually or as part of a research theme group. Candidates must hold a doctorate and have a good record of scholarly publication. NIAS Fellowships are residential fellowships and are granted in principle for a full research year, from 1 September – 30 June, although a five-month period is also possible. All fellowships are awarded on the recommendation of a Scholarship Committee, whose members are appointed by the Royal Netherlands Academy of Arts and Sciences.

Scholars and researchers who wish to apply for a fellowship at NIAS can obtain an application form from the Institute or directly from the NIAS website http://www.nias.knaw.nl (select Fellowships). This must be submitted 18 months before the opening date of the research year for which they wish to apply. Applicants will be asked to provide a résumé of their scholarly career and a description of the work they propose to carry out at NIAS.

Applications may be addressed to the Rector of NIAS, Professor W.P. Blockmans, NIAS, Meijihooslaan 1, 2242 PR Wassenaar, The Netherlands.

For further information please contact Mr. Jos Hooghuis, Secretary to the Scholarship Committee, or consult our website.
Telefax: (070)-511 71 62
E-mail: NIAS@NIAS.KNAW.NL
Internet: http://www.nias.knaw.nl

The History of Tibet

By Vladimir Uspensky

Tibetan studies form an amalgam with Buddhist studies, and the Buddhist perspective on Tibetan history, originating from Tibetan written sources, is deep-seated in modern scholarship. As McKay writes, ‘the dominance of Religious Studies/Buddhology results in a “serious historical imbalance”’. The Western image of Tibet as a mythical country outside time and space – the “Shangri-La image” – has penetrated not only popular culture but also scholarly research.

Ancient Tibet

The first volume is dedicated to the ancient history of Tibet. Given the limited sources, it is surprising that this obscure field within Tibetan studies is presented in such detail. The main subjects of this volume are early Tibetan statehood, the emergence of the Tibetan empire and its expansion, ancient beliefs and sacred landscapes. The early period of the dissemination of Buddhism and its social and political implications are treated in detail; several entries are dedicated to the Bon religion, its origins and early history. Tibet as a Buddhist country, the mainstream concern of Tibetan studies, is the focus of the second volume: the beginning of the “Second Propagation” of Buddhism, the establishment of monasticism, and the origins of the “rule by incarnation” culminating in the supremacy of the Dalai Lama. The incorporation of Tibet into the Mongol Yuan Empire, contacts between Tibetan high lamas and the emperors of Ming China, and the rise to power of the Gelugpa School are well covered. The two local Chinchuans wars (1747–49 and 1771–75) receive an entry each. Other important events receive insufficient attention, including the Manchu Qing Empire’s administration of Tibet. The 1755 Lhasa Revolt and Gurkha War (1788–1793) are scattered over several entries.

Modern dilemmas

The focus of the third volume is twentieth-century Tibet prior to the flight of the Fourteenth Dalai Lama to India in 1959. This volume is largely concerned with the policies of foreign powers towards Tibet and the Tibetan government’s attempts to establish contacts with the outside world. The Simla Convention, Indo-Tibetan border issues and British contacts with Tibet in the 1920s are treated in detail, though the 1904 Youngcashan Mission does not receive a separate entry. Many newly discovered facts concerning the Tibetan policy of islamist and communist Russia are also discussed. As McKay justly remarks, the de-facto independent state of Tibet was “an island of stability” (Vol. 3, p. 2) in revolution- and war-torn East and Central Asia. There was, however, little unity within the ruling elite, their rivalry and egoism are vividly described.

The post-war events are well known: the Tibetan Government had suddenly awakened to the reality of the dangers which threatened it’ (Vol. 3, p. 586) and attempted unsuccessfully to secure the country’s sovereignty. These attempts are described in detail. The volume concludes with an overview of current and historical Western visions of Tibet and Buddhism. No specific entries discuss developments in Tibet between 1951 and 1959, apart from a brief description of Tibetan resistance to Chinese rule. Each of the three volumes is addressed to a different audience. The first volume contains in-depth studies by a small number of scholars on an obscure period of Tibetan history. The second volume may become a standard reference book for every Tibetanist. A major part of the third volume is of interest not only to specialized scholars but also to a general audience curious to learn more about Tibet. A short annotated bibliography of additional readings is also attached to the first volume.

The anthology contains 126 articles in a total of 75 mainly Western authors. There are a few entries by ex-patriot Tibetan scholars on the modern history of Tibet, though none by modern Chinese scholars as “their historical scholarship fails to meet Western academic standards” (Vol. 3, p. 8). Inclusion of the modern Chinese perspective on Tibetan history, however, would have been appropriate. As the editor writes, these articles do not establish one “true” account of Tibet, or even provide a consensus of opinion on particular points” (Vol. 1, p. 25). He points out that “Tibet has as many histories as it has historians” (Vol. 3, p. 30). The majority of Tibetanists would agree: as the Tibetan proverb says, “each Lama has his own teaching”.

Despite its heavy reliance on previously published works, this three-volume anthology is a new event in Tibetan studies. The articles combine in unexpected ways and will stimulate further research. The outcome of McKay’s efforts is impressive and deserves words of profound gratitude.


Vladimir Uspensky is a curator of the Tibetan Collection at the Institute of Oriental Studies, Russian Academy of Sciences, St. Petersburg. His interests include cataloguing Tibetan and Mongolian texts, the history of Tibetan Buddhism among the Mongols, the Manchu Qing dynasty and Tibetan Buddhism.

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Tibet was an island of stability in revolution- and war-torn East and Central Asia’

The Great Fifth Dalai Lama (1617–1682)

The Western image of Tibet as a mythical country outside time and space – the Shangri-La image – has penetrated not only popular culture but also scholarly research.

The modern period

The second volume of the anthology, entitled ‘The Development of Buddhist Paramountcy’, presents a number of important events in Tibetan history, yet the modern period is still treated in scattered entries.

The focus of the third volume is twentieth-century Tibet prior to the flight of the Fourteenth Dalai Lama to India in 1959. This volume is largely concerned with the policies of foreign powers towards Tibet and the Tibetan government’s attempts to establish contacts with the outside world. The Simla Convention, Indo-Tibetan border issues and British contacts with Tibet in the 1920s are treated in detail, though the 1904 Youngcashan Mission does not receive a separate entry. Many newly discovered facts concerning the Tibetan policy of islamist and communist Russia are also discussed. As McKay justly remarks, the de-facto independent state of Tibet was ‘an island of stability’ (Vol. 3, p. 2) in revolution- and war-torn East and Central Asia. There was, however, little unity within the ruling elite, their rivalry and egoism are vividly described.

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In 1794 Warren Hastings, the Governor General of India, dispatched a young Scotman, George Bogle, as emissary to the Panchen Lama’s court in Tibet’s second largest city, Shigatse. The Panchen Lama, an outgoing and intelligent man, was then the most powerful figure in Tibet outside the capital Lhasa. Despite, or perhaps because of the growing influence of Beijing at Lhasa, the Panchen Lama was prepared to carry out his own foreign policy initiatives.

A trade route to Lhasa

Following the closure of Nepal’s borders after the Gurkha overthrow of the Newars in 1846, Hastings hoped the Bogle mission would lead to the establishment of a trade route between India and China. Although a community of Capuchin missionaries had lived in Lhasa in the early years of the eighteenth century, there had been no diplomatic contacts between Britain and Tibet. In retrospect, the Bogle mission brought only limited and short-term benefits to trade and politics. After 1794, the Tibetans closed their doors to Europeans, until they were forced to enter into relations with British India by the Younghusband mission of 1903-04. Only a handful of Europeans were able to visit centuries with British India by the Younghusband mission of 1903-04. Only a handful of Europeans were able to visit Lhasa.

The writings of Bogle and Hamilton have, until now, remained largely unknown, with only one less than comprehensive and poorly sourced early twentieth century summary of Bogle’s observations available to the general reader. Yet the reports of these eighteenth-century travellers provide a unique resource for the study of Tibet in the pre-modern world. Alastair Lamb has thus rendered great service in providing a properly edited version of Bogle and Hamilton’s writings. This is not an account of a one-way transmission of knowledge, but a genuine exchange reflecting an era of the European Enlightenment and a Himalayan Buddhist court open to the world.

To order any of these titles call +44 (0)1264 340701 or email book.orders@routledge.co.uk. For your free copy of our forthcoming Southeast Asian Studies catalogue, please email julia.davis@routledge.co.uk. Visit us online at www.routledgeworld.com.
Shamans in Asia

Shamans are not remnants of a mythic past. While their practices have never died for modern status, they remain capable of healing many modern minds.

By Amit Ranjan Basu

Chilton and Knecht’s edited volume is a collection of six essays on shamanism, originally published in Asian Folklore Studies, 1984-1999, brought out to celebrate the journal’s sixtieth anniversary. The editors felt that, although the study of shamanism had given much in the last two decades, there was no book widely available that gave first-hand ethnographic accounts of shamans in different areas of Asia (p. vii).

Between humans and spirits

In his introductory essay, Knecht discusses conceptual issues, highlighting Mireia Elладé’s approaches to the study of shamanism. Knecht suggests that in treating psychosomatic disorders, shamans are capable of acting as mediators between humans and spirits. It is unfortunately, however, that the editors did not consider Kakar’s contribution (1982) on traditional healing methods in psychotherapy. Knecht observes that ‘from a world-wide perspective shamanism appears to be such a variegated phenomenon that it is impossible to state with certainty whether shamanism in general is in decline or not’ (p. 22). In many large cities modern shamans attract and sustain numerous believers seeking advice on business activities, political performance, and family problems. When the group lacks a shaman, spirits become dissatisfied, causing sickness and misfortune. Despite having a special ‘psychomental’ state, shamans were never officially the heads of the clan or its political leaders (p. 46).

‘modern shamans attract and sustain numerous believers seeking advice on business activities, political performance, and family problems’

Anwarul Karim interviewed eleven Bangladeshi healers from the weaving, oil pressing and farming communities in the late 1980s. Eight of these healers were women who belonged to landless families. He studied five distinct groups of shamans: Faquir, Ojha, Basu Faquir and Balia, observing that ‘shamanistic cure and psychoanalytic cure are quite parallel (sic). Modern medicine cannot always guarantee a permanent cure, but both modern medicine and shamanism can bring temporary relief to the patient, the one by drugs and the other by means of symbols’ (p. 83).

Jean Mottin writes about the shamans of the Hmong. Four million Hmong, said to be among the earliest settlers in China, now live in China, Vietnam, Laos and Thailand. Mottin thinks ‘shamanism is an important form of religion in the world, yet it is one of the least understood forms’ (p. 83).

The Korean shamanic practices of Chaesu Kut are vividly captured by John A. Grim. The majority of practitioners in contemporary Korea are women, known as mudang. Because of the low status attached to mudang, the term ‘hunman, ‘ten thousand spirits’, is now preferred. His rich descriptions and comparative analyses bring out the similarities in shamanic practices across cultures that link the world of spirits and religion.

Takiguchi Naoko is the author of the final two chapters on shaman communities of the Miyako archipelago. She describes the structure of Miyako theology, and in her second chapter, provides a detailed ethnographic case study of a Miyako shaman, making use of the shaman’s diary which contains details of initiation and practices.

The book offers examples of ethnographic research on shamanism in Asia, the scope of the volume seems limited considering the depth and complexity of Asian heterogeneity. The book does not offer critical approaches to ethnography, nor does it engage with contemporary anthropological theories that have questioned the construction of ‘folk’. Despite its limited scope, Shamans in Asia will attract scholars for the charm of its rich ethnography.


Reference


Amit Ranjan Basu is an independent researcher in social psychiatry based in Kolkata. He is currently finishing his doctoral research on Lunacy to Mental Health: Formation of Psychiatric Knowledge in Colonial India at the Centre for Historical Studies, JNU, India. He has edited a collection of Bengali writings of Dr. Girindrasekhar Bose (Agranthita Girindrasekhar, Kolkata: Granthalaya, 2001), the first non-western psychoanalyst.

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The first two case studies focus on Inner Mongolia. [Jergal Burligirn and Naran Bilik argue that increased cultivation of pastureland by Han immigrants in Inner Mongolia has forced an outflow of Mongolian herdsmen into the desert and into urban areas. This has a shattering effect not only on the region’s environment, but on the identity of the Mongol people who have to shift from nomadic life to settled animal husbandry or urban livelihoods. Wang Junjin’s essay examines patterns of migration, settlement, and social interaction among many dominant groups (Mongolian, Hui, Manchu, and Han) in ethnically mixed neighbourhoods of Hohhot, Inner Mongolia’s capital.

The next three chapters analyse migration in Xinjiang, the Chinese region with the largest concentration of ethnic minorities. The essay by Ren Qiang and Yuan Xin shows that most of the new migrants in Xinjiang are Han from the more prosperous provinces of Jiangsu and Zhejiang. Other ethnic groups have also moved to Xinjiang recently, and a recent report on thirteen residential communities in 1994 and forty-seven in 1996. The high level of multiculturalism, the authors argue, leads to the re-creation of local identity through greater inter-ethnic interaction. These developments also damage Xinjiang’s economy, leading to desertification and desertification.

To the towns
Ma Rong’s contribution focuses on the relationship between Uyghur and Han communities in southern Xinjiang. He shows how population distribution patterns are influenced by migration and the opportunities hence high rates of Han employment in Xinjiang’s administrative positions concentrate Han communities in urban areas. Nevertheless, the Han seasonal float population outnumbers permanent residents. Including Han migrants concentrate in oil-rich areas and rural areas that are not developed. They mention housing and road construction, agriculture and the militia corps is found. Interestingly, most of these enterprises remain under the direct administration of the county or regional government.

Emphasizing Buddhism (suppressed during socialism) was part of the search for a new national identity in the early 1990s. As Kaplanis points out, the image of Zanabazar – the first Mongolian ‘living Buddha’ – is associated with the establishment of Buddhism in Mongolia. In socialist times, Zanabazar was exhibited to the outside world as a cultural figure, a gifted Mongol artist and intellectual, and not a religious authority. The author highlights the dilemma posed by the great Zanabazar’s surrender to the Manchus. However, post-socialist Mongols tend to justify this with the long durée in mind.

As Kaplanis explains, Sühbaatar gained popularity among Mongolians as a fighter against the Chinese and the commander-in-chief of the Red Mongolian Army. Contemporary Mongolian historians have re-evaluated Sühbaatar and, based on recently available archival data, concluded that his role in the 1921 revolution was no greater than that of other leaders such as Solyin Danzan and Dogomsyn Rodo. At the same time, contemporary Mongolian historians attribute, erroneously, ‘democratic’ credentials to these early revolutionaries. Kaplanis exposes these political misinterpretations. The next question the author could have asked is whether contemporary Mongolian historians’ perceptions of democracy are comparable to Western ones.

Kaplanis fails to address traditional epic and Buddhist concepts of historical time, even as he quotes from Caroline Humphrey’s ‘exemplariness’ of Mongolian historical personalities and the inspiration individuals can draw from them. According to traditional epic and Buddhist concepts, the past is not a closed period. Although Mongolian academics may see a great historical figure as a boundary maker, creating a new ‘era in history’ (Kaplonski, p. 120), most ordinary people perceive a holy image surviving the centuries, capable of re-creation. The turbulent history of the 1910s-1920s provides illuminating cases of such manifestations of historical imagery: Other epic elements of Mongolian historical consciousness, such as the cult of buatár (hero), also remain neglected by the author.

Mongolia’s heroes
As the author points out, Chinggis never vanished from Mongolian consciousness. During the socialist period his image was kept alive in written sources and unofficial narratives, and acquired additional nationalist meaning. Mongolia never identified with Chinggis’ tyrannical features, but emphasized his achievements as a political leader – the consolidator of the scattered Mongolian tribes. In the Buddhist historical tradition, the focus was put on Chinggis as lawgiver. I would argue, however, that Chinggis’ military conquests and imperialism are all matters of national pride, evidenced by some peculiar moral justifications for his brutality.

Impressive field data. The author is aware that Halh nationalism is not representative of Mongolians, but none Mongolians peoples living in China and Russia. Second, while the author addresses the creativity of the Mongolian intelligentsia, other, especially rural, social groups are absent. And finally, as Kaplanis’s achievement is his comprehensive knowledge of works by Mongolians historians, it is especially regretful that he seems to be unfAMILiar with a number of important works on and around his topic by Russian, German and French scholars.

Despite these drawbacks, this book contributes to our understanding of the recent history of Mongolia and brings innovative research methods to Mongol studies. The book should be especially thought provoking to a Mongolian audience.


Irina Y. Morozova received her PhD in history of the former Institute of Asian and African Studies by Letters from the Ural State University. At present she is a research fellow at IIAS. Her research interests include the modern history of Central and Inner Asia, post-socialist transition processes and migration studies.

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A Difficult Friendship: Letters of Edward Thompson and Rabindranath Tagore 1913-1940

By Victor A. van Bijlert

Thompson, the Wesleyan missionary stationed at Bankura, was an avid student of Bengali language and literature. Thompson had a great admiration for Tagore. He thought that poor English translations were misrepresenting Tagore’s work: better translations and a sympathetic assessment of his art would boost his reputation in the English-speaking world. In 1913 Tagore asked Thompson to correct his English translations, a task which he faithfully carried out.

‘the correspondence is emblematic of the larger issues of British colonial hegemony and Indian political self-consciousness’

Thompson’s first major study of Tagore’s poetry and drama, based on his knowledge of the Bengali originals, was published in 1916. It drew a barrage of criticism from Tagore, who called him inept at Bengali and a condescending English schoolmaster. Less than a decade later their friendly correspondence recommenced. Their personal strains and reconciliations, alongside reflections on the unequal relationship between England and India, are well documented in their letters. In her introduction Das Gupta sketches the unfolding of the friendship. The letters, presented in chronological order, are divided into eight periods between 1913 to 1940, with historical background for each period. Das Gupta has traced the correspondence, preserved in the archives of Rabindra Bhavan at Santiniketan and various libraries in England, to arrive at the most complete source-publication possible. Each letter is annotated and an index of names and subjects is included at the end of the book. A Difficult Friendship can be regarded as a companion volume to Sabysachi Bhattacharya’s publication (1997) of the correspondence between Mahatma Gandhi and Tagore.

A cultural mediator

Thompson, though he lent support to Indian demands for independence, was not a political figure. He probably saw himself as a non-partisan mediator between India and England. In this role, Thompson felt he could venture his opinion on Indian and English culture and politics alike, which made him unpopular with the Anglo-Indian elite and at times estranged him from his Indian friends (among whom were Tagore, Gandhi and Nehru). Das Gupta regards the correspondence between Tagore and Thompson as emblematic of the larger issues of British colonial hegemony and Indian political self-consciousness; their friendship, however, prevailed over their disputes.

The issues discussed in the book remain relevant: Western hegemony and the subaltern position of the so-called Third World, moral integrity versus opportunism, and power politics versus social and political justice. This book is required reading for Tagore scholars; it will also be of interest to students of modern Indian and British history, the sociology of culture, political science and cultural studies.

Victor van Bijlert has taught for the past three years at the Indian Institute of Management and the National Institute of Human Development, Cuttack. Affiliated to the Kern Institute at Leiden University, he is a Bengal Studies correspondent for the IAS Newsletter and is finishing a monograph on Hindu modernity and early Indian nationalism.


Reference
Far and Away: Three Authors from Yunnan

By Zhang Xiaohong

Zhang Xiaohong profiles the work of three prominent Chinese writers who live and work in the remote Yunnan province of China. The interview with Hai Nan is extracted from a series of conversations on contemporary Chinese literary trends and women’s writing, which took place in Kunming in 2002.

Y
unnan province lies on the Yungui plateau, at an average altitude of 2,000 meters. The remote Chinese province is reputed for its beautiful landscape, rich natural resources, mild climate, and above all, for its ethnic diversities. Its mysticism has been a continuous source of inspiration for authors from home and abroad.

Kunming, Yunnan’s capital city, is home to many renowned writers, artists and composers. Three prominent young authors, Li Sen, Hai Nan and Chen Chuan have an unusual solidarity. They share the same passion for their commitment to literature. They meet regularly in a shabby, mud-floored restaurant close to Yunnan University campus to exchange books, opinions, and perspectives. Well informed on foreign literature and art, they share an admiration for renowned writers, artists and composers. Three prominent


Hai Nan

Hai Nan has been a controversial public figure since the publication of her poem series ‘Woman’ (Nüren) in 1987. A prolific poet, Hai Nan has published four poetry collections: Organ and Woman (1992), Fabricated Rosees (1995), What Lies Behind (1997) and The Colour of Lips (2000). Fabricated Rosees is the finest and most illustrative of her collections. Hai Nan’s best poetry is characterised by seemingly nonsense and nonsensical, semantic gaps, repetition, the collapse of disjointed contexts, fragmented syntax and allelogies.

Hai Nan has also published fifteen novels. Her most radical fictional work, A Man’s Biography (Nanren zhuan) (2000), is a language game that challenges established Chinese literary conventions and frustrates interpretative efforts. Her novels have become more realistic, however. How Has a Butterfly Become a Sample (2004) maintains a closer link with external reality than A Man’s Biography. The female narrator closely examines the story-making or creative process. The image of butterflies chains the entire narrative and constitutes its thematic core of psychosis, love and destiny.

Zhang Xiaohong is a research assistant at the Research School of Asian, African and Amerindian Studies, Leiden University, the Netherlands. She has published literary and cultural studies in English and Chinese and is finishing her PhD research on contemporary Chinese women’s poetry.

How Has a Butterfly Become a Sample; Conversations with Hai Nan

Zhang: My next question concerns the image of butterflies in your novel ‘How Has a Butterfly Become a Sample’ and in your namesake poem. The butterfly is semantically ambiguous. For instance, it denotes ‘beautiful’, ‘flying’, ‘fragile’, ‘happy’, ‘precious’, ‘transient’ and ‘changeable.’ The image symbolises loyal and tragic love in Chinese literary tradition. Why do you constantly evoke this almost clichéd image?

Hai: This is what I have to do with the Butterfly Spring in Dalí, Yunnan province: I was attracted by the beauty of the samples exhibited at the Butterfly Sample Museum of Dalí. No other animal species are as beautiful as butterfly samples. The museum is virtually a prison for the life and beauty of butterflies. The living butterflies’ indeterminate beauty is not at all free: their samples are displayed as ‘beautiful captives’ in a prison-like museum. Human existence is as fragile and vulnerable as the fate of butterflies.

Zhang: You’re a prolific poet who is renowned for your poetry series ‘Woman’ (Nüren). ‘Woman’ imposes a strong psychological shock on readers. I felt that you turned psychological impulses into natural linguistic impulses. I also have the impression that you employ the medium of language as a therapeutic effect of language is not confined to unhappy childhood experiences. Human beings suffer from wounds throughout their lives, especially women, who experience pain almost daily. Language is indeed the best therapy. Women can use writing to cure all sorts of wounds.

Hai: You have been pursuing a ‘language utopia’, a term you employed in your prose work A Man’s Biography (2000), through experimental writing?

Zhang: Current Chinese poetry criticism attaches great importance to the thematic/semantic content of women’s poetry, rather than form and structure. Do you see any gender-specific poetic form in women’s poetry?

Hai: Zhai Yangming has her own ‘gendered specificity’, as do Yu Li and I. No woman poet can avoid talking about her own gender experience. Only on the basis of experience can guesses, hypotheses and fictionalised things be represented.

Zhang: Thank you for your time and insights.

By Zhang Xiaohong

Chen Chuan

Born into a tradition where white hair is symbolic capital, Chen Chuan’s youth somewhat works against his literary aspirations. Following his ‘discovery’ by the editor of Kunlin Press, his prose works Last Village Pastoral Song and Knock Open the City’s Door were published in 2002. Last Village Pastoral Song (Zhihao shi di xiangang mimi) is a collection of prose about events, activities, people and material culture, all situ-ated in rural China. Written in fluid, lucid and slightly sentimental language, Chen Chuan’s prose defamiliarises the rural landscape with a sort of new topography. He explores the margins of the urban and subcultural groups. Chen Chuan’s renderings are reminiscent of Baudelaire’s The Flowers of Evil (Les Fleurs du Mal), albeit with a milder tone. Nevertheless, much of his representation is characterised by a desire to discern the bright in the grey, the beautiful in the ugly and the kind in the brutal. This gives Chen Chuan’s prose a humanist aspect.

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Zhang: Thank you for your time and insights.

By Zhang Xiaohong
Art Agenda

China

Chinese Export Art

This is a multimedia installation piece by Vince Onge Choong Hoe and Brian Tan. Due to the rapid urban renewal in Singapore, the artworks feel a sense of alienation as places of family are demolished or renovated beyond recognition. To create the world as a transient and vaporous, these installations is divided into 3 parts: architectural structures, scenic landscape, and films.

Contemporary Taiwanese Art in the Era of Globalization

This exhibition provides a Taiwanese perspective on the Chinese diaspora. It focuses on the period since 1987, when nearly half a century of a cultural exile ended. Many taboo topics of the past, such as sexuality, sexual political, femininity, postcolonial, and cross-strait relations became the focus of intense scrutiny and lively discussions among artists and the broader public. This exhibition is co-organized by the Johnson Museum and the Taipei Fine Arts Museum.

Japan

Shomei Tomatsu: Skin of the Nation

Recognized as one of Japan’s most innovative and important postwar photographers, Tomatsu’s work explores the complex relationship between modern Japanese society and Western culture and politics. This exhibition presents several works from each of Tomatsu’s major series, including Nagasaki 11:02, a historic documentation and exploration of the lives of A-bomb survivors in Nagasaki.

Asia Society and Museum

Avenue of the Arts, United States

Meetings with Buddha

This exhibition features the calligraphy, rubbings, books, inks, seals, and ceramics of Asia. Jacqueline of China

These lacquer are donations from the Chow Family Foundation.

Museum Rietberg Zurich

The 400 artefacts and art objects from Beijing and Shenyang in China’s Forbidden City. The exhibition brings together over 200 works by 60 Chinese artists, many of whom will be exhibiting for the first time in the United States, the exhibition reflects the collaborative adoption of media-based art by younger Chinese artists. Their works, often ambitious in scale and experimental in nature, reflect a range of highly individual responses to the unprecedented changes taking place now in China’s economy, society and culture.

Japan Society

333 East 47th Street
New York, New York
10017
T +1-212-832 1155
www.japansociety.org

22 September 2004 – 2 January 2005

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Asian Art Museum

1000 California Street
San Francisco, California
94109
T +41-69 369 3212
info.mfa@mfa.org
www.mfa.org

11 May – 20 November 2004

New Discoveries and Lost-Land Friends: Selected Paintings from India

An exhibition of new acquisitions and newly-conserved masterpieces from the MFA’s important holdings of Indian paintings, including an extremely rare 17th-century Jain palm-leaf manuscript, and group of oversized drawings from Japan.

The Field Museum

1400 S. Lake Shore Drive
Chicago, Illinois 60605
(312) 922-9410
www.fieldmuseum.org

11 September 2004 – 17 October 2004

Splendor of China’s Forbidden City: The Glorious Reign of Emperor Qianlong

The 400 artefacts and art objects from Beijing’s Palace Museum have been used to reveal unique Qianlong wares as an emperor and as a man by creating environments drawn from key rooms in the Forbidden City. These include a throne room, the chamber of an imperial wife, and the emperor’s personal Buddhist shrine.

Herbert F. Johnson Museum of Art
Cornell University

194a, New York 14853
T +60 2235 6454
museum@cornell.edu
www.museum.cornell.edu

15 August 2004

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The workshop’s participants tended to move from the simplistic— but widely held— view that medical knowledge flowed only in one direction, from Europe to Asia, and that it was always improved in the form original intended by ‘benegmic’ interests on compliant under-developed nations. Instead the meeting’s participants pointed to the existence of far more complex trends.

Frequent reference was made to the limited success of many healthcare reform initiatives launched by colonial regimes, international organisations and ‘modemising’ national governments. The ability of bureaucrats and colonial targets of health care schemes to undermine official immunisation campaigns and hospital regimes was stressed, as was the role of consumers in the co-optation of medicinal products and the reformulation of competitive, ever-changing medical markets. The contemporary presence of these trends was not attributed to supposed culturally specific Asian mores. Ritualism, superstition and a willingness to justify opposition to organised medical interventions on religious grounds were, it was pointed out, prevalent both in Europe and Asia.

Early contacts

The meeting began with papers on early contacts between Asia and Europe. Dominik Wujtyrský discussed his research on popular resistance to variolation and vaccination in early colonial South India. Laurence Moomis described pharmaceutical and drug use in French Vietnam in the period 1860-1935. The next panel, which focused on the role of voluntary medical organisations in Asia, opened with David Hardiman’s paper on the attitudes of medical missionaries in nineteenth- and twentieth-century India to superst natural healing. Alex McKay spoke about British efforts to politicise the working of the Indian Medical Service’s dispensary in Gyantse (Tibet) between 1905-1910, whose voluntary schemes were welcomed by Tibetan elites. The post-lunch session dealt with medical trends in Asian contests after the end of colonial rule. Kai Khun Liew presented a paper on occupational health and safety in Singapore’s shipbuilding industry, and Sanjoy Bhattacharyya described the World Health Organisation’s frequent lack of success, despite protracted efforts, in shaping public health and medical policy in independent India.

Medical pluralism

The third day started with a panel dealing with medical pluralism in Europe. Lyn Brieler-Jones described the bitter medical debates that accompanied the spread of homeopathy in Britain and the rest of Europe. This was followed by Gunnar Stolberg’s paper on the globalisation of Asian Medicine, which referred to the spread of acupuncture and ayurveda in Germany and in the UK. Vivienne Lo then discussed how the concept of ‘deviant airs’ was defined – and kept relevant – in ‘traditional’ Chinese medicine in different periods and socio-political contexts.

The final panel of the meeting, on medical pluralism in Asia, began with a presentation by Margaret Jones. This looked at official attitudes towards indigenous medicine in colonised modernities in colonial China during the twentieth century and questioned the wisdom of pre-supposing the ‘hegemony’ of allopathy/science in this context. Makoto Mayanagi looked at Japanese efforts to regulate and reshape traditional Medicine in modern China. He examined the impact of Japanese medical texts in the Republic of China in the period 1915-1944. The final paper, by Katrina Parnell, dealt with the complexities of ayurvedic learning and practice in colonial Punjab, with particular reference to how ayurvedic practitioners in this British Indian province sought to ‘indigenise’ specific notions of ‘scientific’ medicine during the 1920s and 1940s.

The meeting closed with a general discussion on the themes raised by the speakers and their relevance to the way in which historical and social science research has been conducted and analysed. The organisers will publish the proceedings of the workshop using a well-known publisher in India to make the book affordable to readers in Asia. Apart from being very academically rewarding, the workshop was also useful from the point of view of opening up possibilities for future collaboration between European and Asian research institutions. Such links will without doubt result in important new research and a range of exciting publications that will take our understanding of medical history and medical anthropology further forward.

Sanjoy Bhattacharyya is a lecturer at The Wellesome Trust Centre for the History of Medicine, University College London, UK.

Asia Alliance

The European Alliance for Asian Studies is a cooperative framework of European institutes specializing in Asian Studies. Its partners are:

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IFA
Director: Dr Werner Dargel Rothenbaumchaussee 32, D 20148 Hamburg, Germany T +49-40-481 8740 F +49-40-481 7845 ifahh@uni-hamburg.de www.deu.info
EIAS
Director: Dr Willem van der Goes 35 Rue des Deux Engis 1000 Brussels, Belgium T +32-2-230 5402 eias@eias.org www.eias.org
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Director: Dr David Camroux Fondation Nationale des Sciences Politiques 56 rue Jacob, 75006 Paris, France T +33-1-58 71 7124 F +33-1-58 71 7125 aec@sciences-po.fr
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SOAS
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IAS
(secretariat Asia Alliance)
More information: www.asia-alliance.org

Interweaving Medical Traditions:
Europe and Asia, 1600-2000

By Sanjoy Bhattacharyya

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Asia-Europe Workshop Series 2004/2005
New call for proposals

Our call for proposals for the annual Asia-Europe Workshop Series 2004/2005 encouraged researchers to submit proposals for workshops on contemporary topics of interregional and multilateral importance to both Asia and Europe. Crucially, workshops had to be organized by Asian and European partners.

On 9 April 2004, an international selection committee selected nine proposals that excelled in their contemporary relevance to both Asia and Europe, their ability to bridge theory and practice, and their promise to stimulate dialogue between the continents. The selected workshops for 2004/2005 are listed below.

The Asia-Europe Workshop Series, sponsored by the Asia-Europe Foundation and the European Alliance for Asian Studies, continues to stimulate innovative research on Asia-Europe relations and to strengthen existing links between scholars and institutions. With the third round up and running, the pleasure is ours to announce the continuation of the Asia-Europe Workshop Series, with the following proposals that excelled in their contemporaneity and the European Alliance’s commitment to stimulate dialogue between the continents.

19-20 May 2004, Vienna, Austria
Writing History between Europe and Asia
Prof. Susanne Weigel-Schweidrik (University of Vienna, Austria)
Prof. K. Kesavanary (Institute of South-east Asian Studies, Singapore)

November 2004, Hamburg, Germany
Port-Cities and City-States in Asia and Europe
Prof. Chua Beng Huat (National University of Singapore), Dr Arndt Graf (University of Hamburg, Germany)

18-20 December 2004, Jakarta, Indonesia
Urban Transport Policy in ASEAN: Lessons from European Experience
Dr Nick Marler (University of Leeds, United Kingdom), Ms Ellen Tangkudung (University of Indonesia)

January 2005, Manila, the Philippines
Migrations in Asia and Europe in Contemporany Times: Exploring Transnationalism, Multiple Linkages and Development
Dr Ton van Naerssen (University of Nijmegen, the Netherlands), Dr Marla Asis (Scalabrini Migration Center, Philippines)

10-14 May 2005, Hangzhou, China
First EU-ASEAN Workshop on Sustainable Resource Management and Policy Options for Rice Ecosystems in Asia
Dr Reimund Roetter (Wageningen University), Prof. Wang (Guanghuo of Zhejiang University)

11-13 March 2005, Edinburgh, United Kingdom
Comparing Sports Policy, Sports Investment and Regional Development Initiatives in the Hosting of Sports Events in Asia and Europe
Dr John Horne (University of Edinburgh, UK), Hirose Ichiro (Research Institute of Economy, Trade and Industry, Japan)

May 2005, Leiden, the Netherlands
Communication and Media in popular image building about Islam and the West
Prof. Ayzumardi Azra (Islamic State University Jakarta, Indonesia), Dr Dick van der Meij (Leiden University, the Netherlands)

19-21 May 2005, Ventimiglia, Italy
The New Transnational Movements of Persons in the Euro-Mediterranean Area and in South-East Asia, and the Changes in their Management
Prof. Salvatore Palidda (University of Genoa, Italy), Dr Carl Gruny-Warr (National University of Singapore)

November 2005, Shanghai, China
Ports, Pirates and Hinterlands in East and South-East Asia: Historical and Contemporary Perspectives
Prof. Li Yihai (Shanghai Academy of Social Sciences, China), Dr John Kleinen (Centre for Maritime Research, the Netherlands)

The intention of the Asia Alliance is not to merge the participating institutes, but to provide a framework within which greater co-operation can occur. The Alliance’s open structure enables other European institutes to join.

The scientific objectives of the Alliance are: (1) building up high-quality, border-transcending research on Asia with a strong focus on contemporary issues; (2) creating sustainable networks with Asian and other research institutions and scholars; and (3) strengthening links and communication between academic research on Asia and non-academic institutions and actors.

Activities
The Alliance supports short-term research fellowships, academic workshops, conferences and publications. Fellowships are especially intended to promote the kind of fruitful interaction between national research cultures, which usually develops only between relatively long-term members of an intellectual community. Collaborative research programmes are set up to stimulate academic mobility, to increase interaction between scholars studying Asia, and to enable Alliance members to draw on international expertise.

Although the primary focus of the Alliance is on research, it recognizes that disseminating its results to a broader audience, including governments, the media, and the general public is an integral part of the responsibilities of scientific institutions. As a contribution to this, the Alliance annually organizes ‘Asia Updates’ where scholars present analyses of recent and current events in Asia. In Fall 2004, sessions will address elections in comparative perspective (European Parliament, Brussels) and East Asian energy policy (Madrid).

For more information on the European Alliance for Asian Studies, please visit its website: www.asia-alliance.org

The European Alliance for Asian Studies (Asia Alliance) is a co-operative framework of European institutes specialized in Asian Studies. The Alliance, established in 1997, aims to bring together the fragmented European field of Asian Studies to establish scholarly excellence in central areas of research and expertise for the benefit of institutes’ national research environments and the European community at large.

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Dr Neelam Srivastava
Affiliated fellow
1 November 2000 – 1 November 2004
Negara Ubud: The history of a Balinese tourist town

Dr Mark Gamsa
Tourist town
Amsterdam, IDPAD fellow

Dr Margaret Sleeboom
Indian IT professionals in India and the

Dr Sarah Hodges
Contraception’s voluntary empire: Health

Dr André Batie
Social security in post-crisis Indonesia

Dr Ruly Marianti
The jihad paramilitary force: Islam and

Elisabeth Schröder-Butterfill
Islam in Indonesia’

WONG Leo, MA
Affiliated fellow

Prof. Md Salleh Yaapar
Affiliated fellow

Dr Graeme Stewart McRae
‘The Syntax of the Languages of Southern China’

Dr Richard Boyd
Affiliated fellow

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‘The Syntax of the Languages of Southern China’

Dr Satya Shrestha
Affiliated fellow

IIAS Fellows

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IIAS Research Programmes & New Initiatives

> Programmes

Socio-Genetic Marginalization in Asia

The development and application of new biomedical and genetic technologies have important socio-political implications. This NWO/ASSR/IIAS research programme aims to gain insight into the ways in which the use of and monopoly over genetic information shape and influence population policies, environmental ethics and biomedical and agricultural practices in various Asian religious and secular cultures and across national boundaries.

Coordinator: Dr Margaret Sloebboom
www.iias.nl/iias/research/genomics

The Syntax of the Languages of Southern China

This project aims to achieve a detailed description and in depth analysis of a limited number of syntactic phenomena in six languages, both Sinitic and non-Sinitic, spoken in the area south of the Yangtze River. The project will systematically compare these descriptions and analyses to contribute to the development of the theory of language and human language capacity through the study of non-Western languages.

Coordinator: Dr Rint Sybisma
www.iias.nl/iias/research/syntax

Islam in Indonesia: The Dissemination of Religious Authority in the Twentieth and Early Twenty-First Centuries

Forms and transformations of religious authority among the Indonesian Muslim community are the focus of this research programme. The term authority relates both to persons and books as well as other forms of written and non-written references. Special attention is paid to the production, reproduction and dissemination of religious authority in the fields of four sub-programmes: ulama (religious scholars) and fatawa; tarekat (mystical orders);耽撒k (propagation of the faith); and fatwas; and propagation of the faith); and fatwas; and fatwas; and propagation of the faith.

Coordinator: Dr Nico Kaptein
www.iias.nl/iias/research/dissemination

Indonesianissasi and Nationalization

From the 1990s to the early 2000s, the Indonesian economy transformed from a ‘colonial’ economy, dominated by the Dutch, to a ‘national’ one in which indigenous business assumed control. Shifts in command and management of the economy are closely related to economic structure and political alignment. This NWO project explores this transformation, studying the late-colonial era as well as the Japanese occupation, the Revolution and the Sukarno period. Two issues are given special attention: Indonesianissasi (increased opportunities for indigenous Indonesians in the economy) and nationalization, in particular the expropriation of Dutch corporate assets in Indonesia in 1957-58.

Coordinator: Prof. J. Thomas Lindblad
www.iias.nl/iias/research/indonesianissasi

> Networks

ABIA South and Southeast Asian Art and Archaeology Index

The ABIA Index online database covers publications on prehistory, archaeology, art and history, material culture, epigraphy, paleography, numismatics, and sigillography of South and Southeast Asia. ABIA is the centre for regions outside Asia, with support from the Gonda Foundation. Between 2002 and 2006 the project is coordinated by PGIAR, Colombo, with support from the Central Cultural Fund. Offices have also been opened at the ICNCA, New Delhi, and the Research Centre for Humanities and Social Sciences, Universitas Indonesia, Jakarta. ABIA Index volume 1 is available at IIAS. Volume 2 is available at www.brill.nl.

Coordinator: Prof. Ellen Raven
www.abia
www.iias.nl/host/abia

Changing Labour Relations in Asia (CLARA)

Labour relations in different parts of Asia are undergoing diverse historical processes and experiences in terms of their national economies, their links with international markets and the nature of state intervention. This programme aims to understand these changes comparatively and historically, focusing on five overlapping themes: the labour process, labour mobility, labour consciousness, gendered labour and labour laws and labour movements.

Coordinator: Dr Ratna Saptari
www.iias.nl/iias/research/cla

Transnational Society, Media, and Citizenship

This multidisciplinary research programme studies the complex nature of contemporary cultural identities and the impact of the globalization of information and communication technologies (ICTs) on the (re)construction of these identities. Although the programme is based in the Netherlands, the projects are carried out at numerous fieldwork sites.

Coordinator: Prof. Peter van der Veer
www.iias.nl/iias/research/transnational

Piracy and Robbery on the Asian Seas

Acts of piracy loom particularly large in Asian waters, with the bulk of all officially reported incidents of maritime piracy occurring in Southeast Asia during the 1990s. This is of serious concern to international shipping, as the sea-lanes between East Asia, the Middle East, and Europe pass through Southeast Asia. IIAS and the Centre for Maritime Research (MARE) are currently identifying issues and concerns, and are delineating core elements of an interdisciplinary research programme on piracy and robbery at sea in Asia.

www.iias.nl/iias/research/piracy

Care of the Aged: Gender, Institutional Provisions and Social Security in India, Netherlands and Sri Lanka

This IDPAD/IIAS research project addresses the implications of population aging for the social security and health care of elderly people. As the experience of aging is highly gendered and can vary according to class, caste, and religion, the project seeks to capture the dimensions, characteristics and trends related to aging among different social and economic groups, with an emphasis on women. This comparative study of the Netherlands, Sri Lanka, and India draws on diverse experiences of development to contextualize the aging process.

www.iias.nl/iias/research/jaged

Southeast Asia: A Centre of Ancient Urbanism?

The Development of Space Technology in Asia

The space age has dramatically impacted on all nations. In Asia, the ‘space-faring nations’ – India, China and Japan – have achieved considerable success in building up indigenous space technologies and applications. Other Asian nations have readily adopted these applications, including satellites for telecommunications, for gathering data on the weather, and environmental Earth resources.

IIAS is launching this new research initiative and has initiated a series of workshops on the topic.

www.iias.nl/iias/research/space

> New Initiatives

Conflict, Security and Development in Central Eurasia: Towards Regional Economic Co-operation

This research fits into the wider field of comparative studies on regionalism in International Relations. The project will study the complex interplay between nation building and region cooperation in Central Eurasia, focusing on the possibilities for, and impediments to, the creation of mutually supportive relationships between national policies for development and policies aiming for regional cooperation. The period under study is from 1991 to the present.

www.iias.nl/iias/research/centreurasia

ANNOUNCEMENT

Leiden, the Netherlands
22-25 February 2005

IIAS Masterclass on Modern Research Techniques in Asian Archaeology: Southeast Asia

Lecturer:

Prof. J. John Miksic (Southeast Asian Studies Programme, National University of Singapore)

The main theme of this masterclass will be the study of ancient urban sites. Prof. Miksic will discuss strategies for fieldwork, and techniques for survey and excavation, which he and his students have used on ancient city sites in Java, Singapore, Burma, and Cambodia. Attention will be given to two specific techniques, Energy Dispersive X-ray Fluorescence (EDXRF) of ceramics, glass, and metals, and Magnetic Resonance Imaging (MRI) of human skeletal materials. In addition, he will touch upon the link between research design and theory building.

Local Organizer:

IIAS in cooperation with the Faculty of Archaeology, Leiden University

FEATURED SPEAKERS:

Dr Ian Glover (University College London, UK)
Dr Bien Griffin (University of Hawai‘i, USA)
Dr Pierre-Yves Manguin (École Française d’Extrême-Orient in Paris, France)

IIAS invites last year Master’s and PhD students from the Netherlands, Europe and Asia to apply. Students are expected to provide a description of their research interests and to prepare data and questions received from the organizers one month prior to the masterclass. To guarantee quality and the exchange of knowledge, the number of participants will be limited.

For further information:

www.iias.nl/ancienturbanism

Deadline for registration:

1 December 2004

Registration and information:

International Institute for Asian Studies
Marloes Rozing, MA
PO Box 9575
2300 RA Leiden
T +31-(0)71-527 2227
F +31-(0)71-527 4162
m.rozing@let.leidenuniv.nl
www.iias.nl
ICAS Book Prize
ICAS Lifetime Asian Studies Award

The secretariat of ICAS, the International Convention of Asia Scholars, is pleased to announce the ICAS book prize. Through this global competition we aim to create an international focus for publications on Asia while increasing their worldwide visibility.

All scientific books published in 2003 and 2004 on Asian topics are eligible. Three prizes will be awarded: (1) best study in the humanities; (2) best study in the social sciences; and (3) best PhD dissertation. The prize consists of € 2500 for each of the books while the best PhD dissertation will be published. Winners will be announced during ICAS 4 (20-24 August 2005) in Shanghai.

Five copies of the book must be sent to the ICAS secretariat (for guidelines please see www.icassecretariat.org). The deadline for submissions is 31 December 2004. The ICAS website will update lists of received books, by author, publisher and field of study. Reading committees are in the process of being formed and will consist of at least three renowned Asia scholars. The short list of competing books will be made public during the AAS Annual Meeting (31 March-03 April 2005) in Chicago.

ICAS is also pleased to announce the ICAS Lifetime Asian Studies Award. Nominations should consist of a letter outlining the importance of the candidate to Asian Studies and should be sent to the ICAS Secretariat no later than 31 December 2004. The winner will be announced during ICAS 4.

For more information: ICAS Secretariat, P.O. Box 9515, 2300 RA Leiden, The Netherlands, Tel: +31-71-5272227, Fax: +31-71-5274162, icas@let.leidenuniv.nl, www.icassecretariat.org

Chinese Storytelling on-line
www.shuoshu.org

The website of Chinese storytelling (shuoshu), has expanded into a web-publication. Since February 2004 the site presents information in English, Chinese and Danish, with illustrations, photos, audio and video clips from live performances. Special focus is on the rich tradition of Yangzhou storytelling (zhengzhou pinghua). The following areas are treated in detail:

- Oral and written literature: storytelling as performance and text
- Professional storytelling: performed narrative arts
- History and milieu: origins of storytelling, places and audiences
- Masters and disciples: transmission and training
- Elements of performance: linguistic and performing techniques
- Sagas of storytelling: schools and reperitories

The website contains information about projects on Chinese storytelling at the Nordic Institute of Asian Studies (NIAS) and elsewhere. It contains a bibliography of studies on Chinese performance arts (shuochang) — storytelling and other prosimetric genres involving chant and/or narration and information on publications, conference information, and the Yangzhou Club.

The Norwegian Research Council, Cultural Program 2004-2007, supports the ongoing development of a research database on Chinese storytelling, which will soon be accessible on www.shuoshu.org. This is part of the research project: Traditional Oral Culture in the Modern Media World of Asia – The Case of Chinese Storytelling.

For further information contact Vibeke Bør dalh at vibeke@nias.ku.dk

Endangered Languages Public Event
Endangered Languages Public Event

28 August 2004, The Hague, the Netherlands

The Endangered Languages event, organised by the NWO Research Council for the Humanities, is aimed at a non-specialised public interested in the preservation and recording of endangered languages and cultures. The results of research on endangered languages will be presented in workshops and demonstrations.

Interactive workshops will allow visitors to explore endangered languages including the West Papuan language, Mpur and the click language Sandawe, spoken in central Tanzania. Researchers will present their projects using posters, films, videos or audio fragments at the information and demonstration market.

UNESCO’s decision to declare the oral and graphic expressions of the Wajapi Indians as a ‘Masterpiece of the Oral and Intangible Heritage of Humanity’ will also be spotlighted. A member of the Wajapi group and an external expert on Wajapi culture have been invited to attend. They will explain the cultural, mythological and social significance of the Wajapi painting tradition, which includes body painting. Researchers are invited to participate in this event on endangered languages by presenting their research at the demonstration market. Further ideas for the programme are welcome. Researchers are

The Violins of Genghis Khan

September 16 2004, Amsterdam, the Netherlands

Composer and president of the Mongolian Composers Union, Altankhuyag Guadian, will visit the Netherlands from August 22 to September 17 2004, Invited by NIAS, the Dutch association for contemporary composed music Gaukhumus and the North Asia Institute Tengri. Altankhuyag in a series of lectures and concerts will introduce current Mongolian composition art to music specialists, academics and the interested public. Altankhuyag has written a new composition for the occasion, to be performed in a series of concerts in the Netherlands by the New Ensemble and the Mongolian overtone ensemble Altai Khan Khin. The internationally distinguished New Ensemble specializes in contemporary music by composers from many cultural backgrounds and musical affinities. The Altai Khan Khin folk ensemble specializes in overtone singing, horse fiddling and the West Mongolian repertoire. Together they will form a unique orchestra of ‘Western’ and ‘Mongolian’ instruments combining European fiddles, Mongolian horse fiddles and overtone singing.

Mongolian composers’ understandings of their musical heritage – their way of listening, their national and international aims, the relationship between Mongolian ‘traditional’ folk music performances and new compositions — will be central to the lectures and performances. The Violins of Genghis Khan will be staged
in the main theatre of the Tropical Institute in Amsterdam on September 16. Other dates and locations will be announced.

For the complete programme of concerts and lectures please contact: Maya-Matthieu van Staden of the North Asia Institute, Tengstaden vanstaden@tengstaden.nl

Himalaya Film Festival

6-1 November 2004, Cultural Centre of the Free University of Amsterdam, the Netherlands

Organized by the Himalayan Archive Foundation in Alkmaar, the Netherlands, the second Himalayan Film Festival will feature documentary cinema, films and videos on the Himalayan region. The festival will screen approximately 46 films in two parallel programmes, grouped by subject and cinematographic approach.

More information can be found at www.himalayafilmfestival.nl

Islamic humour from Indonesia

In the Western world, violent acts carried out by radical Islamic groups since September 11, 2001, have resulted in a wave of public concern on anything ‘Islamic’. In Indonesia, the theme ‘East’ or ‘Islamic’ is one of the world’s most sensitive issues. In Indonesia, the translated jokes are being reviewed for correct rendition by a scholar from the Islamic University Syarif Hidayatullah in Jakarta, currently at the Asia-Africa Institute, University of Hamburg, made possible by cooperation between the University of Hamburg and the Ministry of Religious Affairs of the Republic of Indonesia. The translated joke collection will be published in Indonesia and will be made available to German-language tourists in Indonesia.

The collection will be distributed by bookshops and street vendors. It is hoped that the final project will have an official introduction or preface by a known Islamic scholar from Indonesia, in both German and Indonesian.

As there are comparatively few German-language tourists in Indonesia, the partners of this project would like to invite other groups in, for instance, the English, French or Dutch-speaking worlds to participate in similar projects.

For further information please contact Andry Graf andrygraf@yahoo.de

Stichting Chinese Radio Amsterdam

Postbus 13509
1001 NH Amsterdam

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Monday and Tuesday in Mandarin, Wednesday to Friday in Cantonese

Hotline: 020 6208866 (call during the program)

e-mail: chineseradio@stichtingdamstredam.nl

Southeast Asia: A Historical Encyclopedia from Ankor Wat to East Timor

Book launch: 11 November 2004, Amsterdam

Southeast Asia: A Historical Encyclopedia covers the historical development of Southeast Asia from prehistoric times to the early 21st century, and caters to users of high school, university and libraries. The three-volume set is based on historical topics, including archaeology and prehistory, major historical periods and eras, cultural heritage, ethnic-history, wars and conflicts, notable personalities, religions and popular beliefs. Themes focus on political developments, economic and social transformation, constitutional developments and legislation, historical geography and the environment.

Southeast Asia: A Historical Encyclopedia will be launched in Amsterdam, the Netherlands on 11 November 2004 by Professor Wim Stokhof, director of IIAS. In conjunction with the official launch, Amsterdam, a round-table seminar on the theme Southeast Asian Studies in Europe: Reflections and New Directions will be held on 12-13 November 2004. Drawing upon both academia and the corporate sector from Europe and Southeast Asia, short and long-term priorities will be mapped out for Southeast Asian studies in the next decades.

Southeast Asia: A Historical Encyclopedia, from Ankor Wat to East Timor 3 Vols., Oei Keat Gin, Editor

Publisher: ABC CLIO, Santa Barbara, California, Denver, Colorado; Oxford, England.

Date of publication: September 2004

Encounters: The Meeting of Asia and Europe 1500-1800

23 September-5 December 2004, London, UK

The V&A’s autumn exhibition Encounters: The Meeting of Asia and Europe will feature objects from the period 1500 -1800 after Europeans first discovered the sea route to the Indies. When Europeans arrived in Asia they were overwhelmed by the magnificence of the courts they visited, the wealth of the cities and the sophisticated goods for sale. The human dimension of the story as Asians and Europeans experienced their first encounters forms a central section of the exhibition.

The exhibition will address how East and West perceived and represented each other during a period of intense cultural, commercial and technological exchange. It examines how each saw the other as ‘exotic’ and how this shaped both cultures.

Display will be on more than 200 objects including rare porcelain and jewelled encrusted caskets made for European princes and collectors, miniature paintings, lacquer, silks, wallpapers and cashmere. It will include objects from the V&A’s collections and those of individuals and museums worldwide – the Royal Collection, the Metropolitan Museum of Art, the Louvre, the Forbidden City and the Japanese Imperial Collection. Many of these objects have never before been exhibited in Britain.

For enquiries contact +44 20 7568 2000 or visit the website www.vam.ac.uk

The Living Memory Project

Finance is sought for The Living Memory Project to create a video archive of testimony from East Timor’s former political prisoners. An estimated 10,000 people living in East Timor today were imprisoned under the Indonesian military occupation, many suffering torture. The project will collect, preserve and catalogue testimony as part of East Timor’s national heritage. Interviews will build a database on the effect of imprisonment on ex-prisoners’ health.

In 2005 UNESCO officials praised the idea and encouraged its expansion to a two-year, US$100,000 project, training and employing over a dozen ex-prisoners. Early this year UNESCO unexpectedly withdrew, citing lack of funds. US$30,000 is now sought to film, edit and present a pilot sample of interviews, working over three months with a five-person staff. If fifteen institutions could provide $2000 each, work could begin. Budget and staff details are available on request from theadgili@yahoo.com or Living Memory Project, P.O. Box 9352, Darwin, NT, 0801 Australia.

The end product would be an archival sample of interviews with background material, available to libraries, human rights organisations, schools, universities and the media in various formats, presentable as a small exhibition.

The author is journalist and writer Jill Jolliffe, supported by the Association of Ex-Political Prisoners of East Timor (Associação dos ex-Prisioneiros Políticos do Timor-Leste, AEPOLI).

> Conferences and workshops

European Association of Southeast Asian Studies (EUROSEAS)

1-3 September 2004, Paris, France

The European Association for Southeast Asian Studies (EUROSEAS) is an association of European scholars who wish to integrate their work with that of other European Southeast Asia specialists. Members of EUROSEAS meet regularly to share expertise, publications and source materials.

The fourth EUROSEAS conference will take place 1-4 September 2004 in Paris. To view the complete list of panel topics and/or register for the conference, please see the website www.afrase.org/ euroseas2004/indexe.php. This website can also be reached through the EUROSEAS website www.kitlv.nl/euroseas.

Information: Marion Ouweneel

E-mail: euroseas@kitlv.nl

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We offer up-to-date and in-depth analyses of the most important current affairs in the Asia and Pacific Region. Each issue carries new articles and ~ 50 book reviews. For more information and our 77 year index please view our website.

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Environmental NGOs in China: Red-And Limina: Jonathan Schwartz and Michael Leibson


China and Southeast Asia: Armaments, Leadership and Normalcy. Brandy Wang

From a special Relationship to a Normal Partnership: Interpreting the Garlic Battle in Sino-Pakistan Relations. Joe Hu-Chang


Legacies of the Authoritarian Past: Religious Violence in Indonesia’s Moluccan Islands. Jacques Boitel

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Postage outside Canada add $13
The research program Indonesia in Transition analyses changes taking place in contemporary Indonesian society. Funded by the Royal Netherlands Academy of Arts and Sciences, the program brings together historians, sociologists, anthropologists, political scientists, geographers and economists from Indonesia and the Netherlands.

Indonesia in Transition is made up of four projects: (1) ‘Rethinking Regionalism’ compares attempts at regionalism in the 1950s and today. (2) ‘The Making of Civil Society’ focuses on debates around ‘civil society’, particularly in relation to Islamic, ethnicity, local politics and the formation of political parties. (3) ‘The Experience of Crisis’ traces how people have experienced crisis in different places and periods in Indonesian history. (4) ‘Indonesian Mediations’ investigates the mass media’s representations of violence, regional identities, Islam and gender, as well as the role of film, radio and pop music in shaping ‘mediated communities’.

To date, three workshops have been held in Indonesia: in Yogyakarta in 2001, in Padang in 2002, and in Depok/Jakarta in August 2003 (co-sponsored by IIAS and IndoverBank), where researchers presented their projects’ preliminary findings. The results have been published in three volumes edited by Henk Schultze Nordholt et al. (2002, 2003, 2004) and are available online: www.knaw.nl/indonesia, Indonesia in Transition. The final conference of Indonesia in Transition will be held 25-27 August 2004 in the Tripenhuis at the KU Leuven/Bruge- al in Amsterdam. On the opening day, Sidney Jones of the International Crisis Group and Daniel Sparrunga from Universitas Airlangga will deliver keynote lectures on the current political situation in Indonesia. Project coordinators will then present findings of their research, to be reviewed by external discussants.

The third part of the conference will feature a series of presentations by project researchers on the theme ‘Key figures, portraits of tumultuous times’. A roundtable discussion will close the conference, which will put themes in a wider comparative context and discuss agendas for the future.

For further information please contact Mrs N. Jaski (nanny.jaski@bureau.knaw.nl; fax: +31 (0)76 2106469).

European Association of Chinese Studies (EACS)
25–29 August 2004, Heidelberg, Germany

With more than 200 papers, this will be the largest conference in Chinese Studies in Europe in history. At least half of the 200+ EACS members are expected to participate.

Although the European Association of Chinese Studies was established in the mid-seventies, its history goes back to 1948 when the first conference of junior Sinologists was held in England. Its membership now includes historians, linguists, economists, geographers, political scientists and sociologists.


This symposium will bring together scholars specializing in works related to Chinese women and cyber culture. It will explore how Chinese women are able to exploit and use the Internet and cyber networks for personal and social gain. Topics include:

- Cyber culture and the construction of women’s identity
- Chinese women and consumption of cyber culture
- Cyber-networks in Chinese women’s social capital
- Use and Abuse of cybernetworks
- Chinese women and cyberactivism

The symposium is organized by the Centre of Anthropological Research, University of Hong Kong. For further information, please email: Kaye.Pochee.Khan.Eng/Kaye@hku.hk

Modern China Digital Resources 21–23 August 2004, Heidelberg, Germany

The European Center for Digital Resources in Chinese Studies has built a library of digital resources. Funding from the Alfred Krupp von Bohlen und Halbach-Foundation has made it possible to provide broader access to these databases for students and scientists. The center is organizing a workshop to introduce databases on modern China with hands-on sessions for each database. MA students, PhD candidates and post-docs are encouraged to apply. Participants will have time for individual research in the digital and printed resources of our library. The workshop takes place a few days before the XV Conference of the European Association of Chinese Studies, August 23-25, 2004, and workshop participants are encouraged to extend their stay in Heidelberg.

There will be an introduction to the library of the Institute of Chinese Studies by Thomas Kampen. Deadline for Applications: July 12, 2004. The number of participants is limited to a maximum of 8.

For more information please contact Matthias Arnold at +49 – 6221 54 7675 or arno@gu.unis-hohenhei.de, or visit the China Resource homepage at www.chinaresource.org.

Harvard Project for Asian and International Relations
18–21 August 2004, Shanghai, China

The Harvard Project for Asian and International Relations (HPAIR) has, since 1992, organized large student conferences in different Asian cities. HPAIR, co-hosted by Fudan University, will be held in Shanghai, China on August 18–21, at the Grand Hyatt Hotel. HPAIR is a partnership between the students and faculty of Harvard University, an academic program and a forum of exchange to facilitate discussion on economic, political, and security issues relevant to the Asia-Pacific region.

The theme of this year’s conference is The Once and Future Asia: Expanding Horizons, Historic Transitions.

- Workshops will focus on the following topics:
  - Exploring Asia’s Urban Landscapes: Tracing Their Histories and Imagining Their Futures Modernization and Identity in East Asia: Looking Back and Looking Forward
  - Rivalry despite Interdependence: The Paradox of Asian Security
  - The Scientific Revolution in Asia
  - In Search of Civil Society in Asia

Vietnam’s integration into the world and state sovereignty
25 October 2004, Paris, France

Since the end of the 1980s, Vietnamese authorities have initiated domestic economic reforms and an open-door policy to the world. State authority has thus been put into question. On the domestic level, reforms have challenged state exclusivity of competence in various strategic fields. In foreign policy, the increasing number of commitments linking the Vietnamese state to its foreign partners constitutes a limit on its sovereignty.

This conference will: (1) consider the internal and external dynamics that undermine Vietnamese state sovereignty, and (2) emphasize the state’s political strategies and regulations to reinforce its authority, its internal cohesion and its position toward the external world.

The conference is organized by the Research Group on Contemporary Vietnam - Centre for International Studies and Research (CERI), Paris Institute of Political Studies (Sciences-Po).

For further information please contact: Celine Manong, celine.manong@gmail.com; Matthias Salomon, matthiasalon@yahoo.fr

European Social Science Java Network
12–15 January 2005, Java, Indonesia

The ESSIN was founded in 1987 with the aim of holding small annual workshops of social scientists and historians with an interest in the island of Java. The Network has no secretariat and its administration moves with the Workshop from one year’s host to another. Workshops have been organised on a variety of subjects in different Dutch Indonesian countries. Following a successful 14th meeting in Marseilles in 2002, the 14th workshop will be held on 12–15 January 2005 in Java, at the campuses of PEBREIK in Sukajadi and Gadjah Mada University in Yogyakarta. As well as discussions on the themes ‘Youth and Identity in Java’ and ‘Religions in Java’, an important agenda item will be making the Java Network more global, with future workshops being held outside Europe, encouraging participation by scholars from Australia, Japan and the USA.

Those interested in joining the Java Network should contact Robert Wexing at java-workshops2004@yahoo.com.

Korea Foundation Fellowships and Grants

The Korea Foundation, a public non-profit organization, undertakes various academic and cultural exchange programs to improve awareness and understanding of Korea worldwide and to foster cooperative relationships with foreign countries.

With the goal of expanding academic interest in the field of Korean Studies, the Foundation supports non-Korean experts in the fields of humanities and social sciences wishing to conduct research on Korea. For detailed information and application guidelines about our various fellowship and grant programs, please refer to the Foundation website (www.kf.or.kr) or contact:

Fellowship Program Department, Korea Foundation
156-1 Seoocho-dong, Seoocho-gu, Seoul 137-072, Korea
Tel.: +82-2-3436514
Fax: +82-2-34365075
E-mail: fellow@kf.or.kr
Online Information and Application Guidelines:
http://www.kf.or.kr/english/program/fellowship/f1.html

Fellowship for Korean Language Training
Supports overseas scholars, graduate students and Korea-related professionals in undertaking intensive Korean language training at a language institute affiliated with a Korean university for 6 to 12 months, by providing tuition fees and monthly stipends.

Fellowship for Field Research
Supports the on-site study and research activities in Korea of foreign scholars and doctoral students for 3 to 12 months, by providing monthly stipends and round-trip airfares.

Fellowship for Graduate Studies
Provides scholarship assistance for graduate students in Korea-related fields for their coursework and/or research at various universities in North America, Europe and Oceania.

Postdoctoral Fellowship
Provides recent Ph.D. recipients in Korean Studies with research expenses at leading universities to have their dissertations published as manuscripts.

Advanced Research Grant
Supports the scholarly research and writing activities of Korea Studies scholars by providing research expenses.

Publication Subsidy
Provides financial support for the publication of Korea-related books by major university presses and leading academic publishers worldwide.

Support for Instructional Materials Development
Supports the development of instructional materials, including audio-visual and multimedia, for use in Korean Studies classes (K16) and by individual learners.