Those invited to apply are doctoral students and recent recipients of a master's degree in fields related to Japan, China, and Southeast Asia. The topic of the master's seminar is inter-cultural relations during that period.

In this period, the region's economies have been transformed by rapid growth, especially in East Asia. The region's rapid rise, the region's economic growth, has affected the behavior of the people. The adoption of the "Four Modernizations" policy by the CCP in 1978 set in motion a process of far-reaching economic, political, and social change. Perhaps nowhere were these changes more noticeable than in the visual propaganda.

The main objective of the India Institute in Amsterdam is to contribute to an accurate conceptualization and understanding of India, its people and its culture in the Netherlands. The emphasis is laid on aspects such as languages, philosophy, religions, art and history. In order to realize its objective, the India Institute offers courses and lectures, provides information and brings out publications.

East Asia: Japan and Korea

The first authoritative translation of "Hamer's Journal and a Description of the Kingdom of Korea, 1653-1666" made directly from the original Dutch manuscript by Jean-Paul Buys was recently published by the Royal Asiatic Society Korea Branch. Hendrik Hamel now speaks to us in modern English of his thirteen years of life as a captive in Korea and offers his sober, detailed observations of the "Hermit Kingdom", covering a wide range of subjects between 1653 and 1663.

Central Asia

The Maldives consist of over 1,000 small coral islands stretching over 764 km of the Indian Ocean west of Sri Lanka. The country is populated by roughly 180,000 people who call themselves Divehi(s) ("islanders"), and their language is Divehi, which is also the ethnographic term. Clarence Philomen explores the origins of the Maldives people.

East Asia: China

Throughout its rule, the Chinese Communist Party has used propaganda posters and other channels of communication, for the purpose of changing, or at least influencing, the behaviour of the people. The adoption of the "Four Modernizations" policy by the CCP in 1978 set in motion a process of far-reaching economic, political, and social change. Perhaps nowhere were these changes more noticeable than in the visual propaganda.

Southeast Asia

The European Association of Southeast Asian Archaeologists (EurASEAA) was established as a parallel association to the established South Asian Archaeology Association. The main aim of EurASEAA is to bring together every two years, at a location in Europe, scholars who are working in the field of Southeast Asian archaeology, including protohistory and early history, epigraphy, and art history, and to offer facilities to present and discuss new data.

Asian Culture

Two museums specialized in Asian art are highlighted: the Asian Art Museum in San Francisco and the Asia and Pacific Museum in Washington. The collections of both museums are drawn on by the private collections of the faculty, respectively Avery Brundage and Andrajz Wawrzynek.
What are Asian Studies? It is a question which sometimes looms large on the mind of an editor of a European Newsletter about Asian Studies. By and large information from all parts of the world is filtered through the desks of the editorial office. The diversity and richness of present-day studies in the field of Asian Studies is undeniably stimulating. The channelling of the massive amount of knowledge which is currently being produced in both traditional and modern means of communication. An example of the latter is the opening of our own Wide Web page which gives information about the IIAS and its activities. Of course, there is the electronic version of this newsletter, sections of which are updated on a day-to-day basis. (See Internet pages p.45-59). Though this electronic information will encourage dialogue it will never entirely replace traditional forms of exchange of meetings as such it is actually present. In the month of April IAS representatives paid several visits to such meetings in Pakistan, India and the United States.

In India the IAS delegation paid visits to universities with Asian Studies departments and area studies centers in the field of Asian Studies. An MoU was concluded with the University Grants Commission in New Delhi, an umbrella organization for the four research institutes in the field of Asian Studies. The MoU stipulates the exchange of scholars and information. Plans are on to organize a seminar with a exhibition at the National Museum of Technology in Delhi in 1997 on the Chandra Culture. With an eye to future cooperation negotiations will be continued for the purpose of forming a Chair of Pakistan Studies in India, which is under the ISAS.

In India the IAS delegation paid visits to Delhi University and other universities and area studies centers in the field of Asian Studies. An informal agreement was concluded between the Indian Council of Social Science Research (ICSSR) and the IAS which will serve as a gateway to each other’s countries. The ICSSR already existing between the IAS and the ‘Institut Francais de Pondicherry (IFP), which is one of the research institutes of the École Francaise d’Extérieure d’Orient, were reinforced. The IAS is one of the main laboratories for the internationalization of Asian Studies. It is a place where Indian and Western researchers together work on research projects not only in the social sciences but also where the Natural Sciences are not forgotten. One example of a project which touches on all three groups of sciences is Indigenous Technology. This ‘Technology’ research institute is completely embedded in Indian society, yet it remains in close contact with other research in the region and in the rest of the world. The IFFC could become one of the first truly ‘European’ research institutes in India and serve as an example for the many national European research institutes in Asia.

Asian Committee

Turning to Europe, we are now noticing a mounting awareness among European Asianists with different disciplinary and regional backgrounds that come to the forefront: a prime importance. The results of this heightened consciousness are rapidly gathering momentum. The next meeting of the Asian Committee is scheduled for 2 and 3 July in Brussels. This weekend the European Data base for Asian Studies. Recently governments in several countries have contributed towards the establishment of a European fellowship scheme which has reached the implementation phase. The organization of international seminars is the second spearhead of the Asian Committee. For the three seminars held and five more are planned in the summer of this year. Reports of the seminars will be published in the next newsletter. A third focal point of the Committee is the European Database for Asian Studies, of which the execution has been entrusted to the IAS.

European Database for Asian Studies EDAS

In the last number of the newsletter we included a Preliminary Guide to Asian Studies in Europe. This guide has had a mixed reception. Negative feedback has focused mainly on the incompleteness of the guide. By its very nature a preliminary guide is incomplete and this is felt even more so in much positive feedback in the form of useful tips, addresses, etc. Even more positively the Chiang Ching-kuo Foundation for International Scholarly Research has granted the Asian Committee US $20,000 for the EDAS.

On page 8 of the current issue is a questionnaire. Would you please fill it in and return it if you have not already done so? On the basis of the answers the committee will update our file of the number of Asianists which had previously estimated to be around 12,000 has had to be readjusted. Going by the information in our possession there are between 6000 to 8000 European Asianists working both in Europe and abroad. This estimate, if accurate, would be practically the same as the number of scholars working in United States which hovers around the 7000. In the first half of 1996 we hope to publish a European directory. The second phase of the Dutch pilot project has been completed and the public will shortly receive this directory. The ISAS guide to Asian Studies in the Netherlands. It contains 1900 addresses of Dutch Asianists, an index on regional specializations with disciplinary affiliations added to it, instances, newsletters, and newsletters in the field of Asian Studies. The third (perpetual) phase consists of the updating of the directory. In the future issues it will be updated once a year for an update of the separate directory. The public will be notified by the merged European counterpart next year.

The European Union

The augmentation of activities in the field of Asian Studies at a European level and an increasing visibility of what until recently was a virtual entity for outsiders has certainly contributed to a re-ecological awareness. Apart from forming a continental point of view and about the series they are editing. One such an example in the present issue is the article on the successful ‘Studies in Imperialism’ Series of Manchester University Press.

Internationalization of Asian Studies

The meeting also brought us into contact with hundreds of American and Asian colleagues. Little was written on this occasion about the IAS, the representatives and from the two regions and to draw inspiration which was attended by over 3000 participants. One of the most interesting meeting which was attended by over 3000 participants. One of the most interesting developments in the field of Asian research is the augmentation of activities in the field of Asian Studies. The IAS is the second spearhead of the Asia Committee. So far three seminars have been held and five more are planned in the summer of this year. Reports of the seminars will be published in the next newsletter. A third focal point of the Committee has been assigned on behalf of the HAS to as-
We are gathered here today in one of the many historical locations of the Netherlands. Legend has it that their battles extended beyond the City of Leiden, which gave rise to the Eighty Years' War. Around the year 1600, Gomarus and the Counter-Remonstrants fought. What essentially started out as an argument between neighbours eventually led to the segregation between Remonstrants and Counter-Remonstrants.

Over three centuries have gone by since those days, and Nonnensteeg has long since ceased to serve as a battleground for religious arguments. It now houses a building brimming with scientists whose research literally extends to the outer boundaries of our world, focusing on areas as diverse as the Arabo-Islamic world, Africa, America, and Oceania.

The IIAS as International Meeting Point

By Aad Nuis

We are at the start of a wonderful journey, let me explain why I started my talk with a reference to a typi­cal event in the history of the Low Countries. For although the two parties, Catholics and Arminians could hardly be credited with ‘leading by example’ as far as tolerance was concerned, the two sides were often united against neighbours such as theirs and, more generally, the upheaval of the Eighty Years’ War eventually gave birth to the Netherlands as an atmosphere of freedom of thought, freedom of speech and freedom to act, to a relatively degree of tolerance and an egalitarian attitude.

Meeting point

Over the past centuries, the Netherlands, as a small country hemmed in by large neighbours, has managed to survive intact. This has largely been due to its curiosity and entrepreneurial spirit: a somewhat precarious midget surrounded by more introspective giants, which owing to its size has always managed to avoid being regarded as threatening or domineering. It is precisely this combination of freedom within a well-ordered space which is not crushed under the national weight of the host country that it will as point in time make a contribution to the establish­ment of a new common opinion in society, although one can never be sure when this will happen. This, in short, is the atmosphere of tradi­tional professionalism to which the Vohr Report so rightfully refers as something which has all but become extinct among scholars in the Humanities...

International facility is under consideration

The seminar on the performing arts in Asia and Africa and the per­formance by the actors from Tamil Nadu in southern India demonstrate how the unity between science and art, between classical and contempo­rary studies has been preserved in the study of the non-Western world. The play entitled ‘The Five Elements’ as performed by these ac­tors has its roots in traditions which are two thousand years old. I have been informed that Hanne de Bruijn, who herself lives in Tamil Nadu, is respon­sible for bringing this theatre company to the Netherlands.

Dr De Bruijn has obtained her PhD with a thesis on the contemporary theatre practice of these classically trained actors. Her work provides an insight into the communication strategies used by them to communi­cate their messages, which are often of a highly practical nature. Such a combination of perceptions derived from a vast range of disci­plines deserves a single building where this inter-disciplinary app­roach is given the opportunity to blossom.

Concentration

We now have reached my earlier reference to the Vohr Report. A literal translation of its Dutch title would read ‘Gimmigan is weighed by the deca­gram’, an expression which is used in the Netherlands to indicate that precious things are measured in minute quantities. Those who are familiar with recent policy history will doubtless know the work of Mr. Vonhoff’s predecessor, Prof. Frits Staal, who in his 1991 report sparked a fundamental debate in the Netherlands on the position of what we call the ‘Minor Lan­guage and Literature’. The Minor Language and Literature subjects serve as crucial bridges to the image of the Netherlands as an interna­tional meeting place. Allow them to reach literally extends to the outer boundaries of our world, focusing on areas as diverse as the Arabo-Islamic world, Africa, America, and Oceania.

International facility

Since its inception in 1991, IAS has presented itself both nationally and internationally in full accep­tance of the meeting point concep­tion. Connections have been sought and developed with most other major institutes for Asian Studies in Europe as well as with the main Asian countries. The logical next step would be to elevate this inter­face function to a higher level. In his report, Frits Staal championed a European facility for Asian studies, which has since been set up, with the IAS acting as its present secret­ariat. The next step will be the ac­knowledgement by the European Union of the ‘Nonnensteeg’ as a gateway to the ‘pool of knowledge’ of Asia which is present in the Netherlands. When Peter Tindemans performed the official opening of IAS on behalf of me, our de­decessor, Job Cohen, he expressed the wish that the Institute would develop into an international facil­ity, a Dutch-based centre with a major international reputation. The application filed by IAS is currently being vetted by NWO, the Nether­lands Organisation for Scientific Re­search, and it looks as if it will be approved.

Nonnensteeg facilities also house CNWS, a research school which has also proved its worth as a meeting place, and which has effec­tively made a substantive and ad­ministrative contribution to bol­stering Asian, African and Amer­i­can studies.

Mokusei

In the old days it was sometimes thought that studying a foreign language or culture had something of an exotic ring to it. Not for noth­ing do our German neighbours refer to what we call the Minor Language and Literature subjects as the Ochsendeichler, or Orichid Sub­jects. Times have changed, however, and these days an interest in new languages or cultures can be satis­fied practically on one’s own door­step! The daunting challenge facing our domestic cultural policy over the next few years will doubtless be the successful creation of an atmosphere in which an open­minded, unthreatened cultural con­versation can take place between the various ethnic groups.

This underlines why it is so im­portant for the Netherlands to have knowledge of other languages and cultures at its disposal, for this will enable us to fine-tune our views of the world. It is also what lends our space an important edge, for example in relation to the assimilation of new fellow countrymen and women or the formulation of our foreign policy, or - conversely - in relation to trade or when savouring differ­ent cultures. Such a genuine under­standing and appreciation stands or falls with scientists such as yourself. This reminds me of the novel ‘Mokusei’ by Cees Nooteboom, which was published in 1982. I have selected the following quotation from one of the dialogues in this book:

‘Most Europeans and Americans who come here [to Japan] - and I do not necessarily mean business­people, for they tend to wake up too reality before too long - rather, let us call them persons of an artistic inclination, have no genuine knowledge of Japan. They know it is different, but then so are Vietnam and the Ivory Coast. Forgive me for saying so; but Japan is different in a different way... but how does one explain that?

May the Nonnensteeg facilities continue to act as a permanent meeting point for this type of ques­tion?’
Let scholars and performers go on with the real stuff

The performer as (Inter)Cultural Transmitter

To this day performances of traditional Chinese plays in a ritual setting attended by a limited audience, a number of small ritual playlets that encapsulate the meaning and purpose of the performance. While traditional Chinese theatre is otherwise infamous for its loud and lewd and aristocratic, at least one of these playlets is performed by the performers in the transmission of the ritual life of local communities and the essential role that was played by the performers in the transmission of this tradition. There are many reasons for this. First of all, traditional Chinese scholars in general looked down upon the ‘lascivious sacrifices’ of the lower classes. Western scholars for a long time followed the lead of their Chinese teachers in this respect. Western notions, whether of a Christian or a Marxist hue, only strengthened the disdain of Chinese and foreign scholars alike for these so-called ‘superstitious rites’. In retrospect the omissions in many sociological and anthropological reports are only too glaring: even in the case of communities whose ritual and social structure was determined by the organization and performance of annual theatricals, drama may be only mentioned in passing, and often it is treated more as a disturbance to daily life than as the life-giving and meaning-providing central activity it really was.

Superstitious rites

In the Chinese case at least, this tendency has to be seen in connection with the efforts of modern Chinese intellectuals in the early part of this century to raise traditional drama to what they perceived to be the level of Western drama. As a consequence, a genre like Peking opera was divorced from its ritual and social contexts in order to be presented as a form of pure art, different from the traditional Western theatre. The extensive body of literature that has been produced in China in the course of the twentieth century on the performance of traditional drama, starting with the seminal writings by Qi Rushan on Peking opera in the early decades of the century, the different roles that together make up the annual ritual play, are divided over a number of families in the village, each of which has already performed a specific part for many generations.

Revelatization of tradition

As is well known, the government of the Chinese People’s Republic took long-term, massive and drastic action against everything that smacked in its eyes of ‘feudal superstition’. By the way, its equally massive and drastic attempts to use every variety of drama and performance art to impose an alien value system on the local communities met with only a very limited success and should warn us that it is one thing to transmit values and notions through a popular art, but quite another thing to change the popular way of thinking by using drama and other forms of performative arts.

The centrality of drama to the social and ritual life of the local communities is perhaps nowhere more striking than once again in present-day China: despite the disaster and the persecution the surviving performers have, as soon as politics allowed them, reconstructed their traditional performances. In this respect I think the theme of this seminar, ‘The Performer as Transmitter’, may not yet fully do justice to the centrality of the performer in the maintenance and continuous revitalization of the tradition. Fortunately, in the Chinese case, now there is also a wide-spread interest in the study and documentation of the many varieties of traditions of drama still actually existing in all their aspects, and modern scholars, helped by modern inventions such as the video camera, have come to realize more and more the central role of the performer as a transmitter and creator of culture.

I have mostly talked about developments in the study of Chinese drama and the important shifts of focus taking place there. This is partly because Chinese drama happens to be my background and I am more familiar with the situation in that area. It is an extremely rich and varied theatrical tradition going back for many centuries. However, most of all I have thought it appropriate to use the term alloted to me in this fashion in order to remind you that probably there has been no other century in this century where more drastic action has been taken by outside forces to stamp out certain forms of drama and to re-educate the performers into functioning as propaganda tools. However, the debacle of these attempts has also demonstrated, beyond a doubt, that performers can only effectively play the part of cultural transmitters if they have their own say in the message.

With Idema is professor of Chinese Literature at the Sinological Institute, Leiden University. This is an edited version of his opening speech for the Seminar on Asian and African Performing Arts.

Professor Om Prakash delivers second annual IIAS Lecture

Asia and the Pre-modern World Economy

O n 12 May 1995, Professor Om Prakash of Delhi University, a well-known authority in the field of the economic history of India of the pre-modern era, specifically in its relation to the Western economy, delivered the second annual IAS Lecture in Leiden at the Netherlands Institute for Advanced Studies. This building was officially opened two days earlier and, apart from the IAS, houses the Institute Kern, the Research School CNWS, and the part of the Department of Languages and Cultures of South-East Asia and Oceania, which certainly entails this building to be called the Asia House. The lecture was attended by nearly 100 Asians from the Netherlands and abroad.

In his address Prakash made clear that until recently Western historians’ understanding of the economic processes in Asia was biased by their ingrained preconception of the ‘otherness’ of Asia. Therefore they always stressed the differences in the economic processes in West and Asia and were unable to detect the underlying similarities.

In contrast to the theories of Wal­ lenstein, he pointed out that the in­ stitutions that he describes as one of a mutual advantageous economic relationship. In view of the present developments in the global economy and the increasingly influential role played by Asia, it is tempting to believe that the mutually advantageous nature of the pre-modern world economy will be mirrored in the present post-modern economy.
The seminar Asian and African Performing Arts was held 10-12 May in the new premises at the Nonnensteeg 1-3 in Leiden, housing the International Institute for Asian Studies (IIAS), Research School CNWS, school for Asian, African and Amerindian Studies, the Kern Institute, and the Projects Division of the Department of Languages and Cultures of South East Asia and Oceania. The opening of the beautifully renovated building was celebrated in a grand manner, featuring a number of spectacular performances by Asian and African artists.

A month before the opening of the Nonnensteeg building, on 11 April 1995, a work of art attached to the wall of the building Nonnensteeg 1-3 was unveiled by the Rector Magnificus of Leiden University Prof. L. Lemmens to commemorate the famous Leiden Indologist P.L. Veth (1824-1891) who died one hundred years ago. This work was created by Constance van Duinen who was an admirer of Veth, and has been placed: 'He who is not amazed by the knowledge of Professor Veth does not know what knowledge is'.

The seminar specified that: 'it is obvious that the study of the dramatic arts in these regions will lead to a better understanding of Asian cultures and of the processes of change, especially in the societies, and how their social function influences the messages they transmit. During the morning sessions a group of international scholars discussed how different Asian theater genres present cultural interpretations of social ideals and processes. Some lectures focused on the use of a particular type of performance by politicians in order to develop or suppress certain ideas and social institutions in accordance with their needs.

In connection with the live performances of traditional Indian theatre (Kattaikkuttu) on Wednesday and Thursday evening, lectures on Thursday morning dealt with theatrical performances from South India and Japan, ranging from the arts of self-defense (Kalaripayattu) which serve as a basis for theatrical training (P.B. Zarloli, University of Wisconsin-Madison) and traditional shadow puppetry (S. Blackburn, SOAS) practiced in Kerala, to the changing portrayal of female characters in Yakshagana folk theatre (M. Ashton-Sikora, University of California, Berkeley) and the social aspects of Japanese kabuki theatre in Hawai'i (J.R. Brandon, University of Hawai'i). The innovative set-up of the seminar featured a combination of theoretical and practical approaches. Thus the scholarly discussions were combined with workshops on theater practice in the afternoon: Hanne de Bruijn (Leiden University), assisted by the group of South Asian Kattaikkuttu actors, treated traditional scene structure with dialogue, songs and accompanying music. The P.B. Zarloli conducted a class in Kalaripayattu practices with a number of enthusiastic participants.

Simultaneously, audio-visual presentations of African mask dances from Angola (G. Kubik, University of Vienna), and of a Kabuki theatre production (J.R. Brandon, University of Hawai'i) were shown and discussed with the makers, followed by a demonstration of string instrument traditions from Malawi by M.A. Malamasi (University of Vienna).

Throughout the day an African and Asian cultural and scientific market was held in the Nonnensteeg building and the Witte Singel-Duken building, highlighting several aspects of Asian and African life such as music, arts, culture and food. Poster sessions of current research by Dutch PhD students, including a CD-I presentation on Natyakala and Multimedea by S. Kersenboom, were displayed in the Nonnensteeg building. Lectures on Friday focused on theatrical traditions from Southeast Asia and the Middle East. Artistic contacts between different regions were discussed in lectures on the Central Asian background of medieval Arabic theatre (S. Morsch, Hebrew University of Jerusalem) and on the scene-structure of traditional Arabic and Javanese masked theatre (C. Brekel, Leiden University), while the socio-political background of a Javanese shadow play was analyzed in a lecture on the last wayang performance sponsored by Sukarno (P. Pink, University of Cologne).

During the afternoon session a workshop on the scientific and technical aspects of a Turkish Orta Oyun folk play was given by a group of actors and musicians led by P. de Bruijn (Leiden University), while simultaneously some exciting new documentary films were presented on Bluto Kela spirit worship (M. Ashton-Sikora) and on Teeyan ritual in South India (E. de Malek, Leiden University).

The performance of a kattaikkuttu play.

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Towards a European Database for Asian Studies

The Asia Committee of the European Science Foundation, established in March 1994, is responsible for several tasks which can be summarized as stimulating the scientific efforts in the field of Asian Studies in Europe. One way to strengthen Asian Studies in Europe and to make research efforts more efficient is to create a directory covering all Asian Studies in Europe. The pilot project concerning a directory of Asian Specialists in the Netherlands has been concluded and will be published this month.

By Paul van der Velde

The Database Project

The secretariat of the ESF Asia Committee is attached to the International Institute for Asian Studies in Leiden for a period of four years (1995-1999). Besides being available on Gopher, the IIAS has its own World Wide Web server [URL: http://ias.leidenuniv.nl] which guarantees ready access to the future database on Asian Studies. Three phases of the project can be distinguished.

Phase 1: 1994 - 1995

The IIAS mailing and IIAS Guide to Asian Studies in the Netherlands. As outlined above, the creation of directories or databases has been achieved in individual projects which have similarities but are quite divergent in nature. Therefore it is advisable to set up the Europe-
Among ethnic groups of Western Indonesia

Architecture & Space Design

Vernacular architecture and settlement structures have long been neglected fields of study in cultural anthropology. Although in recent years publications in this field of interest have gradually increased, relatively little is known of the cultural meaning of these structures, particularly in Indonesia where some of the world's most interesting types of buildings and settlements still await adequate documentation and study.

By Gaudenz Domening

Although in the last decade considerable progress has been made, the present state of research regarding these traditions is characterized by many blind spots and by grave difficulties in the data collection and in making use of the source materials that are available in libraries and in museums. This is particularly true for Indonesia where some of the world's most interesting types of buildings and settlements still await adequate documentation and study.

RESEARCH PROJECTS

Although in the last decade considerable progress has been made, the present state of research regarding these traditions is characterized by many blind spots and by grave difficulties in the data collection and in making use of the source materials that are available in libraries and in museums. This is particularly true for Indonesia where some of the world's most interesting types of buildings and settlements still await adequate documentation and study.

This is a slightly updated version of the article which was published in IASAN-3 (page 4).

The various research units, to be entrusted partly to senior researchers, partly to post-doctorates and to PhD candidates, will be devoted to the comparative study of settlement patterns, to linguistic aspects (e.g., building terminology) and to extended field researches in specific areas of Sumatra and western Java. The latter researches will focus on spatial, cultural, symbolic aspects, not only of traditional houses and settlements, but also of a city (Palembang). Although the subjects will be approached from an anthropological perspective, it is planned to profit from the collaboration of researchers and experts in other fields, such as architecture, urban sociology and linguistics.

New hypothesis

Dealing with architecture in particular, the material and technical aspects will not be neglected, as they have so often been in anthropological studies of the house. Thus it is for instance intended to test, in the context of comparative studies a hypothesis that has recently been introduced independently by different scholars. It regards the evolution of architectural types in Indonesia, claiming that many house types in this part of the world have originally been developed from relatively simple pile structures such as the used for the storage of rice.

This hypothesis is of considerable anthropological interest because it might lead to a more adequate recognition of the importance of the granary-type of structure, not only as a probable core element of early anthropological interest because it might lead to a more adequate recognition of the importance of the granary-type of structure, not only as a probable core element of early 20th century housing but also as a building associated with various symbols, and perhaps even as the birthplace of some ideas and rituals that later came to be transferred to the house - where they may then have been changing in association with new elements, depending on how the house took form and how it was changed itself in the course of time.

Toba architecture

It is in connection with the above research project that a senior visiting fellowship of the International Institute for Asian Studies (IIA) allowed me to do library research in Leiden in February and March 1995. The main purpose was to study sources on vernacular architecture of western Indonesia with a view to evaluating the materials in a comparative and diachronic perspective. Although it is of course not possible to report in a few words what this study has produced, I will try to introduce one particular finding which relates to the above-mentioned hypothesis.

The Toba Barat of North Sumatra are now known to have two traditional types of dwelling house. Apart from the rumah, the dwelling of the old style, they have, probably since the nineteenth century, developed a second type that was initially produced simply by adding walls to the formerly open space below the roof of a granary, or sop. As with a sop granary in which the attic floor had to carry the load of the harvest, this new type of building, although in form quite similar to a rumah, had a different structural system. The roof-supporting posts were placed, not under the ends of the attic-beams, as with the rumah, but a considerable distance further in towards the middle. This feature was usually preserved when a sop was transformed into a dwelling house, but in cases where, in its architecture it has otherwise been much modified in imitation of the older rumah-type. So far the matter is probably familiar to any serious student of Toba architecture. What seems to have received so far much less attention is that there also exist sources telling us that even as an open building the sop was occasionally modified, and in a rather interesting way that made its structural system similar to that of a rumah. In such cases the abandonment of the rice-storage function led to a simpler construction of the attic-floor and, combined with this, to a new placing of the columns nearer to the eaves of the roof. It is easy to imagine that at least some of these different types could have been equipped with walls and further modified so as to resemble a rumah.

To understand the Toba rumah in this way would be in harmony with the above-mentioned hypothesis, but whether or not the new idea will be tenable, depends of course on what further evidence future researches can provide in its support. The new research project on architecture and space design in western Indonesia is much wider in its scope, but it should provide a good framework for dealing with this kind of problem.
The Ko’a Videoproject

Last December there was an opportunity to document the opening phase of the ceremonial cycle of the domain of Ko’a (Palu’e Island, Eastern Indonesia) on video. The project was partly financed by IIAS. Actual filming took place over a period of five weeks and was carried out by myself with the assistance of a second cameraman and a person in charge of lighting and electrical power.

By Michael P. Vischer

The Ko’a Videoproject represents a continuation of a long-term ethnographic-research project on Palu’E. During my last fieldtrip (February - June 1994) it had been possible to obtain extensive elucidation about all of the chants performed (and recorded) in the context of the previous Ko’a ceremonial cycle (1985-1987). A video documentation of the new cycle will now allow for a satisfactory conclusion of this research to be reached.

The project was undertaken at the invitation of the main priest-leader of the domain who requested the documentation of the cycle as a means to instruct future Ko’a generations. As most other Eastern Indonesian outlying islands Palu’E is undergoing significant changes.

Perhaps most importantly, during recent years most adult men on the island have migrated to Malaysia (Surakarta) to seek work in the timber industry and lately even women have begun to leave Palu’E to follow their husbands and brothers. In such a situation it is doubtful if it will be possible to conduct future cycles in the way prescribed by the ancestors once the Ko’a elders and ceremonial specialists have passed away. It is of course also doubtful if a video documentation can help maintain a cultural tradition in a radically changing setting.

Precedence

The main theoretical concern of the project is the issue of precedence. The domain of Ko’a, one of fourteen territorial and ceremonial entities on Palu’E, is periodically the site of a ceremonial cycle which culminates in the sacrifice of water buffalo. At the beginning of the cycle water buffaloes are purchased from ceremonial allies on Flores. The animals are brought back to the domain (which is notorious for its lack of drinking water) and raised there for a period of five years (in the present cycle only two years), at the end of which they are sacrificed. As an atonement for grievous transgressions against ancestral law additional water buffaloes are often purchased and sacrificed immediately upon returning to the domain. The cycle is sponsored by the two groups of first settlers of the domain from which its two political-cum-ceremonial leaders are recruited. The sacrifice, which is carried out by their constituent houses, is intended at restoring harmony in the universe and at ensuring the proper sequence of the seasons and the movements of the heavenly bodies. In doing so the first settling groups reaffirm their superior position of precedence over groups which subsequently settled in the domain. At several levels the cycle provides an arena for the creation and contestation of an order of precedence. In those domains such as Ko’a where two first settling groups stage parallel cycles their status with respect to each other can be altered in support of the concept of precedence will be presented for the first time at an IIAS conference on processes of hierarchization scheduled for winter 1995.

Feedback sessions

With regard to the issue of precedence, the project was very fortunate to have been able to witness a number of important incidents and events. It is expected that with this footage we will be able to demonstrate how processes of hierarchization are carried out in practice and the context in which this takes place. Later this year, preceding the final editing, it is planned to hold a number of ‘feedback-sessions’ in Flores. Here individual Ko’a actors will be confronted with the footage in a setting outside their domain and their reactions and interpretations will be recorded. Information obtained in this manner will be crucial to the final analysis of the footage. A preliminary-visited edition

The main Ko’a priest-leader poses with the carcass of a water buffalo sacrificed as an offering to the Surpent Reiting.

Images of Indian Women in the Media

By Shoma Musshi

A cademic discourse, debate and research has been plentiful in feminist media and women in media research in recent years. Media has been described as ‘technologies of gender, accommodating, reconfiguring and producing and disciplining and contradictory renditions of sexual difference’. Van Zoonen, Feminist Media Studies, Sage Publication 1994). My project, based on India, deals with the representation of women in media and the questions which can be posed thereon. Media ‘texts’, as they have been called, such as advertisements, television programmes, films, magazines, etc. provide an area of observation to see how such technologies function and provide meaning. These throw light, for further analysis, on questions such as the tensions caused by the straddle between tradition and modernity; the alternative, and at times, conflicting meanings encoded in such texts; the symbols of reality and fantasy in such models of communication; questions of gender, ethnic identity, sexuality and power in the construction of Indian femininity, etc. In my recent fieldwork in India, I spent time collecting empirical data for such research. This encompasses several kinds of research material from sources as diverse as the leading advertising agencies (mainly headquartered in Bombay), the three largest-selling women’s magazines in English, episodes of talkshows, serials, soap operas and sitcoms, particularly those aired by the privately owned television channels, and data from market research agencies.

Several theoretical approaches are possible to deal with such data. One can concentrate on the ‘production’ side, i.e. the interpretation, acceptance/non-acceptance of such portrayals, the position of the intended (even non-intended) audience in relation to such texts, etc. Another would be to concentrate on the ‘consumption’ side, i.e. the study of the media product itself. For the latter approach, Liebes van Zoonen, in her authoritative and exhaustive feminist studies on media, suggests two basic approaches to the study of media product: content analysis and semiotics. In an integrated analysis, one can complement the other.

The New Woman

Research on such discourses of gender and media, while plentiful in the West, are limited in the Indian context. In recent years in India (1987 and repeated in 1993), the market research agency ‘Pathfinders’ carrying the term ‘New Woman’ that have been reported in the popular press (the Study of the Nation’s Attitudes and Psychographics), they covered 15,000 urban Indian housewives in 36 towns across classes and zones. The numbers of the ‘contemporary housewife’, defined as ‘generally better educated, with a higher proportion of working women…a more active lifestyle…more into all of types of media…showed an increase of 10.1% in 1993. This ‘purchase-prone attitudinal cluster’ (particularly in relation to high value durables and personal products) grew from 4.3% in 1987 to 22.1% in 1993. ‘New Woman’ in advertising represents two concurrent trends. While reflecting India’s changing climate of economic liberalization and a consequent aspirational attitude towards a better lifestyle, it also reflects the fact that such changes get incorporated within the system without replacing them entirely.

Media, as an area of enquiry, is a complex where negotiated, at several levels, in most cases, dependent on one’s source of analysis, method and approach, the results obtained shed light on different aspects. An ‘interpretative research strategy’ relies more on qualitative data collection and analysis, and using a different theoretical approach, arrives at different results than quantitative data analysis. This is a well-researched and popular approach, taking into account as it does, the consumer and the audience and their perceptions and observations, while building up a theoretical framework surrounding this work. Content analysis and semantic analysis, apart from helping to collate quantitative data for various purposes like policy making and decisions, also help in decoding representations, and allow the researcher to explore all levels of significance.
Nutrition and Health in Vietnam

WOTRO Programme

Nutrition science in Vietnam is relatively new. Moreover, nutrition research that has been done up to now has mainly been carried out by researchers of one discipline only. Research with a multi-disciplinary character, assessing direct causes and underlying factors as well as processes which lead to nutritional problems, will be a learning opportunity for Vietnamese researchers.

Another important reason for focusing on Vietnam is the recent changes in Vietnam. Vietnam is a country in transition since the renovation programme which started in 1986. Vietnam is opening up and, being in a transitional phase, it is a challenging place to do research and help with solving problems that arise at this time of many changes.

Recent studies showed that 20 percent of Vietnamese households lived below the poverty line, earning fewer than 2,100 calories per day per person. A quarter of that group was found to be poor enough to be classified as 'hunger stricken'. A recent World Bank examination put Vietnam below China, Indonesia and the Philippines. It classified 27 percent of Vietnam's urban residents as poor, compared to 57 percent in the countryside, where nearly 80 percent of Vietnam's 72 million people live.

Health and nutrition related problems

The emancipation of women is actively promoted in Vietnam and they are encouraged and helped to work outside the home. However, women's health status is at risk, as attested by the apparently high rates of maternal mortality and nutritional deficiency, particularly anaemia.

Chronic malnutrition affects more than half Vietnamese children between one and five years of age. Acute malnutrition is highest in the 12-23 month age group. There is also a high frequency of anaemia in the infant group. Several factors can explain this situation: low birth weight, anaemia in the mother, inadequate breast feeding, early weaning, and lack of appropriate complementary feeding.

In addition, vitamin A deficiency is a problem of public health significance in all areas of Vietnam and many children are affected. Four variables play an important role in the development of vitamin A deficiency among children in Vietnam: insufficient breast milk, premature weaning, interruption of breast feeding during illness due to lack of green leafy vegetables in children's meals.

In Vietnam about 85 percent of the breast milk intake is supplied by rice and there is a limited variety of food intake. Supplementary feeding for pregnant women and young children is also inadequate. Children's precarious nutritional status reduces their immunity and makes them vulnerable to disease and infection.

Understanding of basic issues such as behavioural and coping strategies of poor households and their members must be improved, especially with regard to household food security and health, both having an important impact on the nutritional status of women and pre-school children. This is true for rural areas, but equally for urban areas. Both have their special problems and any food security and health improvement policy must be tailored to the specific areas.

Recent urbanization processes

Urbanization is starting to play an important role in Vietnam, with all its specific problems. Ho Chi Minh City is the largest metropolis in Vietnam, with a population of 4 million people. However, there is a considerable additional number of illegal residents and about a million square meters of slum housing along the banks of canals.

The urban population declined considerably in the southern provinces after 1975 (reunification of Vietnam), following the return to the countryside of the people who had moved to the city during the war. However, between 1984 and 1989 there was considerable movement of the population back into Ho Chi Minh City from the surrounding provinces, from the mid-eastern seaboard provinces and from the province of Hanoi.

Concentration of the population in a particular area has serious implications for employment, food and nutrition, health, education, housing and social welfare. Recently, a start has been made with studies to determine urban poverty and how it affects food security.

It is too early to determine relationships, but a better understanding of how women and their children fare in this process is important for identifying the best points of entry for public policy intervention.

The research project

The research projects will consist of two parts:

1. Determinants of household food security and women's role in food security, in urban slum areas in Ho Chi Minh City and a province in rural Northern Red River delta in Vietnam.

- Immediate objective: Improve health and nutritional status of women and pre-school children

- Research topic: Understanding the factors that influence poor health and malnutrition among pregnant and lactating women, and mothers of pre-school children in slum areas of urban Ho Chi Minh City and rural areas in Northern Vietnam.

2. Determinants of household food security and women's role in food security, in urban slum areas in Ho Chi Minh City and a province in rural Northern Red River delta in Vietnam.

- Immediate objective: Improve effectiveness of strategies and projects to battle specific urban and rural food insecurity.

- Research topic: Understanding coping strategies of women in urban and rural settings with regards to household food security and understanding of determinants of food security in slum areas of urban Ho Chi Minh City and rural areas in Northern Vietnam.

Funds have been requested from WOTRO and we hope that approval will be given to the research project. When approval is given, researchers can be recruited for the formulation of proposals for separate research topics. The IAS will then take care of the administration of the project and, in co-operation with Prof. A. Neefhor and the advisory committee, be responsible for the supervision of the researchers.

In the final stage of the project, the projects division of the IAS will organize a workshop in which the results of this project will be presented.

Why Vietnam?

The title of the proposal is Nutrition, Status and Health of Women in relation to Household Food Security in Urban and Rural Vietnam.

Two Dutch researchers and two Vietnamese PhD students will be working together in the proposed project. In the second half of the project phase a post-doc will be recruited. The focus of the project will be the food security of households in the urban slum areas of Ho Chi Minh City in South Vietnam in comparison with the food security situation of households in one of the provinces of the Northern Red River delta (e.g. Vinh Phu province).

Women play a central role in the household food security and the overall health situation of pre-school children in the household. Their abilities, knowledge, health and nutritional status, and education will be of well-being of their children. Malnutrition, high morbidity and mortality among pre-school children is a worldwide problem. Therefore special attention will be given to the health and nutritional status of women (mothers of pre-school children, pregnant and lactating women) and the underlying causes of malnutrition among women. More specifically: the research will aim at assessing the direct causes and underlying factors, as well as the processes which lead to the quantitative inadequacy of habitual diets in urban slums and rural areas, with a special focus on the relationship: food security - health - nutritional status.

The multi-disciplinary integration of nutritional and sociological aspects of the nutritional problems in urban and rural Vietnam will be a major goal as well. The final aim will be to identify opportunities to improve the nutritional status and well-being of women and, through them, pre-school children in the specific areas.
Are the movements really about the environment?

Environmental Movements in Asia

By Gerard Persoon and Arne Kalland

IIAS NEWS
27-29 OCTOBER 1994
LEIDEN, THE NETHERLANDS

South Asian Labour

The workshop will be organized jointly by the International Institute for Asian Studies (Leiden) and the International Institute of Social History (Amsterdam) in Leiden on 28-29, 1995.

The focus of the workshop will be on the linkages between and within local and global contexts that have mediated the historical experience of South Asian labour. This follows from our belief that extraordinary transformations in Asian societies in the 1950s that have been given the blanket term ‘globalization’ are in part continuations and accretions of processes that were unleashed in the nineteenth century. The theme of ‘linkage’ is to be explored within the double meaning of the term movement.

Movement meant first of all the physical movements of people who became labourers. This dislocation constituted the fourteenth century mode of experience of labour. These movements were not merely local taking place within short distances, or of short duration, but covering very long distance and for long periods of time (often permanent), in other words: they assumed a global dimension. In seeking them out, we find that the movement of labour into the capitalist enterprises in the early-nineteenth century India and South Asia was coeval with the large-scale movement of South Asian labour into the capitalist plantations overseas. Historically speaking the local and global processes of movement of South Asian labour were inseparable. While an enormous amount of literature has documented this linkage and now we feel that there has been inadequate theorization about the consequences it had for the constitution of the working class experience and especially for the second meaning of the term ‘movement’.

The Labour movement has traditionally meant the movement of the workers organized under trade unions or political parties. In the traditional sense then the labour movement has encompassed only a relatively recent, and then only a section, of the totality of historical experience of the movement of labour. How do we then characterize or recover the significant collective experience of labour, which is absent in the traditional discussions on the labour movement? In what way can we speak of a labour movement before and beyond the pales of ‘labour movement’ in case of the South Asian labour? Without denying the tremendous importance of the emergence of industrial labor movement we have to avoid the pitfall of a whiggish interpretation of the ‘pre-history’ of the labour movement within the traditional ambit of the labour movement much greater attention has been paid to the colonial and the national state at the significant context which shaped the movement, while the local and global contexts have been inadequately conceptualized. We suggest three themes here that may be discussed useful to make a difference in what we have called ‘linkages’ of global and local contexts of South Asian labour.

Law and public sphere

In an important way the experience of the labour under capitalism in South Asia is coeval with the institution of law governing the relation of employers and employees. There is strong tendency in legal studies to view the institution of law as no more than an epiphenomenon of the basic relations of capitalism exploitation and thus having but a minimal effect on the labour movement. Yet the practical struggle of workers to alter the conditions of their life has always been directed towards a change in the form and content of the legal relations under which they labour. Nothing illustrates this more than the present opposition of the organized labour movement to the so-called ‘exit policy’ and other deregulatory types of the liberalization process underway in South Asia. Yet the institutions of law always had a global component to them. To cite only a few examples: the abolition of slavery in Britain in 1834, the institution of indentured labour laws in India and subsequently in the British, Dutch and French colonies in Asia, Africa and West Indies; the adoption of the eight-hour working day; the establishment of International Labour Organization and the labour codes that came in its wake and so forth.

Similarly the state has been a key actor in the global regimes around the world where South Asian labour had been indentured, have deeply shaped its collective experience. The global context of law was of course modified in its practice in and application to in the local context.

The Labour Process

A second theme of linkage would be that of the capitalist labour process, namely techniques of production that emerged in a global context and were often modified and applied or blocked altogether according to local exigencies. Even though the labour process has been recognized as having consequences for the structure of workers’ consciousness and the character of the labour movement, this is a relatively less conceptualized and studied aspect of labour in South Asia.

Class and Community

The final theme of the workshop will explore the vexed question of class and community. At first glance these two concepts appear to be mutually exclusive in both time and space. Community is presump­tively the pre-modern, pre-capitalist form of workers’ experience which is gradually being replaced by the class experience based on common economic interest of workers. Spatially too community and its various manifestations such as religious, linguistic and ethnic identity appear to be linked to the local context, whereas class is drawn into the global context. Neo-liberal contemporary research has negated many of these assumptions without, however, providing an adequate theory to replace it.

We would urge the participants to concentrate on the linkages between these two concepts, the processes that mutually reinforce, construct and even contradict each of these two poles of experience. The workshop will include participants pursuing contemporary and historical research on South Asian Labour both at home and abroad.

For further information please contact:
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The seminar was co-organized by the International Institute for Asian Studies (IIAS) and the ILO Regional Office for Asia and the Pacific (ROAP).
Riau in Transition

The IAS takes great pleasure in announcing its forthcoming conference, Riau in Transition: The Globalization of a Peripheral Region in Indonesia. Riau, the heart of the Malay world in Indonesia, is a thinly populated area. Consisting of the eastern part of the Sumatran mainland and thousands of islands south of Singapore, Riau became a separate province in the late fifities. Since its founding in 1958, the province of Riau and its inhabitants have been disregarded by scholars of all persuasions. This neglect has been reflected in the dearth of literature concerning this area. However, in recent times there has been renewed scholarly interest in Indonesia’s Malay heartland.

During the conference, the following papers will be discussed for the forthcoming conference: ‘Economic cycles and the Riau triangle: a historical perspective’ (Ken-ichi Abe, Kyoto University); ‘Continuity and discontinuity in the multiple realities of Riau’ (Hans-Jürgen Gils, Institut für Völkerkunde, Universität Köln); ‘Malay identity work’ (Dr. Cynthia Chou, Leiden); ‘Progress and poverty in Riau’ (Prof. Ken-ichi Abe, Kyoto University); ‘The localization of the Kainatan area from Ranteu Karang Oo Dua Puluh to Kabupaten Indragiri Hilir’ (Prof. Des. Jan van der Putten, Leiden University); ‘Searching for “Symbols of Malayness” in the expressive culture of Riau’s suku tribes’ (Mr. Ashley Turner, Monash University, Adelaide).

The organisations are calling for papers that will link theoretical discussions with contemporary issues in Riau. Likewise, papers examining current changes within the framework of the region’s rich historical past are welcomed.
**IIAS Masterclasses**

Two or three times a year, starting in 1995, the IIAS will organize short (two-day) closed working sessions for a small selected group of postdocs and advanced PhD students (4-8 persons). These will be focused on and be under the guidance of a very prominent scholar in a particular discipline. The participants will be given the opportunity to discuss their work with the ‘Master’, in the presence of and in interaction with the other participants.

The participants will be selected by the Academic Board, the Director of the IIAS, and the ‘Master’. Based on a short (1pp) paper on their research projects, in particular, which emphasis should be placed on the subjects that are to be discussed during the Masterclass.

Professor Jurgis Elisonas will be in charge of the first IIAS Masterclass, which is scheduled to be held at the end of September. More details can be found on this page.

For more information, please contact the IIAS office.

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**IIAS Fellowships**

The IIAS, as a post-doctoral institute, employs:

1. research fellows who conduct research on an individual basis;
2. research fellows within the framework of a collaborative research programme;
3. (senior) visiting fellows;

Two thematic research programmes (Category 3) have been set up: 'Changing Lifestyles in Asia' and 'Cultural Traditions in Endangered Minorities of South and Southeast Asia'. A third one is in preparation: 'International Social Organization in East and Southeast Asia: Qiaoxiang ties in the 16th to 19th centuries'.

Applicants for Categories 1 and 2, can apply for a fellowship at the IIAS for 1 to 3 years. Positions will be announced in the IIAS Newsletter. Applicants are required to:

- have a doctorate (PhD) based on research in the Humanities or the Social Sciences (regions South Asia, East Asia, and/or Southeast Asia);
- have obtained the doctorate less than 5 years ago;
- be not older than 40;
- have a doctorate (PhD) based on research in the Humanities or the Social Sciences (regions South Asia, East Asia, and/or Southeast Asia);
- have the ability to communicate in English;
- make special attention to their relevance or the general policy of the IIAS, namely: to strengthen research on Asian regions which so far have not been given much attention in the Netherlands, and to stimulate relatively underdeveloped disciplines within the Asian Studies in the Netherlands.

Applications for fellowships in Category 3 can be submitted throughout the year.

The IIAS Academic Committee and Board will evaluate the research proposal, objectives and general plans of applicants. Anyone interested (in Categories 1, 2, and 3) should send us the official application form (to be obtained from the IIAS Secretariat), with appendices consisting of:

- a detailed research proposal in English including a (one A4 sheet) resume of the intended research,
- a time schedule,
- a fairly precise description of anticipated expenditure,
- at least three references.

For further information and standard application forms, please contact the IIAS office.

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**The First IIAS Masterclass: Professor Elisonas: Japan in the 16th and 17th Centuries**

Jurgis Elisonas, who has also written under the name George Elison, was born in Lithuania, began his formal education in Germany, and finished it in the United States with a doctorate in History and Far Eastern Studies at Harvard University. An expanded version of his doctoral dissertation, Dest Dompeld: The Image of Christianity in Early Modern Japan, was published by Harvard University Press, and the topic of the initial European encounter with Japan has remained among his major research interests. Although a cultural historian by predilection, he has also engaged in studies of the nature of hegemony in sixteenth-century Japan as well as of Japan’s international relations in the Middle Ages and the beginning of the early modern era. He is also interested in urban history. His most recent publication is titled ‘Notorious Places: The Narrative Topography of Early Edo’, and he is currently engaged in editing a volume of essays on Kyoto in the seventeenth century.

Professor Elisonas is Professor of East Asian Languages and Cultures and of History at Indiana University. He has been spending the year 1994-95 as a visitor at the Vakgroep Talen en Cultuur van Japan en Korea of Leiden University under a fellowship from the Isaac Alford Foundation. He has held visiting research and teaching appointments at Harvard University, the University of Hawaii, and Kyoto University; in 1991-92 he was a research fellow of Kyoto University’s Institute for Research in Humanities. Among the honours he has received is a Guggenheim Memorial Fellowship. Winner, Artists & Cameramen, a collection of essays co-edited by him, was selected US Academic Book of the Year 1981.

The topic of the masterclasses to be offered by Professor Elisonas in Japan in the sixteenth and seventeenth centuries invited to apply are doctoral students and recent recipients of the doctorate in fields related to Japanese cultural and political history or to the history of Japan’s foreign and inter-cultural relations during that period. Applications are due by 15 August 1995 and should include a statement of purpose, a CV and a sample of applicant’s scholarly writing. Approximately ten candidates will be selected for participation. The successful applicants are expected to submit papers on their research projects by 10 September. The official language will be English. It is expected that the papers presented for criticism at this seminar will be published in the form of a volume of essays. All travel and accommodation expenses will be covered by the IIAS.
Research Fellows

At present the IIAS is host to 13 fellows. Below you will find an overview of their names and research topics.

Dr C. Chou (Singapore)
Dr Chou is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia on 'The Orang Suku Laut (sea nomads) - the indigenous Malays of Southeast Asia'.

Dr W.A.G. Derks (the Netherlands)
Dr Derks' topic is 'The search for Malayness' within the collaborative framework of Changing Life-styles.

Dr M.L.L.G. Hockx (the Netherlands)
Dr Hockx is carrying out research on 'Literary field in pre-war republican China (1911-1937)'.

Dr J.E.M. Houben (the Netherlands)
After having carried out research on 'Theoretical and socio-linguistic aspects of Bhatnagar later Sanskrit Grammarians' in 1994, Dr Houben will now take up his second fellowship at the IIAS in April 1995, researching on the early history of Paninian grammar and the origin of eternal Sanskrit.

Dr M.J. Klokke (the Netherlands)
Dr Klokke is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia looking at 'Principles of space arrangement and cultural history'.

Dr S. Munshi (India)
Dr Munshi is working in the framework of the programme Changing Lifestyles. She is engaged in research on 'Mass media and consumer culture in Nepal'.

Dr P.P. Mohapatra (India)
Dr Mohapatra is studying 'The making of a coolie: recovering the early history of plantations, 1838-1918'.

Dr J.C.M. Peeters (the Netherlands)
Dr Peeters cooperates with other fellows in the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia on 'Contextual hierarchy: the pragmatics of spatial signs among the Aka'.

Dr M.P. Vischer (Switzerland)
Dr Vischer, working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia, is undertaking research after 'Origins of South Asia and early-contact Tibet': the first millennium of the Boudhanath stupa complex, Kathmandu Valley'.

Requirements/qualifications

Applicants should:

• have a doctorate (PhD) based on research in the Humanities or the Social Sciences (regions: South Asia, Central Asia, East Asia, Southeast Asia);

• have obtained the doctorate less than 5 years ago;

• not be older than 40.

Appointment

• as soon as possible;

• for 2 years.

Application forms can be obtained from the IIAS secretariat. Please use the official application forms only. The closing date for applications is 1 September 1995.

For more information contact:

IIAS
P.O. Box 9513
3508 RA Utrecht
the Netherlands
Tel: +31-71-2741227
Fax: +31-71-2746162

Research Fellow (m/f)

specialized in the field of the Humanities or the Social Sciences

IIAS Beurzen voor Azie Onderzoekers

Het IIAS stelt jaarlijks een beperkt aantal beurzen beschikbaar voor uitmuntende gepromoveerde (Nederlandse) gecultureerde Azië-onderzoekers in het buitenland.

De beurzen zijn voor een periode van maximaal twee maanden tijds gereserveerd voor verluchting van reis-, verblijfs- en/of onderzoekskosten.

Verkoopdatum: 1 september 1995

Applicatiefonnulien en meer informatie zijn bij het IIAS."
By the year 2000, Asia and the Pacific will be home to 3.5 billion people, more than 60 percent of the world's population. The region will lead the world in production and consumption of goods and services. It will be the world's leading market for telecommunications. It is already the world's fastest growing market for air travel. By the year 2000, Asia will surpass the United States as the world's largest consumer of petroleum. It will also lead the world in emissions of carbon dioxide, the chief cause of global warming. At that time, Asia will have the world's largest elderly population, and more new AIDS cases than in the rest of the world combined.

The immense promise of Asia and the Pacific and the enormous challenges it presents shape the research agenda of the East-West Center in Honolulu, Hawaii. At the Center, which is located next to the University of Hawaii, researchers, students, and participants in the Center's dialogue programs explore the significance of Asia's rapid rise, the region's enduring and new challenges, and the formation of an Asia-Pacific community, and identify the key policy issues and choices they present to governments.

The Center's involvement in these issues has developed along with the region, according to Center Interim President Kenji Saito. The United States Congress established the East-West Center in 1960, charging it to promote better relations and understanding between the United States and the nations of Asia and the Pacific. Since its founding, the Center has evolved from an institution devoted mainly to student interchange to one that also serves as a major center for research and dialogue.

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Today, a staff of more than 60 scholars and fellows and a steady stream of visiting fellows work out of programs focusing on international economics and politics, environment, cultural studies, population, resources (energy and minerals), Pacific Islands development, education and training, and media. The Center's research programs are under the direction of Bruce M. Koppel, vice president for research and education.

Center research is wide ranging and its hallmark is collaboration with colleagues throughout the region (in a recent year Center fellows cooperated with more than 100 governments and private institutions and thousands of individuals throughout Asia, the Pacific, and the United States. The Center has also recently begun to expand its contacts with scholars and institutions in Europe). Major areas of work include the following:
- The need to foster regional institutions that promote cooperation and political stability is a primary focus of Center research. Center international relations experts are investigating how new multilateral arrangements can enhance regional prospects for security and prosperity.
- Asia-Pacific economies have grown at a rate unparalleled in the world.
- Increasing demands on the environment resulting from industrialization, energy use, growing urbanization, and other forces present governments with difficult choices. Researchers are working to illuminate the trade-offs and present options.
- Rapid changes in virtually every aspect of life are undermining many traditional cultural values while at the same time presenting new opportunities to some. Issues of cultural identity and of con-

AN INVITATION TO AUTHORS ...

Contemporary Issues in Asia and the Pacific

A new series from Stanford University Press and the East-West Center

Stanford University Press and the East-West Center have launched a new series that addresses contemporary issues of policy and scholarly concern in Asia and the Pacific. The series will focus on political, social, economic, cultural, demographic, environmental, and technological change and the problems related to such change.

Preference will be given to comparative or regional studies that are conceptual in orientation and emphasize underlying processes. Works on a single country that address issues in a comparative or regional context are encouraged. Although concerned with policy-relevant issues and written to be accessible to a relatively broad audience, works in the series will be scholarly in character and will meet the high standards for which Stanford University Press is internationally renowned.

Inaugural volume, Fall 1995

Political Legitimacy in Southeast Asia: The Quest for Moral Authority, edited by Mathias Alagappa

Procedures for submission

The Center invites interested authors to submit a prospectus and one or more sample chapters to Bruce M. Koppel, series editor, Office of the Vice President for Research and Education, East-West Center, 1777 East-West Road, Honolulu, Hawaii 96848, U.S.A.

- and so has its thirst for energy. Center energy experts predict that Asia's appetite for oil will soon be a major force driving energy policies and economic issues world-wide.
- Population growth and economic modernization are producing massive demographic and social change. The changing role of women, an aging population, and resulting new demands on the family are among trends being analyzed for their effect on societies.
- Increasing demands on the environment resulting from industrialization, energy use, growing urbanization, and other forces present governments with difficult choices. Researchers are working to illuminate the trade-offs and present options.
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CALL TO AUTHORS

EAST-WEST CENTER

Contemporary Issues in Asia and the Pacific

The East-West Center is a public, nonprofit educational and research institution located in Honolulu, Hawaii. Established by the U.S. Congress in 1960, the Center's mandate is to foster mutual understanding and cooperation among the governments and peoples of the Asia-Pacific region, including the United States.

The Center's research programs are under the direction of Bruce M. Koppel, vice president for research and education. Center research is wide ranging and its hallmark is collaboration with colleagues throughout the region (in a recent year Center fellows cooperated with more than 100 governments and private institutions and thousands of individuals throughout Asia, the Pacific, and the United States. The Center has also recently begun to expand its contacts with scholars and institutions in Europe). Major areas of work include the following:
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Bruce M. Koppel, Series Editor
Contemporary Issues in Asia and the Pacific
Office of the Vice President for Research and Education
East-West Center
1777 East-West Road
Honolulu, Hawaii 96848
The Toyota Foundation

The Toyota Foundation, a private, nonprofit, grant-making organization dedicated to the goals of realizing greater human fulfillment and contributing to the development of a human-oriented society, was endowed in October 1974 by the Toyota Motor Corporation.

Institutional News

Research Grant Programme

Under the basic theme ‘Creating a Society with Pluralistic Values’, this programme awards grants for research projects that try to identify and solve problems faced by contemporary society and that focus on the following four priority areas:

1. Mutual understanding and coexistence of diverse cultures
2. Proposals for a new social system: building a civil society
3. The global environment and the potential for human survival
4. Science and technology in the age of civil society

This programme supports both individual research projects and collaborative research projects. Both Japanese and English language application forms are available. Applicants are called for in April and May each year and are reviewed by selection committees; grants are approved by the Board of Directors in late September. The grant period begins on November 1. The total grant awards amount to about ¥180 million annually. In 1994, the Foundation awarded fifty-one grants from a total of 388 grant applications. Grant categories were divided into Type A Grants, which were aimed at independent-minded young researchers undertaking projects on their own, and Type B Grants, which especially targeted international joint research projects. Fiscal 1994 was the first year in which the Foundation accepted applications in English.

Grant Programme for Citizen Activities

Reflecting changes in the environment surrounding citizen activities, the Foundation provides funding for citizen activities that aim to propose alternatives from the viewpoint of local community and new lifestyles under the basic theme ‘Reappraisal of Local Communities and Life’. The programme awards grants for projects in Japan that document grassroots citizen activities and for the publication of such documents. Grants are also awarded to promote exchange among groups engaged in citizen activities. The total grant awards amount to about ¥5 million annually.

Projects awarded grants as a result of the Citizen Research Contest under the theme ‘Observing the Community Environment’, are conducted jointly by community residents and experts in various fields who are engaged in intensive long-term study of the immediate community environment in Japan. This contest is conducted every year. The total grant awards for each contest period amount to about ¥30 million.

Southeast Asia Programme

Under this International Grant Programme grants are awarded for research projects that respond to the needs of society and are conducted mainly in Southeast Asian countries by independent researchers. At present this programme concentrates on projects aimed at preserving and revitalising the indigenous cultures of Southeast Asia. This programme also encourages international joint projects conducted by Southeast Asian researchers to nurture Southeast Asian studies in the social sciences and the humanities. The programme also awards Incentive Grants for Young Researchers in Southeast Asia, which especially targetted Southeast Asian researchers conducting individual research projects in Southeast Asia. Applications for incentive grants are accepted between April 1 and July 30; there is no fixed deadline for submitting other applications. Applications are accepted by the Board of Directors in late September. The total grant awards amount to about ¥25 million annually.

Southeast Asia Programme

This programme, formerly part of the International Grant Programme, is now an independent programme. It awards small one-year grants to Indonesian researchers undertaking projects in Indonesia. Fiscal 1994 was the first year in which the Foundation accepted applications in English.

Incentive Grants for Young Indonesian Researchers

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Publications

The Toyota Foundation has two English-language publications:

- The Toyota Foundation Annual Report
- The Toyota Foundation Occasional Report

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The East-West Center’s famous Japanese garden

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The East-West Center’s famous Japanese garden
Oriental Studies in Russia

By Leonid Kulikov

One of the most striking peculiarities of the infrastructure of Russian science as a whole and Oriental Studies in particular consists in the subdividing of scientific activity into two main streams, namely the so-called "academic" science as opposed to university [high school] science. All the academic institutes are dominated by the Russian Academy of Sciences, the main co-ordinator of scientific activity in Russia. Most importantly, many of the scholars affiliated to academic institutes do not teach at all, some of them have only a few (max. 3-4) postgraduate students ('assistants'), so they do not need to distribute their working time between teaching and research proper. In some periods, the staff of such large institutes as the Institute of Oriental studies in Russia reached about 1,000 researchers.

The Institute for Oriental Studies

The history of the IOS may be traced back to 1818, when the Asiatic Museum was founded in St. Petersburg. Its collection included oriental manuscripts, various objects of ethnographic interest, Asian coins and ceramics. The first director was Chr. D. Frey, a German orientalist who had been invited to Russia. In 1930, in view of the presence of the Asiatic Museum, the IOS was founded in St. Petersburg. In 1931, it was moved to Leningrad. The Moscow branch of the institute was created in 1935, in view of the presence of the Institute of Oriental Studies at the Leningrad State University. During the period of almost forty years the IOS has been subdivided into eleven departments focusing on several liberal arts disciplines (history, linguistics, and departments of history, philology but the majority part of academic institutes. Publications is distributed more or less proportionally among various centres (in particular, small university cities). These peculiarities may probably explain why fundamental science in Russia is concentrated mainly in the academic institutes, and the leading centre of the Oriental Studies is an academic institute as well, not a university, the Institute of Oriental Studies (IOS) with two branches, in Moscow and St. Petersburg.

The Institute of Anthropology & Ethnography (Kunstkammer), St. Petersburg.

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The Oriental Institute Prague, 1945-1992

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The Oriental Institute of the Academy of Sciences of the Czech Republic
In Memoriam: Trevor Oswald Ling (1920-1995)

Trevor Ling, outstanding scholar of Buddhism and pioneer in the development of religious studies in British universities from the 1960s, passed away peacefully aged 75 after a courageous battle against Alzheimer's disease.

By Cynthia Chou

GENERAL NEWS

Trevor Ling was raised in West Ham, London under the profound religious influence of his Baptist mother. During the 1940s, he was already preparing for the Baptist ministry when he assumed war service in India. In Calcutta, he came under the influence of the Baptist clergyman, Horace Collace who inspired him towards a Hindu-sentist clergyman, Horace Collace who inspired him towards a Hindu-sentist tradition by reading the Vedas, the Upanishad, the Gita and the Vedanta.

In 1957, he went up to St. Catherine's, Oxford to read Theology and Modern History. Following this, in the initial years of the 1950s, he taught theology at Northington University. Later, he moved to the Field Lane Mission in North London and then to Earfield Baptist Church in South London.

In 1960, he was awarded his doctorate from the School of Oriental and African Studies on the concept of evil in Buddhism and the New Testament. This work resulted in his first major book titled, Buddhism and the Mythology of Evil (1968).

Subsequently, he took up a post as Pastor at Judson Church, University of Rangoon with the American Baptist Missionary Society. Whilst there, he met the Bishop of Rangoon, the Rev. Victor Shearburn whose influence led him to decide to become an Anglican. In Rangoon he also developed a deep personal interest in Buddhism, taking his children on Sundays to lay offerings before the Buddha image in the Shwedagon Pagoda.

In 1962, he returned to England to the community of the Resurrection at Mirfield, Yorkshire. He spent the following five years curating at St. Stephen's Church, Thornton Heath, Surrey. On 9th June, 1968, he was ordained as an Anglican priest in Canterbury Cathedral by Michael Ramsey.

The years 1965 to 1972 saw his appointment in the Department of Theology at the University of Leeds. He was later awarded a Personal Chair in Comparative Religion. By the early 1970s, his growing interest in Chinese influences on the historical tradition of Buddhism was enhanced by the visit of Owen Lattimore to the Centre of Chinese Studies in that University. This consolidated his work on Southeast Asia, and his main research continued in Theravade Buddhism (of Sri Lanka, Burma, Thailand, Cambodia and Laos). He also became increasingly interested in the sociology of religion, and published a volume called Buddha, Marx and God (1979).

In 1972, he was persuaded to assume responsibility as the Chair of Comparative Religion at Manchester University by his former PhD supervisor, H.D. Lewis and Geoffrey Pattirind. In the same year, he published A Dictionary of Buddhism and thereafter a number of works on Southeast Asia. His well-known text, A History of Religion East and West (1980), brought him wide recognition. This book adopted the unique approach of following each religious tradition through similar eras, rather than examining different religions in separate chapters. His historical and sociological work flourished during his Manchester period. Among his works were Religious Change in the Sincler State (1978), Karl Marx and Buddhism (1980), Buddhist Revival in India (1980), Buddhism, Imperialism and War (1979) and a translation of The Buddhist Philosophy of Man (1981).

Thereafter, he was a Visiting Professor at the University of Santiniketan, West Bengal. In 1984, he was invited to the National University of Singapore. In 1987, he became Senior Research Fellow at the Institute of East Asian Philosophies, Singapore where he continued working on Buddhism, Confucianism and the Sinocentric State in Singapore. It was also during this spell in Singapore that he embarked on learning the Mandarin language. From 1988 to 1990, he was a Senior Fellow at the Institute of South East Asian Studies, Singapore. His years in Singapore once again resulted in numerous publications.

In the latter years of his life, his quest for the spiritual side of religion continued in his personal life. In Singapore, his research led him first to attend the Anglican Cathedral, then the Methodist Church and finally the Orchard Road Presbyterian Church. He found much happiness in the Presbyterian Church and was soon involved as Chairman of the Church Choir. Thereafter, he returned to his home in Brighton where he often mentioned that he would look over the sea and think of Singapore. His last days were spent in Long Eaton, Derbyshire. He was a highly disciplined and professional scholar who devoted his life to the pursuit of religious studies. He was also an extremely kind gentleman with a sense of humour that endeared him to his colleagues, students and to all those who cared for him and about him.

We remember him most by his advice, "You should always leave the world a better place than you found it."

His first wife, Mary Evelyn Inkster, died in 1979. He is survived by his three daughters, Elspeth (Ellie), Ruth (Stephani) and Catherine (Kace) of that marriage, and by his second wife, Jeanne Openshaw.

With the kindness and help of Ellie Hodges, Daughters of the late Prof. Trevor Oswald Ling.

This obituary is in memory of the late Prof. Trevor Oswald Ling who has also been posted to the Centre of Southeast Asian Studies of United Kingdom Newsletter.

The need and necessity of research cooperation

By Bert Edström

In the summer of 1994 I had the pleasure and privilege of being affiliated to the International Institute of Asian Studies as a guest researcher. The stay in Leiden grew into a rewarding experience. Not only did my primary research purpose was fulfilled. On the contrary, I went to Leiden to try to locate some documents related to Fredrik Cuyer (1669-1888), a Swedish clergyman, by the Dutch East India Company that he was the head of the company's trade station on Deshima (Japan) for two brief periods. I was actually looking for a translation into Swedish made in the early 1960's of a diary written by Cuyer while he was the head of the trade station. It seemed likely that the translation would be found among the private papers of the Dutch translators which are now kept in an archive in Amserdam.

Unfortunately, this was not the case (since then I have been able to trace the translation to a private archive in Sweden).

Despite the temporary setback in locating the Cuyer document, the stay in Leiden proved productive. The Japan Library of Leiden University houses a good Japan collection and materials on European relations with Japan, and I had the opportunity of studying a number of works, particularly on Dutch activities in Japan, which had so far been only bibliographical notes to me. I could also examine some Japanese works giving vital information on Swedish relations with that Far Eastern country.

The time spent in Leiden gave me an opportunity to make myself better informed about what is going on in Dutch research on East Asia. The Institute of Asian Studies has a good number of scholars participating in these meetings and the restrictions on financing, the periodicity of the EAJS meetings is not as impressive as meetings are arranged only every three years. More research meetings of lesser scope than the all-embracing EAJS meetings should be arranged involving participation from different countries. Multi-national research groups should be organized. Therefore, the research cooperation that has been initiated between the IIAS and the Nordic Institute of Asian Studies (NIAS/Copenhagen) is most timely. The on-going activities of new initiatives from the European Science Foundation reported in the IAS Newsletter are also encouraging. And although the problems facing IAS in its attempt to encourage research cooperation by compiling a European directory should not be underestimated, the ambition is commendable.

Dr Bert Edström is a senior researcher fellow at the Centre for Pacific Asia Studies, Stockholm University, Sweden.

NIAS/IIAS Cooperation

It is quite obvious that Dutch and Swedish research endeavors complement each other. Identifying research cooperation with the Dutch research community armed with its solid tradition and strong backing from the Dutch government, of which the creation of the IAS is a good example, would certainly benefit Swedish research on East Asia.

Given the fact that research personnel and resources are, by necessity, limited, research cooperation involving other countries would be beneficial as well. For Japan research, the excellent results produced by co-operative endeavors among scholars are shown graphically by the conferences organized by the European Association for Japanese Studies. Due to the large number of scholars participating in these meetings and the restrictions on financing, the periodicity of the EAJS meetings is not as impressive as meetings are arranged only every three years. More research meetings of lesser scope than the all-embracing EAJS meetings should be arranged involving participation from different countries. Multi-national research groups should be organized. Therefore, the research cooperation that has been initiated between the IIAS and the Nordic Institute of Asian Studies (NIAS/Copenhagen) is most timely. The on-going activities of new initiatives from the European Science Foundation reported in the IAS Newsletter are also encouraging. And although the problems facing IAS in its endeavor to encourage research cooperation by compiling a European directory should not be underestimated, the ambition is commendable.

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In Memoriam: Trevor Oswald Ling (1920-1995)
Cultural Issues in the Asia-Pacific Region in the Twenty-first Century

On October 15, 1994, the Toyota Foundation observed the twentieth anniversary of its establishment. Activities commemorating that occasion included a series of three symposiums on the culture of the Asia-Pacific region.

By Kyoichi Tanaka

The symposium ‘Cultural Issues in the Asia-Pacific Region in the Twenty-first Century: Prospects for International Cooperation’, held January 9-11, 1995, at two locations in Tokyo, was sponsored by the Toyota Foundation, co-sponsored by the Japan Foundation Center for Global Partnership and the Ford Foundation, and supported by the International House of Japan. More than four hundred participants gathered at the two sites to make this a truly substantive and meaningful symposium.

The Asia-Pacific region, which has fostered richly diverse cultures throughout its long history, has been experiencing dynamic cultural change due to the region’s increasing economic vitality. The evolving complexity of culture is giving rise to issues that are expected to be crucial for the Asia-Pacific region in the twenty-first century.

On the first day the symposium’s keynote speech, “Posituring the Identity and Creativity of Local Cultures”, was delivered by Junzo Kawasaki, professor at the Institute for the Study of Languages and Cultures, Tokyo University of Foreign Studies. Kawasaki noted that throughout the world cultures are becoming increasingly homogenized; technologically and development, Belgium; Lourdes Artigue Schlosser, Assistant Director General for Culture, UNESCO; Tu Weiming, professor of Chinese history of philosophy, Harvard University, U.S.A.; and Mary Sabina Zurbruchen, Representative for Southeast Asia, Ford Foundation, U.S.A. participated in a general discussion. In the second session of the symposium’s theme chaired by Yoneo Ishii, director of Sophia University’s Institute of Asian Cultures, the panelists focused on issues of development and culture.

Three sessions were held on the second day of the symposium. The first session, ‘Globalization and Culture: Transformation, Creation, and Coexistence’, included two sessions. The first, “Transnational Pop Culture: Creating a Common Asian Pop Culture”, focused on transnational popular culture in an era of increasing globalization in many spheres of life. The second, ‘Migrant Culture, Displaced Culture: Creation and Loss in the Diaspora’, considered the phenomenon of cultural displacement. In the first session it was noted that popular culture is actively transcending national borders. A lively discussion in the second session yielded the observation that cultures displaced from their native locales by such forces as the dispersion of peoples are being transformed into new, hybrid cultures. The two sessions were coordinated by Daisaburo Hashizume (director of the International Research Centre for Social Development) and Ryuta Imafuku (professor, Ochanomizu University), respectively.

The final day of the symposium was devoted to a concluding discussion, ‘Culture and International Cooperation in the Context of Asia and the Pacific Region’, chaired by Peter F. Geithner, director of the Ford Foundation’s Asia Programs. The session included both brief reports on the two symposiums on culture that the Toyota Foundation sponsored in Nong Khai, Thailand, and Hanoi, Vietnam, in November 1994, and a general discussion centered on summations of the Tokyo symposium presented by Kagakai Kajiwara (associate professor, Osaka University) and two other commentators.

There is a need for an interpretation of development that reflects the diversity of indigenous cultures within a given region. The fifteen panelsists from outside Japan, representing Asia, Europe, the United States, and Latin America, mirrored the symposium’s theme of diversity.

The theme of diversity also informs such Toyota Foundation programs as the International Grant Program, which focuses on Southeast Asian countries and places emphasis on preserving and revitalizing the indigenous cultures of the region, and is reflected in the key theme of the Foundation’s Research Grant Program, ‘Creating a Society with Pluralistic Values’. As the fruit of the Foundation’s many years of grant-making activities, this symposium was indeed a fitting commemoration of its twentieth anniversary.

Kyoichi Tanaka & Program Officer of the National Division

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The Village in Asia Revisited

The city of the sacred snake, Anant, and capital of the South Indian state Kerala, Thrivannanthapuram, was the location where more than thirty scholars from various Social Science disciplines gathered to discuss a series of methodological and empirical questions regarding the use and scope of village studies undertaken in South and Southeast Asia both at present and in the past. Many of these questions were considered exhausted or closed. Nothing could be farther from the truth! The breadth scope of the papers presented at the conference and the lively discussions among the participants turned out to be a fresh assessment of the state of art of revisit studies, placed mainly in an Asian context.

By John Kleinen

Indigenous Knowledge on Forests

The seminar 'Indigenous Knowledge on Forests' was one outcome of a research project on this topic conducted jointly by the Swiss Federal Institute of Technology (ETHZ) in Zurich and the German Technical Co-operation (GTZ) in Bonn in collaboration with the Council of Cultural Growth and Cultural Relations, Cuttack, Orissa.

The object of the seminar was to place the findings of the project 'Man & Forest' in an interdisciplinary context among researchers and other professionals who are interested in traditional forest management and the possibilities for making use of indigenous knowledge in order to face the challenges to forest management in the twenty-first century.

By Jan Brouwer

Reconsidering the End of World War II and the Change of the World Order 1945 in Europe and Asia

To commemorate the 50th anniversary of the end of World War II scholars from all over Europe (East and West), Russia, North America and East Asia gathered at the Japan-German Center Berlin (JGCB) in order to 'reconsider the end of World War II and the change of the world order'. The initiative was taken by Dr. Gerhard Krebs of the German Institute for Japanese Studies (DIJ) in Tokyo, who convinced the other German Historical Institutes abroad and the JGCB to conduct this symposium. This was the first time that a joint conference of all Historical Institutes could be organized, and this was largely due to financial support of the Japan Foundation.

By Wolfgang Brenn
9-13 APRIL, 1995
LEIDEN, THE NETHERLANDS

Board Games in Academia

On 9-13 April, Leiden University hosted an international colloquium sponsored by Research School CNWS and Directeursfonds IIAS. Scholars from India, Japan, Tanzania, Russia, USA and different parts of Europe gathered to present their research connected with board games.

The first colloquium discussing research on board games was held in London in 1990. Since then scholars from a variety of disciplines have shown their interest in board game research.

This year, for the first time computer scientists, using board games to test their database programmes and search techniques, archaeologists, discovering the origins of ancient board games, and historians have shared their knowledge and research perspectives at an international forum.

By Alex de Voogt

A splendid welcome in the building of the Leiden University Fund an intensive three and a half day lecture series awaited the participators.

Speakers on the first day discussed a variety of subjects, most of them related to the game of chess. Prof. Bauer, from the Institute of Play Research and Play Pedagogy in Salzburg, presented an interesting lecture about general play research at his institute. He was followed by International Grandmaster Yuri Averbakh, associated with Russian Chess Museum, who presented his findings on hunt games.

Dr Bhatta from India and Dr Buc-Kiessling from Germany showed their insight in Sanskrit studies by providing new data on chess history and other Indian board games. While Grandmaster of Shogi, Hiroyuki Iida in collaboration with Hitoshi Matsumura presented a new approach in computer chess, by trying different inventive moves. These topics in conjunction with a lecture on computer science and chess by Dennis Reesker and Dr Uitterwijk from Maastricht, ensured that the first day was not only informative and diverse, but also international and inspiring.

During the tea break, Grandmaster Iida showed his ability in shogi by playing an informal game of blind shogi, i.e. with his back to the board, against the best Dutch shogi player, Dr Grimmingberg.

This was the day on which chess historians like Dr Calvo, Mr Edels, Dr Thomsen, Mr Averbakh and many others came into contact with computer scientists for the first time and vice versa. Their related participation and general interest in the variety of disciplinary perspectives promised an excellent continuation of the colloquium.

The second day, Dr Eagle introduced the audience to the field of manqala games, i.e. games played with holes and seeds. He presented the first account of manqala games in China and, although previously unknown in the field of games research, immediately made a name as an excellent speaker and knowledgeable scholar. The day continued with speculations about the origins of manqala by Chris van de Riet and two more lectures on computer science. This time invented games were introduced by Dr Annette Troep and Dr Allia, who informed us about the state of the art in computer games research, reviewed a host of solved, cracked, and impossibly to-solve games. Dr Alla has been involved in programming Awari, the first manqala game to be played by computer.

The day concluded with the playing of Bao. Master Abdullahim M. Fout from Zanzibar, Tanzania, gave the first international performance of blind Bao, the most complicated manqala game so far. With his back to the board and his actions explained to the audience by various Dutch players using boards in the lecture room, he made several attempts at playing Bao. Finally, he managed to play forty goes of Bao, an impressive performance.

Indeed, since, unlike chess, the number of position changes per move are very high. Another varied day of scholarly presentations and tuition by various players of the game concluded in a relaxed atmosphere.

That evening a colloquium dinner with music and Indonesian food answered the very purpose of our gathering, namely coming into contact with other researchers in different fields. The next day we moved from Room 51 in the historic Het Gravensteen to a more up-to-date venue in the modern complex of the Faculty of Arts.

Ancient Board Games

The lectures on Wednesday focused on ancient board games. There were no topics of arrangement when the day was started by Mr Spreer who speculated on the rules of the Royal Game of Ur and an archaeologist, Dr Schadler, who presented slides and data about

Wibi Soerjadi. Tired but inspired, there were only two lectures left on the next morning. Dr Seidel and Luc Reurich presented their philosophical theories, connecting computer science and history, speculation and archaeology, scholar and friend.

A farewell dinner in the IIAS building concluded a most rewarding experience for all present, all of us coming together in the general conclusion that we had learned a lot. Having found a contemporary platform for publishing board game research, the next colloquium (perhaps in Florence, perhaps in India) will certainly attempt to start a journal on board game research and keep this family together.
Memory and the Second World War in International Comparative Perspective

Although attending the last day of this conference only, I was in the position to listen to a number of lectures and comments and reflect inwardly what the conference meant for me. The programme on April 28 consisted of a morning and an afternoon session, at both of which I was present. By Dick van der Meij

The most impressive contribution of the day was presented right at the start with Frank Ha-ruko Taya Cook reading the story of a Japanese father who lost two of his sons in the Second World War. With an enunciation coming right from her heart she was the only speaker who in fact evoked the tragedy of the war, seen, experienced and reflected upon by a person closely involved in the upheaval.

Theodore Cook pointed out the intriguing observation in that in Japan the War does not have one single name, which puts memories of such a war in a completely different light. It does not start, not end, on a distinct date for all Japanese, thus rendering collective, state-sponsored memorial ceremonies virtually irrelevant to the great majority. The only conclusion to be drawn is that in Japan the War is a private affair.

Arthur Waldron gave a paper showing that in China the War was not an issue at all in the years after its end and that signs of commemorating the War only started in 1987. He sketches a fascinating way that the memory of the state is not involved with the memory as such, but with present day political usage of that memory.

Yu-Hua Caroline Ts was discussed the problem of the post-war trauma of the people of Taiwan and the great national fact that Taiwanese, who were Japanese subjects, after fighting for the Japanese found themselves regarded as traitors upon their return to a liberated Taiwan. Raising the issue of the retribution from the Japanese Government and the fact that this has still not been properly dealt with she showed that for many people the war does not end, nor can it be dated the official date designated for this event!

Commenting on these papers were Willem Remmelink, Matt Matsumuda and Carol Gluck. Gluck began her comment by pointing out the problem of chronopolitics, meaning the chronology and politics of memories, always interconnected. She added a new term to my linguistic vocabulary by introducing the term Past Exhonerative: things were done to you, not by you! Willem Remmelink underlined the fact of the various glosses for the War and the consequences of this, for instance by naming the war in Asia: the Pacific War, the whole of Asia seems to have dropped out of the picture, while Matsuda raised the question of whether the concept of Asia is valid in this matter at all.

The War in Indonesia

The afternoon began with Anthony Reid discussing the memory of the War in Indonesia. In his presentation, like Waldron, he showed that Memory is a state affair and is used by the state for its own ends. He mentioned the fact that Indonesia does not have a Memory Show in stock for 1995. It occurred to me that in the case of Indonesia, it is impossible to have a ceremony for the happy fact that your country has existed for fifty years and a ceremony for the equally blessed - end of a horrendous war in the same year: Indonesia has - quite understandably - opted for the first.

Elisabeth Lacher-Scholten expanded upon three Monuments displaying memory of the Pacific War. Discussing the National Monument in Amsterdam, the Women's Monument in Arnhem and the East Indies Monument in The Hague, she showed that the fact people have memories is not in question. The reaction to those memories and how to deal with them in a proper way is a problem which the Dutch Government has found hard to come to terms with. Michael Adas and Tadfil Abdallah reflected on these sessions, raising questions of a general nature.

Thinking of this part of the conference which raised interesting questions and gave food for much reflection, it struck me that the speakers and commentaries were in fact not dealing with the memory of the War, but with reactions to those memories. At a certain moment I found myself thinking that most of the people present at the conference did in fact not have any memory of the War at all. What most participants have are notions of the War put into their heads via stories, books, films, stamps and what have you, by others, therefore absorbing a memory which has already been altered, and not reflecting any real experiences.

Themes and topics

- Thailand in the age of globalisation
- Monarchies and socio-religious traditions in Asia
- Intra-Asian influences: cultural, political, and economic interactions
- Environmental history of Asia
- New approaches and trends in the study of pre-19th century Asian history
- Issues in the prehistory and early history of South, East and Southeast Asia
- The historical novel and historical fiction in Asia
- History of the military in Asia
- History of women and of the family in Asia
- Migration and minorities
- Economic and political development of Asia after WW II
- Others

The only language to be used in the Conference is English.
CASA Publications
Comparative Asian Studies Series

Right from its inception the Centre for Asian Studies Amsterdam (CASA) has published with Comparative Asian Studies series. This series consists of short studies, not exceeding too pages, that consider social and economic problems in Asia from a comparative (regional or chronological) perspective.

Two recent contributions to the European Mirror by Mario Rutten (CASA 14) and A People of Migrants: ethnicity, state and religion in Kanchi by Ooruk Verkaal (CASA 15) were introduced brieﬂy in the last IAS Newsletter. Today we feel happy to announce the publication of Number 16 of our series, entitled, Communities and Electorates: a comparative discussion of communalism in colonial India by Dick Kooman. A short résumé of this latest CASA issue will appear on this page.

Dick Kooman
‘Communities and Electorates: a comparative discussion of communalism in colonial India’

Conversely, Travancore also had no separate electorates, but this state had to retain some communal animosities right from the beginning of this century. Thus, this state presents us with a completely different case: several communities joined in a desperate campaign to wrest separate electorates from a government that was reluctant to grant them. In the ﬁnal chapters of this book Kooman, relying on the study of source material in both former states, attempts to remarkable differences between Baroda and Travancore. His main conclusion is that separate electoral arrangements for religious groups had less inﬂuence on the formation of communal identities than has generally been assumed.

Call for manuscripts

Colleagues working on texts that submit our editorial formula are most welcome to submit their manuscripts to our editorial board. All manuscripts will receive serious consideration and the board’s decision will be published in an appropriate manner.

The Editor of the CASA series
Centre for Asian Studies
Oude Hoogstraat 24
1012 CE Amsterdam
The Netherlands

The First CASA Yearbook

The title of the book CASA Nova, Aspects of Asian Societies 1
Amsterdam: CASA
Thesis Publishers, 1995
Price: 35.00 Dutch guilders

BOOKS

The role of the Centre for Asian Studies Amsterdam while Novo refers to the newly emerging generation of CASA researchers. Indeed, that is what this publication is all about: to give interested ‘outsiders’ the opportunity to take a book inside the Centre. At the same time, it provides CASA students—i.e. those who are in the process of completing their dissertation as well as those who have recently obtained their doctorate—with an opportunity to present their ﬁndings to a wider audience.

Of course, there is also a bit of ‘tongue in cheek’ involved. Like all genuine anovus, all PhD students represented in this volume ‘call in love’ with their research topics. As can be seen in the texts, all researchers are committed scientists, doing their utmost to ﬁnd theoretical and/or practical tools to come grips with important social issues and problems. In addition, all of them came across topics of interest during their research, thereby establishing new ‘amorous affords’. As the articles in this book show: answering one question gives rise to many new questions.

In more than one sense this publication deserves the qualiﬁcation ‘Melting Pot’. Regarding themes: the book encompasses a wide range of topics including research methodology, labour history, trade networks, social policies and political violence. Furthermore, it appears in various areas in China, India, Indonesia, the Philippines, Sri Lanka and Vietnam are dealt with. In time, each of the chapters presents a long-term historical perspective, often culminating in an in-depth analysis of contemporary processes. When reading up these book chapters, they differ in many respects, particularly in terms of personal background, academic career and political perspective, all inﬂuencing their respective writings.

At the same time, however, the approach adopted by the scholars is very much the same. Indeed, the research methodology can be seen as the unifying principle of the book. As advocated by CASA and the Amsterdam School for Social Science Research (ASSR) as a whole, a research project needs to be Empirical. Historical, Empirical, Comparative: Empirical research ﬁndings are to be based ﬁrmly on written and/or oral accounts, not on philosophical speculations. Historical socio-economic and political conﬁgurations are the outcome of long-term, continuous developments and are to be studied as such. And comparative: all events and processes can only be placed in their proper perspective by comparing such phenomena with similar occurrences in other places and/or time-periods. Perhaps an additional, fourth feature of the book should be added here. Most ﬁndings are the outcome of interdisciplinary research methods: all authors are trying to transcend the different boundaries of the various social sciences.
The Studies in Imperialism’ Series

Series of books should be something more than just a convenient case for stacking up works that are vaguely connected through chronology, country or continent. Ideally, they should illustrate some overall philosophical approach; they should mark some kind of historiographical revolution, the work of a group of reasonably like-minded and original scholars. Of course that prospectus carries the seeds of its own destruction. A fashion will pass. A turning-point may become a habit to the philosophical approach of the new imperialism.

By John M. Mackenzie

All of these books were mainly written in the 1970s, and the list of things that needed to be done had been compiled long before. But in all of this activity, there was an underlying sense of unreasonably perfect. The new imperialism was a utopian self-image in the period. All the signs of dying down.

The imperial juggernaut

In the early 1970s the imperial history was still very largely taken up with the administrative, military and economic dimensions of empire. It was written almost entirely in terms of the development of the connections radiating out of imperial lines of force from the metropolis to the periphery. The global theory of the Wallerstein school and ‘underdevelopment’ and ‘counter-development’ ideas were highly influential, but actually contributed to just such a sense of centrifugal power, the overwhelming and unstoppable force of the imperial juggernaut. It is true that from the 1960s an important school of ‘nationalist’ historians had emerged, both among Europeans and a distinguished group of scholars working within the universities of the new independent states. They were concerned to re-figure the character and significance of resistance to imperial rule, form connections with modern nationalism, and provide a new voice for the unvoiced. The highly influential ‘subaltern studies’ group of Indian historians was only beginning to find its feet and colonial discourse studies, heavily influenced by the publication of Edward Said’s Orientalism of 1978 were beginning to achieve take-off.

But in all of this activity, there was an underlying sense of unreasonably perfection. Few had written about the influence of imperialism upon metropolitan cultures and societies, not only in terms of popular and ‘high’ culture, but also in respect of the development of scholarly disciplines, the growth of institutions like museums, societies and pressure groups, the churches and their attestations of national identity, and the role of empire in forming aspects of national character and public self-image in the period. Although race studies were well-advanced, these had not been followed through to popular text, artefact and performance. Marxist historians, like Eric Hobsbawm had occasionally written of the manipulation of empire by politicians faced with dangerously fractured class settings at home, of the co-opting of the ‘aristocracy of labour’ in the imperial programme, helping to form a patriotic, right-wing electorate to sustain the new-found granular and presump tions of the imperial state. It was clear that these kinds of analysis had implications for the histories of many European nationalisms in the period, though in most cases they were in a relatively rudimentary state.

Little Englander approach

But in the British case Hobsbawm and his few followers sang among the extraordinary wildness of the influential ‘Little Englander’ approach, symbolized by the work of A.J.P. Taylor and Henry Pelling among others. For them imperialism had a minimal effect upon home society, particularly where it mattered, at the ballot box. It was an irrelevance, an extraneous set of circumstances that lay largely beyond the ken of an indigenous pop u lation in pursuit of much more hard-headed domestic concerns.

This group was formed in the inter-war years, in the period of intellectual revolution against empire, and sought to translate its own ideological convictions into a ‘soft-lee’ approach to domestic social history.

The ‘Studies in Imperialism’ Series

The ‘Studies in Imperialism’ Series was recognized by the publication of Edward Hobsbawm and a distinguished group of Europeans and a group of scholars working within the universities of the new independent states. It was clear that these kinds of analysis had implications for the histories of many European nationalisms in the period, though in most cases they were in a relatively rudimentary state.

Cross-disciplinary forum

As so often happens, the book was scarcely published when it became apparent that large numbers of people were working in similar areas, often utilising and developing those theoretical insights which I had avoided partly through ignorance, partly through a desire for accessibility. The series therefore set out to create a cross-disciplinary forum for those who wished to illustrate the impact of imperialism on home societies, to examine the mutual inter-sections of imperialism not only between metropolitan and peripheral (rather than modern terms which are perhaps in need of up-dating), but also between areas of subordinate responses.

Since then, twenty-three works have appeared, both single-authored monographs and collections of essays. They have considered aspects of literary, theatrical, educational, military, policing, emigration, medical, sexual, environmental and art history, as well as considering exhibitions, the publication and reception of works of travel, the developments of scholarly disciplines and the languages in which the project of empire was couched. The important thing about all this activity was that it sought to put imperial history back together again.

Whereas some had predicted that it would break down totally into its component parts, it was generally viewing the official mind of imperialism as much more analysis than the popular culture had examined, to great effect, the growth of institutions like museums, societies and pressure groups, the churches and their attestations of national identity, and the role of empire in forming aspects of national character and public self-image in the period. Although race studies were well-advanced, these had not been followed through to popular text, artefact and performance. Marxist historians, like Eric Hobsbawm had occasionally written of the manipulation of empire by politicians faced with dangerously fractured class settings at home, of the co-opting of the ‘aristocracy of labour’ in the imperial programme, helping to form a patriotic, right-wing electorate to sustain the new-found granular and presumptions of the imperial state. It was clear that these kinds of analysis had implications for the histories of many European nationalisms in the period, though in most cases they were in a relatively rudimentary state.

The ‘Studies in Imperialism’ Series was founded the first of these studies, the works of a group of reasonably like-minded and original scholars. Of course that prospectus carries the seeds of its own destruction. A fashion will pass. A turning-point may become a habit to the philosophical approach of the new imperialism.

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sights from across the globe, as well as unveiling new theoretical possibilities.

The works of particular interest to members of this newsletter would have included David Arnold’s collection Imperial Medicine and Indigenous Spirituality of 1888 which unveiled some striking new work on India and the Philippines and revealed some striking new work on James Rush’s collection, Asia in Western Fiction (1990) was remarkable for its comparative range, while Ronald Hyam’s Empire and Sexuality (1990) stimulated a lively approach to the sexual dimensions of policing, arising out of a London conference (1991 and 1992), became a major inter-disciplinary debate. To a certain extent historians have played a smaller part in this than they should have done, partly because of the inaccessibility of some of the language of Said’s admirers (though Said himself writes well). Said’s more recent work, Orientalism (1983) and the full text by March 1996. 9

Orientalism

While historians were thus putting culture into studies of imperialism, literary critics were putting imperialism into cultural studies. The work of Said has been both highly influential in the development of work by literary critics and the practitioners of many other disciplines in the field of colonial discourse and has also stimulated a major inter-disciplinary debate. To a certain extent historians have played a smaller part in this than they should have done, partly because of the empiricism of some of the language of Said’s admirers (though Said himself writes well). Said’s more recent work, Culture and Imperialism, did little to help. A much more disappointing and superficial book than Orientalism, it created almost violent controversy. My recent work from Manchester University Press, Orientalism, History, Theory and the Arts, (1995) constitutes a survey of the debates stemming from Said’s work and re-examines the ideas in the context of the responses of some of the western arts (notably art, architecture, music and the theatre) to the East.

I join other critics in suggesting that the work of Said and the discourse theorists (some of whom he has repudiated) places too much emphasis on the allegedly overwhelming power of imperialism, on an excessive manichaeism in articulating that response to the Other always implies hostility, and too great a concentration on the texts of high culture. When one moves out into the other arts, and extends the scope in the direction of popular cultural elements, different conclusions present themselves. These are far from unique insights; many other scholars have been working towards these positions, once again adopting much more worked-through theoretical positions. Moreover, we have to recognize the complexity of ‘Otherness’. It has European and domestic dimensions and ‘others’ are to be found within the nation state – for example, the Irish and the Scots. The latest development is indeed the study of the influence of empire on the composition of the parent state and the stresses and strains which developed within it after decolonisation. Future works in the series will include Ireland and the Empire and Scotland and the Empire. But the whole field has now become so rich and productive that the Studies in Imperialism series should have no difficulty in moving on into the twenty-first century. Whether it does so, of course, depends on scholars continuing to send works for publication in it. I hope that readers will keep them flowing and that the collective strength of these books will maintain its energy and momentum. 9

John M. MacKenzie is Professor of Imperial History at Lancaster.

Scholars are invited to attend the seminar as a Resource Person and present papers on any topic of their interest within the general theme of the seminar. Abstracts of papers may be forwarded to the address below by August 1995 and the full text by March 1996. 9

ORIENTALISM

History, theory and the arts
John M. MacKenzie

This major new study offers a comprehensive re-evaluation of the vast literature of Orientalism and brings to the subject a range of highly original historical parergaptics. MacKenzie concludes that western approaches to the Orient have been much more ambiguous and genuinely interactive than Edward Said allowed. This book should be essential reading for scholars and students in a wide range of disciplines, especially those concerned with cross-culture representations and ideological approaches to the western arts.

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India

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India
Could nomadic traditions be the key to the future? 

A View on Landscape Planning in Mongolia

Today the rural land use in Mongolia is increasingly assuming the form of a land-use process based on the application of alien planning approaches under the slogans of 'progress' and modernization'. Those may seem to have pushed aside traditional ethical values in favour of rational and economic values or may just represent a failure to understand or the ignorance of, the specific traditional nomadic values regarding the use of natural resources in environmental planning and day-to-day land use.

Germaraad and Enbeisch were confronted with this problem during their work on the development of a management plan for the Mountain Steppe Reserve in Hustay Nuur in the summer of 1993. They noted the importance of a thorough systematic overall insight into traditional nomadic landscape occupation processes and the evolution of the nomadic tradition and its role in the contemporary landscape planning and management in Mongolia. Below they go an excerpt of their research, which will be completed in July 1995.

By Pieter Germaraad and Zandan Enbeisch

The process of transition from a communist to a democratic parliament state. Simultaneously a series of bold comprehensive economic reforms have been implemented by the government aimed at dismantling the centrally planned economic system and introducing a market-based economy. In this process privatization is a key issue, supported by reforms in many other areas including the financial, fiscal and external sectors. Furthermore, a renaissance of Lamaist Buddhism seems to have begun, which involves a renewed interest in traditional values. In July 1993, during a workshop in the capital Ulaanbaatar organized by the United Nations Development Project (UNDP) within the framework of the formulation of a Global Environment Facility (GEF) project to conserve biodiversity in Mongolia, the Mongolian participants expressed the need to develop a landscape planning and management strategy which fits the Mongolian cultural context and anticipates the search for a Mongolian identity and the revival of Lamaism. Both governmental and non-governmental representatives were of the opinion that in land use, landscape planning and conservation matters more attention should be paid to the traditional nomadic culture.

This aspect is also recognized in the national security concept for Mongolia, adopted by the Mongolian parliament in the spring of 1994. "Mongolia's vital national interests are defined as the Existence of the Mongolian People, their Culture and Way-of-Life".

Former Soviet land-use and nature protection approaches based on collectivism and modern Western landscape planning concepts often seem unsuited to the contemporary needs and conceptions of the Mongolian rural people who are mainly nomadic herders. Restriction on grazing possibilities and migration are easy to order on paper but are often not followed in practice by herders since these interfere with their ancient freedom, which was only restricted by certain customs related to, for example, seasonal migration, herding of livestock, attitudes towards nature and social organization. Furthermore the pressure on the rural areas is growing due to population growth and the rise in number of domestic animals, changes in pattern of life and the development of national parks.

Extra pressure is exerted by migration from the cities to the rural areas. All these developments make the need for a 'Mongolian' strategy to guide these processes and at the same time to safeguard the natural values of Mongolia, an urgent matter.

To contribute to an appropriate contemporary comprehensive approach to the development and implementation of land-use and nature-conservation management plans and policies, we have researched the role of the Mongolian culture and its traditions in the landscape occupation process. In so doing the emphasis has fallen on the interpretation of the essence and the spirit of valid rural and nomadic cultural values both in the past and the present.

Tradition based on religion and law

In the past Mongolian nomadic society was strongly determined by principles related to behaviour focussed on surviving in the harsh environment, in which Shamanism and later (since the late sixteenth century) Lamaism played a major role. These religions emphasized the importance of living in harmony with nature, and their written texts and customs included a series of basic nomadic land-use principles and guidelines. These were related primarily to the use of land, water, soil and vegetation and situation of the Mongolian nomadic tradition since it was believed that a violation would make the sky and the 'mother earth' angry, which would result in nature losing her virginity and the spoilage of the land. Within the context of nomadic land use and environmental behaviour the rules can be divided roughly into the following nine categories:

1. Take care of the environment and it will take care of you.
2. Treat nature with respect and do not litter the environment.
3. Never stay too long in one place.
4. Be able to recognize the quality of pasture, find pasture suitable for your animals.
5. Attend to the needs of both household and domestic animals.
6. Restrictions on killing or fright-ening animals.
7. Choose your herder wisely.
8. Do not spoil products of plants.
9. How to behave regarding cattle.

Nomadic customs in transition

During the feudal period (1921-1990), Mongolian society was defined as the Existence of the group to which one belonged, mutual responsibility for the group and individual development has priority over the maintaining of traditional group norms and rules. This process is dominant in the cities, especially in Ulaanbaatar. In the countryside the change from a 'we' to 'I' culture is less obvious since survival on a landscape and weather conditions which are often extreme is still determined on mutual co-operation within herding groups in which nomadic traditions often still play a role. This led us to the conclusion that the nomadic tradition is still partly alive and can be considered a determinant for actions and behaviour, especially in the countryside. From this conclusion we developed the hypothesis that tradition might be a tool for guiding land use and conservation.

In our report we elaborate this hypothesis which pays special attention to how to cope with traditions in the context of the current development in Mongolia in matters of socio-centristive movement which is heavily inspired by the Western, 'material' oriented, civilization. Personal gain seems to be the main goal of man's actions in this movement overriding any recognition of the spiritual landscape and nature is generally reduced to an object of consumption. This process makes a return to pre-socialistic land use and conservation concepts founded on the former nomadic traditions difficult, since these concepts cannot be easily incorporated into the current modernization process. We believe that if Mongolian society is really determined to regenerate its historical and cultural constituents this will only be possible if these are based first on economic incentives and second on a solid realistic comprehensive set of laws based on the Mongolian way-of-life.

Dr Pieter W. Germaraad studied ecological studies at the University of Amsterdam, The Netherlands. He worked as a private consultant in Asia and the Middle East countries.

Zandan Enbeisch studied Mongolian literature and is a teacher at the Agricultural University in Ulaanbaatar, Mongolia.

CENTRAL ASIA

Afghanistan • Kazakhstan
Kyrgyzstan • Mongolia
Tajikistan • Tibet
Turkmenistan • Uzbekistan
Xinjiang-Uighur
Seminar on Islam in Central Asia

The IAS and the Institute of Oriental Studies (IOS) of the Russian Academy of Sciences are organizing a joint seminar on Islam in Central Asia (see IAS Newsletter Spring 1995 page 5). The theme of the seminar is: Islam, Ethnicity and Secularism: the interaction between the newly independent states of Central Asia and their neighboring states. The seminar will focus on the sources of inspiration and ideology of the detergent movements and of the Islamic movements in Central Asia and particular attention to cross-border networks, bilateral contacts, and regional cooperation, involving both governmental and non-governmental organizations.

By Dick Douwe

The organizers have decided to broaden the scope of the seminar in order to create an opportunity to reflect on the recent developments in the Caucasus and the possible implications of the Chechen conflict for the situation in Central Asia. The events in this part of the former Soviet Union have emphasized, at times confusing, relations between nationalism, nation building and religion. Although the Chechen rebels against Russian rule are nationalism rather than Islam, in symbols and, to a degree, in practice, their Islamic identity was, and still is, accentuated. Not only that they were able to organize itself and its supporters in the Islamic world had stressed the religious dimensions of the conflict, the Russian policy-makers and nationalists have also underscored the religious aspect of the uprising and its attempted suppression. It may seem surprising that the leadership of the newly independent states of Central Asia have so far kept a low profile in respect to the crisis in Chechnya. Instead, their secularist post-communist governments of newly independent states of Central Asia have chosen to consolidate their position and to limit the possibilities of opposition to their rule. In the process they are using a variety of policy instruments, sometimes including close co-operation with the Russian authorities. The intricate relations between the newly independent states and the Russian Federation militate against opting for a communicative model of Soviet society in the Twentieth Century

- Vitalya Naumkin, IOS Moscow, Russia: 'Characteristic Features of Islamic Thought in Russia (19-20th centuries)
- Tawfiq Ibrahim Sallum, IOS Moscow, Russia: 'Islam: Characteristic Features of Islamic Thought in Russia (19-20th centuries)
- Irum Shaimardanova, Ashgabat, Turkmenistan: 'The Evolution of Turkmen Society in the Twentieth Century'
- Ricks Smeets, Department of Comparative Linguistics, Research School CWN, Leiden University, the Netherlands: 'The Interaction Between Islam and Non-Islamic Neighbours in the Modern Northern Caucasus
- Willem Vogelsang, Research School CWN, Leiden University, the Netherlands: 'In the Face of Islamic Influence in Kazakhstan'
- Erik J. Zürcher, International Institute for Social History, University of Amsterdam, Nijmegen University, the Netherlands: 'Turkish Policy Towards Central Asian Republics'
- Irina Zvagelskaya, IOS Moscow, Russia: 'Islam in the Caucasus Republics'
- Alexei Malashenko, IOS Moscow, Russia: 'Central Asia: Controversial: ethnicity and conflict'
- Anatoli Manolov, Institute for Slavic, East European and Eurasian Studies, University of Texas, Austin, USA: 'The Islamic Movement in Tajikistan'
- Vitaly Naumkin, IOS Moscow, and Russian Center for Strategic Research and International Studies (president), Russia: 'Re-islamization in the Former Soviet Republics'
- Ludmila Polonskaya, IOS Moscow, Russia: 'State and Society in Central Asia and the Middle East'
- Olivier Roy, Centre National de Recherche Scientifique, France: 'Islam in the Eleven Greek speaking countries of Western Asia'
- Vitalya Naumkin, IOS Moscow, and Russian Center for Strategic Research and International Studies: (title to be determined)
- Tawfiq Ibrahim Sallum, IOS Moscow, Russia: 'Characteristic Features of Islamic Thought in Russia (19-20th centuries)
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- Irina Zvagelskaya, IOS Moscow, Russia: 'Islam in the Caucasus Republics'
- Alexei Malashenko, IOS Moscow, Russia: 'Central Asia: Controversial: ethnicity and conflict'
- Anatoli Manolov, Institute for Slavic, East European and Eurasian Studies, University of Texas, Austin, USA: 'The Islamic Movement in Tajikistan'

Books by Norman Ross

Mongolia: the legacy of Chinggis Khan

For more information, please contact Dr. D. Douwe, at the IAS office.
An interview with K.R. van Kooij, professor of South Asian Art History

**Between Iconology & Comparative Art History**

K.R. van Kooij, the newly appointed professor of South Asian art history at Leiden University, has an unexpected background. He studied Greek and Latin, and only then took up the study of Sanskrit. His dissertation entitled *Worship of the Goddess according to the Kalikapurana* is a philological study of a Sanskrit text which he defended at the University of Utrecht in 1972. Through his love of music he gradually became more and more involved in art history. The images that first appealed to him are those connected with sound. Indian art has a great number of such images, for instance the image of the roaring lion associated with the spread of the Buddhist doctrine, and goddesses incarnating Buddhist mantras (holy formulas). The latter, depicted in a Newar monastery in Kathmandu, form the subject of one of Van Kooij's first contributions to South Asian art history. Van Kooij feels that images can be more emotional, more direct in expressing (religious) experiences than the written word. The power of expression makes an image interesting in his eyes.

By Marijke Kloke and Ellen Raven

Since April 1, 1995 Van Kooij has been the incumbent of the special professorship of South Asian art history, specifically iconology and comparative art history at the Kern Institute of Indology at Leiden University. The establishment of this professorship was initiated by the Society of Friends of the Kern Institute and is sponsored by the Leiden University Fund.

Scholarly contacts
Van Kooij feels comfortable with the two aspects, iconology and comparative art history, in the formulation of the professorship. They reflect that Indian art history is embedded in both the field of indology and in the discipline of art history. These two aspects have the same range of ideas in visual form. Therefore, keeping in touch with colleagues in the field of indology concentrating on literature, religion, or philosophy is of vital importance.

Comparative art history emphasizes the relationship with the art historical discipline. "This link enables one to follow the methodological developments of the discipline. Many of the prevalent theories and methodologies were developed through the study of Renaissance art and, as far as the Netherlands are concerned, seventeenth-century art. Other art, including that of non-Western countries, provides different material, raises different questions, and advances different solutions, all of which may correct theories developed in Western art historical studies." Thus, not only can historians of non-Western art profit from theories developed by historians of Western art, but also vice versa; scholarly contacts can be fruitful in both directions.

More specifically, Van Kooij cooperates with Dr. Roland Silva, Prof. Dr. P.L. Prematilaka, and Dr. Nanada Chutiwongs in the Sri Lanka Project, under the banner of the Cultural Triangle Project of UNESCO; it provides in an exchange of PhD students and concentrates on the liturgical function of Buddhist shrines in Sri Lanka.

Initiatives
Van Kooij, who had been attached to the University of Utrecht from 1966, came to Leiden in 1992 when the Indological Department of the University of Utrecht merged with that in Leiden. Since then he has initiated and strengthened disciplinary contacts between scholars concerned with the study of non-written sources of information. When we expressed our admiration for his achievements, he emphasized that he could not have succeeded without the stimulating discussions with Pauline Lumsingh Scheurleer, head of the Department of Asian Art in the Rijksmuseum in Amsterdam, the support of the Sinologist Prof. E. Zürcher and the Japanologists Drs. H. van der Veere and Prof. W.J. Broot at Leiden University, or the enthusiasm of the art historian Prof. A.J.J. Mekking.

Among the most important initiatives taken has been the formation of a study group for non-Western art and material culture, which was officially approved by the Faculty of Arts in 1993. It co-ordinates teaching in non-Western art and material culture and stimulates research in this field. It made its debut with a symposium on Buddhism and Meaning of Buddhist Art in 1991, and has itself profited from through thematic courses on Buddhist and Islamic art. These courses have attracted large numbers of students. Since 1995 students of art history, non-Western languages, or anthropology at Leiden University have been able to specialize in non-Western art and material culture.

The theme of violence
Van Kooij will concentrate mainly on Buddhist and Hindu art. Violence is a theme which engages him very much at the moment. He is concerned with the question why violence plays such an important role in the art of India and Tibet. The violent aspect is too obvious to ignore it. Why do violent images appear even in religious art? How did they function? Why does one cease to notice the violent aspect? For instance, the violent aspect of Christ nailed to the cross, to give a familiar example. Does it not represent reality? Or does it after all? Violence is such a fact of life that its study is relevant to us all.

for students of art history to become acquainted with the methods of both disciplines. 'One should, however, be well aware of the methodology used and its disciplinary origin.' Van Kooij does not have a high opinion of research that combines methodologies from several disciplines which may appear useful. 'One may benefit from the research in other disciplines, for instance psychology or history of religion, but one should avoid mixing up methods from different disciplines.' He admits that he is quite formal and strict in this respect in contrast to some other historians of Indian art.

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The India Institute, Amsterdam

My adoptive child is called Asha. What does this name mean?
'Where can I find a reliable translation of the Bhagavadgita?'
'I'm going to visit my in-laws in Delhi and would like to learn some Hindi. Is that possible?' 'I have to write a paper on village life in India. Can you help me?'

Almost daily such questions are posed to the India Institute (Amsterdam). Its staff members try, to the best of their ability, to answer, verbally or in writing. They consider this a service to the Dutch public, and, in a certain sense, also to India. There are still many misunderstandings about this fascinating country that need to be cleared up.

By Dick Plukker

A noteworthy fact is, of course, not the main activity of the India Institute. When the Institute was founded in January 1989, its activities were officially formulated as follows:

...the objective of the India Institute is to contribute to an accurate conceptualization and understanding of India, its people and its culture in the Netherlands. Emphasis is laid on aspects such as languages, philosophy, religions, art and history. In order to realize its objective, the India Institute offers courses and lectures, provides information and brings out publications.

This wording shows a clear choice in favour of providing schooling and information to the general public. There is a preference for not working for a select group of insiders. The India Institute has been transformed into an easily accessible organization, open to everyone who is interested and motivated. Fees are kept as low as possible and no entrance qualifications are needed.

In January 1989, the India Institute set about its work on a very modest scale. Just two language courses, 'Elementary Sanskrit' and 'Elementary Hindi', and an introductory course called 'India: the land and the people' were taught. These courses were fairly well attended and the founders of the India Institute felt encouraged to continue their rather precarious undertaking.

Now, in the year 1994-1995, the core of the India Institute's programme consists of annually taught language courses (basic and advanced) in Sanskrit, Hindi and Urdu. The Institute's programme also includes: 'India: the land and the people', 'Indian Philosophy' and 'Indian Art'. In addition, the programme contains more specialized courses (that change yearly), such as 'The Vedanta of Shankara', 'Patanjali' and 'Indian Art in Asia'. Series of lectures on various subjects have been given: 'Man and Environment in India', 'Classical Music of India', 'The Vedas Pravargya Rinzai', the first publications have appeared (At Hindi Course', 'A Survey of India', 'An Introduction to Buddha Philosophy'. Students vary from postgraduate anthropologists preparing for fieldwork in India to the Dutch partners of Indians planning a family trip to India. The Institute maintains good contacts with many different organizations, from the Landelijke India Werkgroep (National India Working Group, Utrecht), to the 'Land-of Language School' (Mussorie), from The New Age Shop Himalaya (Amsterdam) to the Institute for Modern Asian History (University of Amsterdam).

The foundation of the India Institute

In a number of articles in the previous issues of the IAS Newsletter there have been repeated references to how Indology, among other academic disciplines, was severely hit by budget cuts and staff reductions during the 1980s. For example, in June 1988 the Institute for South Asian Art and Archaeology and the Department of Indian Languages at the University of Amsterdam were abolished. The same issue of this Newsletter have likewise reported at length on the revival of Asian Studies in the Netherlands. The well-known report 'Baby Krishna', presented by the Committee in 1990, marks the turning point. It is no coincidence that the foundation of the India Institute took place in 1989 between those dates. It was the staff and students of the afore-mentioned Department of Indian Languages who called the India Institute to life.

They were convinced that the cultural importance of India - judged either on its intrinsic merits or inferred from the country's growing economic and political importance - fully justified the establishment outside the university, of a facility where cultural expertise would be easily available. Within the academic world the Committee Steal formulated similar views in respect to the broader field of Asian Studies. It succeeded in convincing the Netherlands Ministry of Education and Sciences of the necessity of founding a centre for research in and (inter-)national co-ordination of Asian Studies.

Unfortunately, due to some oversight, 'Baby Krishna' failed to mention the India Institute in its inventory of Asian Studies in the Netherlands. The India Institute remained the private initiative of a few enthusiastic Dutch Indologists (Dra. P. Groeneveld, Dr. J.F. Plukker and Dr. J.A.P. Roodbergen). The number of students and other personnel interested which continues to grow by the year has now annually proven its right to exist.

The future

The institutes of the India Institute are not short of plans and ideas. One of the new activities will be a Hindi language trip to India next October. There will be new publications, including a Sanskrit course (in Dutch), to appear next year. There are ambitions to widen the scope of activities, and an eye is being kept out for suitable accommodation for them, but financial resources are limited. As mentioned before, it is a matter of principle to keep the level of fees as low as can be accounted for economically. It is hoped that this idealistic position can be maintained in the future.

For further information: India Institute

P.O.Box 7561, 1070 AW Amsterdam

The Bay of Bengal

The Bay of Bengal is much more than the eastern segment of the Indian Ocean; the maritime region encompassing the countries around the littoral of the Bay always maintained a thriving contact through movement of trade, people, religious, cultural and political missions, which gave rise to a rich and complex cultural and economic character. The Bay of Bengal was a linking factor between the countries bordering on it and the cultural and trade links forged by the Bay stretched from China to the East, West Africa and to Asia. The picture was clearly emerged once again by the researches of the European powers present on the trade and cultural links in the Bay of Bengal, held in Delhi, 16-20 December 1994, organized jointly by the ICHR, Delhi and the MSH, Paris.

By Bhaswati Bhattacharya

The inaugural lecture of the ICHR focused on the seminar was delivered by Prof. Ravinder Kumar, the Director of the ICHR. The seminar was held in Delhi, 16-20 December 1994, organized jointly by the ICHR, Delhi and the MSH, Paris.

The Asian segment was not neglected. The importance of the Muslin merchants of Coromandel in northwest India and the commercial links in the region was brought out by Denis Lombard who spoke of Acheh's contacts with India resulting from the confrontation of the kingdom and by C. Guillot who described Banten's role in the trade with countries to its east and west. A question was also raised on the continuities and changes in Coromandel's overseas trade in the late eighteenth century. B. Bhattacharya emphasized the aspect of continuity represented by the Tamil Muslim Marikayar merchants. S. Kulke suggested that the political developments in South and Southeast Asia in the eleventh century have to be seen in the broader context of the rise of powerful new dynasties in various countries around the Indian Ocean. The overseas expeditions against Siivrajya mounted by the Golao in that century was perhaps to curb the unchallenged power of Siivrajya which had central over the important sea-routes in Southeast Asia. In a thought-provoking essay Sanjay Subrahmanyan argued that between 1400 and 1900 there was an emergence of mercantilist state policy in the states bordering the Bay. This trend was intersected with Persian and Persianized culture which was a measure of civilization in the region. A number of papers dealt with European trade: Lajos Filip F. R. Thust suggested that the cartaz system in use in India as it was in use as early as 1502; the cartaz was meant to control the pepper trade through the Portuguese as it was in use as early as in the sixteenth century by the Colas in that century was perhaps some of the Company's interference in the movement of trade. Katz suggested that the cartaz system was established monetary system of the Bay of Bengal. Datta's paper on the commercial economy of post-Plassey Bengal focused on the contradictory nature of state intervention in the movement of trade, resulting in a proliferation in market places all over Bengal; there seems to have been a restriction rather than a cessation of bullion as a component of the Company's trade. The disruption in Bengal's money market resulted from the Company's interference in the established monetary system of the province.

The close cultural contact among the countries in the region was preserved by the Portuguese in the west. That of the Europeans. K. S. Mathew highlighted the role of indigenous entrepreneurs in the international trade in the Bay of Bengal. R. Datta's paper on the commercial economy of post-Plassey Bengal focused on the contradictory nature of state intervention in the movement of trade, resulting in a proliferation in market places all over Bengal; there seems to have been a restriction rather than a cessation of bullion as a component of the Company's trade. The disruption in Bengal's money market resulted from the Company's interference in the established monetary system of the province.
Tagore: History & Cultural Studies

By Victor A. van Bijlert

There was a time when in Europe, shattered by the torment of the First World War, the name Rabindranath Tagore (1861-1941) could evoke an enthusiasm bordering on idolatry. This is no longer the case.

Today many people have perhaps heard the name but few will associate it with a famous Bengali poet on whom the Nobel prize for literature was conferred in 1913. The basis for foreign recognition has been fragile as the non-Bengali-reading public only knew Tagore's works published by such people as William Radice (1987; 1991), Martin Kimpchen (1989; 1990), and Ketaki Kushari Dyson (1991). As Tagore was and still is known mainly as a writer and social activist, his works have been critically assessed by a group of anthologists, among which neither Tapan Raychaudhuri, Partha Chatterjee, nor Sudipta Kaviraj, nor many other writers, has devoted a fresh study to the Bengali works of Tagore himself, or from some later, fairly weak, translations done by others.

This blend with its shifting aspects, both social, political, and historical, is the present rise of religious fundamentalism and communalism. The current political climate makes it 'work' in human societies.

This literary presentation will soon be followed by two studies in English. The first one (with translations from various Bengali sources) will deal with the construction of the cultural nationalism of this period, under the guidance of its protagonist, Tagore, whose work with the British Raj exerted its influence in Bengal in 1884 and in whose turns Tagore was known mainly as a poet, these translations are for the first time in English.

The second one (with an extensive bibliography) will address the difficult issue of the cultural nationalism of this period, under the guidance of its protagonist, Tagore, whose work with the British Raj exerted its influence in Bengal in 1884 and in whose turns Tagore was known mainly as a poet, these translations are for the first time in English.
Dr S.P. Tewari
Memorial Lecture 1995

by Jan Brouwer

On Friday 24 February 1995 the first Dr. S.P. Tewari Memorial Lecture was delivered by Dr. K.V. Ramesh, retired joint Director-General and former director of Epigraphy of the Archaeological Survey of India at the Assembly Hall of the Central Food Technology Research Institute. The lecture was organized by the Foundation for the promotion of Indigenous Knowledge Based Development (IKDF) at Mysore. The lecture was attended by a large number of eminent Mysore scholars of archaeology, epigraphy and linguistics.

Dr. E. Annamalai, Director Central Institute of Indian Languages, who presided over the meeting, drew attention to the multiplicity of Indigenous Knowledge and the variety of languages (Sanskrit, Pali, Tamil among others) in which it is visible not only in India, but also in South-east Asia.

Dr Ramesh highlighted the importance of the Southeast Asian inscriptions for the understanding of Indian Indigenous Knowledge Systems, the disconnection between the political domain and migration, and the transfer of knowledge of Indian sculpture to artisans of the Southeast Asian countries.

The Indian law of succession was one of the main motives for migration. The junior princes of Indian royal families took many other people with them. The epigraphic evidence for the migration of artisans is found as early as the third century. Many inscriptions in Southeast Asia, through their consistent mention of the Saka reckoning, which was common only in Karnataka, show links between migrants and this particular area.

The wealth of information on the history of India and her relations with other Asian countries urgently needs to be studied through the inscriptions. With the increased contacts within the Asia region, and the knowledge of the Sanskrit-influenced inscribed languages available only in India, Dr Ramesh emphasized the need for training Sanskritists in Asian Epigraphy.
The Maldives consist of over 1000 small coral islands stretching over 764 km of the Indian Ocean west of Sri Lanka. The country is populated by roughly 180,000 people who call themselves Devehi(s) ("islanders"), and their language is Divehi, which is also the ethnographic term. These islands are grouped mostly into zing-like coral atolls, and since atoll is a Devehi word it should be spelled correctly with one l. Seafaring explorers of past centuries fancied that the shape of this chain of atolls resembled a garland, and indeed on a map it does look like this. So the Archipelago came by the name mala div (garland island, a common word in Indian languages), and the name should properly be spelled Maladiv, not Maldives.

Where did the Maldives People come from?

By Clarence Maloney

The Maldives is known in Europe, generally, as a British protectorate they have these hotels. Government policy is to keep Maldivians off these islands, and tourists out of the rest of the country, except for Male the little capital. Male is only 3.1 km long, though there is a slightly larger nearby island, Hulule, which serves as the airport. A few years ago Male was characterized by bright, sunny, sandy, sleepy streets lined with white compound walls and mosques, but now it has some 45,000 people, a severe water problem, and a number of motorcars, although the place is not large enough to get them into fourth gear.

Clarence Maloney is a South Asian specialist and former professor of Anthropology. He has worked for the past 21 years in donor-funded rural development projects in India, Bangladesh, and Pakistan. He is now the Team Leader of the Kerala Community Irrigation Project, funded by the Netherlands Foreign Ministry through European.

H.C.P. Bell, a British antiquarian who studied the Buddhist remains, texts, and coins. The British did not leave an administrative or cultural stamp as they did for their base in Gau in the south. The Maldives became independent in 1965 and joined the United Nations.

Tamils, Sinhala, and Arabs

Where did the Divehis come from? Generally, ordinary Divehis mostly know only that their islands were settled from Sri Lanka, that before Islam they were Buddhist, and that their language suggests the same origin. Because of the long dominance of Islamic tradition, they tend to stress Arabic and Muslim cultural influences and overemphasize Arab ancestors. Scholars came from the Islamic centres of learning in Egypt, and the Divehis accepted the Shafi'i school of Islamic law. They rationalize Divehi culture and behaviour in terms of traits in old Islamic texts. But for all that, and despite eight centuries of official status, the Islamic tradition is something of a cultural overlay.

The influence of medieval Sinhala is the dominant cultural stream. From roughly the 8th to the 10th century, unwanted kings and their retinues were apparently banished from Sri Lanka to the Maldives, and they brought their culture, language, and religion with them. There are several remains of Buddhist stupas (excavated by Bell), with coins, inscriptions, and various artefacts.

What was not known previous to my research in the early 1970s, is that there is a strong underlying layer of Tamil population and culture. So far, most Divehis have not shown themselves interested in
accepting this finding, as it does not address the theological origins. Be as it may, the evidence is overwhelming. There is a clear Tamil substratum in the language, names, kin terms, poetry, dance, and religious beliefs. This is actually about the southern islands, and this has long been a point of contention. Thus, the Sinhala language acquired a separate identity, what is now Keralan is considered to be part of the Tamil area. The Divehi language is spoken in the Maldives, Sinhalese is spoken in Sri Lanka, and the Tamils which have characterized the island since its earliest population into their Divehi language, Buddhism, and the ideals of kinship. The Divehi kinship system is traditional, and then made Male his capital. The religious and social powers possessed by certain Muslim who also had a knowledge of his other ancestors. There are a few families who control the country, and merits an interesting country, and deserves more attention from specialists on South Asia and the Indian Ocean area.
Maldives: Research Perspectives

Despite the fact that the Maldives were mentioned as far back as before the Christian era, they still remain a terra incognita for European scholars. Even in the last 150 years, although a few scientific expeditions have investigated the islands, the Maldives have mostly been engaged in these researches can also be accounted for. Some problems of the Maldivian history are dealt with in a few pages in the works of M. Loutit, H. A. Manick, M. Loutit, and others are researching various aspects of Maldivian history in particular, contexts with Europeans in sixteenth - nineteenth centuries, culture, and so forth. There is a wealth of material on the slopes of a hundred pages long, is a masterpiece of simplicity. But as Degas once remarked: "It is all balanced complexity, and his narrative is a seamless whole. Both Al- hourani and myself concurred that it would be impossible to alter the original, and indeed as many readings have shown, there is little to change anything, all of his judges have had the time to base. However, what has happened since he wrote his fundamental text in 1952 is that in a mass of new information, largely the result of archaeological investigation and surface exploration of many of the areas with which he was concerned, on the fringe of the Indian Ocean. The real task was to integrate this evidence whilst not upsetting the balance of the work.

We decided to add as much of this new material as possible in the form of a commentary on the main text, at the end of the volume, a new Bibliography, incorporating all the works previously cited at the bottom of each page, and referred to the additional notes on each chapter. There is also an extra map, indicating the sites referred to in the notes, and a revised and much expanded Index, so that the new edition can be easily consulted on any specific topic. To accomplish all this I have been greatly helped by eight scholars, who have commented on Hourani's text and generously added material drawn from their work on the field. David Whitehouse's pioneer excavations at Siraf have made him an ideal contributor on everything to do with the Persian Gulf. Mark Horton has been largely concerned with East Africa, as has Henry Wright, supplying fresh material on Madagascar and other islands off the African coast. Geoffrey King's excavations at Suhar have added much information on the southern end of the Gulf, and Peter Morgan on early maritime history, and the port of Humayün in the medieval period. George Samlón's excavations at the site of ancient Fatir in Egypt have contributed to our detailed knowledge of exported textiles. Ian Frost has concentrated on the techniques of boat-building and naval architecture, particularly the universal use of anchors and their typology. Finally, David King has added new material on navigation and astronomy; I myself have concentrated on the Maldives, Sri Lanka and the Indian Subcontinent, and the crucial role these parts played in the Indian Ocean maritime trade.

Houri's classic work was first published in 1951, and a reprint has been long overdue. Hourani died in 1984, and when his brother, Albert Hourani, asked me if I would revise Arab Seafaring in the Indian Ocean, I agreed, little realizing what I was taking on.

Arab Seafaring in the Indian Ocean

Sixty years ago the Arab world was at the height of its maritime and commercial power. Its seafarers were the most skilled and experienced in the whole of the Mediterranean and Red Sea area. They sailed their dhows and other vessels, between the Islamic states, to the Indian Ocean and China, and as far as East Africa. They were the main suppliers of spices and other goods to the rulers of the Islamic world, and their influence was felt in the coastal areas of the Indian Ocean, where they set up trading posts and established contacts with the local populations.

Although the Maldivian Islands have had a long and rich history, they have always been relatively isolated from the rest of the world. The Maldivian language is a isolate, and there are no written records from before the 14th century. The earliest known written documents in the Maldivian language are the copperplate inscriptions, which date from the 14th century. These inscriptions are a form of insular writing, and they are a valuable source of information about the history of the Maldives.

The Maldives were first visited by Europeans in the 16th century, when the Portuguese explorer Vasco da Gama arrived in the islands. He was followed by other European explorers, who came to trade with the Maldivians for their spices and other products.

The Maldives were also visited by the British in the 19th century, and they established a trading post in the capital, Male. This was later replaced by a British colonial settlement, which was established in 1825. The Maldives became a British protectorate in 1887, and they gained independence in 1965.

The Maldives are a group of 26 atolls, which are located in the Indian Ocean, south of India and west of Sri Lanka. The capital of the Maldives is Male, and it is located on the island of Malé.

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Interview with ethnomusicologist Wim van Zanten

Do We Hear
What We Think
We Hear?

What would the world be like without music? It would be a silent, unpleasant place. What would the world be like if we could only listen to and appreciate our own Western musical traditions? It would be enough to keep us busy for a life time, but we would miss a lot should we confine ourselves simply to that. What a world of music is still waiting to be explored outside the boundaries of our own traditions! We confine ourselves simply to that. What a world of music is still waiting to be explored outside the boundaries of our own traditions!

"What would the world be like without music? It would be a silent, unpleasant place. What would the world be like if we could only listen to and appreciate our own Western musical traditions? It would be enough to keep us busy for a lifetime, but we would miss a lot should we confine ourselves simply to that. What a world of music is still waiting to be explored outside the boundaries of our own traditions!"

"What we think of in the world of music is the main issue. Postmodernism is not his cup of tea. He argues music cannot and should not be studied divorced from its content. The essential factor of the content requires fieldwork. Especially in Leiden, the fact that fieldwork is an integral part of research has been recognized for decades. Also, the recent drive to economize at the university has resulted in a drastic reduction in fieldwork-funding. Van Zanten feels strongly about this point. It is detrimental to the outcome of research if fieldwork is no longer possible. It is an integral part of doing one's work properly and it is greatly to be regretted that funding has been reduced so severely. Other funding is equally difficult to obtain and we even discussed the amount of valuable time spent on trying to find funding, time which is lost to actual research."

"The dissemination and preservation of Southeast Asian music is a topic in itself. Suffice here to introduce the series of recordings collected called Collectively Recorded Music of Indonesia. Of the twenty volumes which have been planned, six have already appeared, on CD and Music Cassette in English, and on Music Cassettes in Indonesian."

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"According to Van Zanten the difference between Leiden and Amsterdam on the one hand and Rotterdam on the other is that the emphasis in Rotterdam is on performing the music, whereas in Amsterdam the emphasis is on the study of music performed. In Leiden the idea is to study human behaviour through music, using theories and approaches borrowed from the Social Sciences; whereas in Amsterdam the emphasis is on the music and the behaviour of people using it, adapting ideas and approaches from the Humanities. Van Zanten stresses the fact that the difference is not as marked as it might seem at first glance."

"Theory and practice. The difference engendered between the use of an approach based either on the Social Sciences or the Humanities has fuelled a heated debate and is still being discussed on a global scale. The difference is that the Social Sciences try to understand the aesthetics of music as a social phenomenon. Aesthetics in themselves are a feature which can be understood only in their social context. The idea is to find out what society thinks of its own music and fieldwork is often part of the method used to gain an understanding of this. The Humanities try to grasp the aesthetics of music via the understanding of the musical instruments and other musical ins-and-outs using Western technology and theories based on these features."

"In fact, Van Zanten regrets the division of theory and practice. The invasiveness of this segmentation is much more widely understood in the USA than in Europe. Western researchers should also understand the practice of the music performed, and the best way to do so is the actual study of the performance of the music itself."

"For Van Zanten the meaning of music is the main issue. Post-modernism is not his cup of tea. He argues music cannot and should not be studied divorced from its content. The essential factor of the content requires fieldwork. Especially in Leiden, the fact that fieldwork is an integral part of research has been recognized for decades. Also, the recent drive to economize at the university has resulted in a drastic reduction in fieldwork-funding. Van Zanten feels strongly about this point. It is detrimental to the outcome of research if fieldwork is no longer possible. It is an integral part of doing one's work properly and it is greatly to be regretted that funding has been reduced so severely. Other funding is equally difficult to obtain and we even discussed the amount of valuable time spent on trying to find funding, time which is lost to actual research."

"Notation systems. Van Zanten originally started his research in Africa and then changed to Indonesia. He defended his PhD on Javanese gamelan from West Java and is currently planning to enter this research by publishing a book on the practical aspects of the rather theoretical aspects he has touched upon in his thesis. He also plans to finish his research on the musical traditions of the Radja, a small, isolated Sundanese population group in West Java. In his research he uses notation systems for the music he discuses. In contrast to Judith Becker, who feels notation systems lead to stagnation and fossilization of the music, Van Zanten feels there is nothing wrong with a notation system in order to memorize music. The question is rather whether the best system is used, and how it is used. In the West notation systems have not lead to stagnation. In the same way, notation of music in other cultures need not necessarily lead to fossilization. The Chinese and Japanese have used notation systems for many centuries, and one cannot say that the performance of a guqin zither has fossilized. He wants to publish his book with audio and video recordings to him it seems impossible."

By Dirk van der Mei

Wim van Zanten is currently working in the Department for Cultural and Social Studies, Leiden University. Among his tasks is teaching the anthropology of music. It appears there are three major places in Holland to study ethnomusicology: in Leiden, where it is called 'anthropology of music', in Amsterdam, under the title 'ethnomusicology'; and in Rotterdam at the Academy of Music world music. Three different names do that also imply three different approaches? According to Van Zanten the difference between Leiden and Amsterdam on the one hand and Rotterdam on the other is that the emphasis in Rotterdam is on performing the music studied, whereas in the other two places the emphasis is on the study of music performed. In Leiden the idea is to study human behaviour through music, using theories and approaches borrowed from the Social Sciences; whereas in Amsterdam the emphasis is on the music and the behaviour of people using it, adapting ideas and approaches from the Humanities. Van Zanten stresses the fact that the difference is not as marked as it might seem at first glance.

"What We Think
We Hear?"

Interview with ethnomusicologist Wim van Zanten

Do We Hear
What We Think
We Hear?

What would the world be like without music? It would be a silent, unpleasant place. What would the world be like if we could only listen to and appreciate our own Western musical traditions? It would be enough to keep us busy for a lifetime, but we would miss a lot should we confine ourselves simply to that. What a world of music is still waiting to be explored outside the boundaries of our own traditions! We confine ourselves simply to that. What a world of music is still waiting to be explored outside the boundaries of our own traditions!

"What would the world be like without music? It would be a silent, unpleasant place. What would the world be like if we could only listen to and appreciate our own Western musical traditions? It would be enough to keep us busy for a lifetime, but we would miss a lot should we confine ourselves simply to that. What a world of music is still waiting to be explored outside the boundaries of our own traditions!"

"Music of Indonesia"

Smithsonian/Folkways Recordings is currently engaged in publishing a series of recordings called Collectively Recorded Music of Indonesia. Of the twenty volumes which have been planned, six have already appeared, on CD and Music Cassette in English, and on Music Cassettes in Indonesian.

The dissemination and preservation of Southeast Asian music is a topic in itself. Suffice here to introduce the series of music recorded by the Smithsonian. On another occasion we will go into the subject of recordings into more detail. Please look to the interview with Dr. Wim van Zanten for some general information on ethnomusicology in Southeast Asia.

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Center for Southeast Asian Studies, Kyoto University

The Center for Southeast Asian Studies (CSAES) is a multidisciplinary research institute attached to Kyoto University. It was established in 1969 for the purpose of carrying out systematic and integrated area studies of contemporary Southeast Asia. The Center's staff of scholars in the humanities, social sciences and natural sciences collaborate in research on various problems of the region. Their research projects have also involved intra and extra-regional affiliates.

The Center has chairs for visiting scholars from both Southeast Asia and Japanese universities and research institutions, and provides them with opportunities to conduct area research in collaboration with the Center's staff. Most staff also hold chairs in the graduate schools of Agriculture, Forestry and Environmental Studies, where they offer regular courses. From time to time the Center hosts international and domestic symposia, seminars and workshops, some of which are open to the public, and various smaller seminars.

In the field of ethnomusicology of Southeast Asia the focus is strongly on Indonesia. Apart from the traditional fields of study: Javanese and Balinese gamelan, other traditions in Indonesia are also being studied, not only by Dutch and other foreign scholars, but also by Indonesian themselves.

Conference on ethnomusicology

As chairman of the Nederlandse Vereniging van Ethnomusicologen Arnold Blake (Arnold Blake Society for Ethnomusicology), established 1964, Van Zaane is proud that in Rotterdam, from September 12-15, 1995, in conjunction with the Research Council CNWS of Leiden University and the Royal Dutch Academy of Sciences a conference will be held on Music in a Changing World. The seminar will incorporate the yrd International Symposium on Teaching World Music, the 1th European Seminar in Ethnomusicology and is preceded by the 2nd Meeting of the European Foundation for Chinese Music Research, The Chinese Scenes (11-14 September). The impressive programme also includes a World Music Festival and a World Music Market. It is the first time that an international music conference has been organized in the Netherlands, and Van Zaane expects this conference firm in the future. The Netherlands will once again present itself to the world of ethnomusicology as a unified front.
The European Association of Southeast Asian Archaeologists (EuroSEAA) was established as a parallel association of the already existing South Asian Archaeology Association. It held its first conference in London in 1986. Since then the EuroSEAA has held conferences every second year: in Paris in 1988, in Brussels in 1990, in Rome in 1992, and again in Paris in 1994. Initially the association was a West European Association, but with the removal of the barriers between West and East Europe, it was decided to give the association its present name.

The governing board is elected for a two-year period at each conference. The board also appoints a Secretary who will arrange the conference, and is charged with the task of publishing the proceedings of that conference.

Conference Proceedings

The proceedings of the 1986 and 1990 conferences were published: 1990 and 1992. Those of the 1992 conference, edited by Roberto Ciarla, have been available since March 1995. The proceedings of the 1994 conference are in the process of being edited by Pierre-Yves Mainguin. The titles of the 1986 and 1990 proceedings are:


The fifth EuroSEAA conference was held in the Musée Guimet in Paris from 24 to 28 September 1994. It was co-organized by Pierre-Yves Mainguin and hosted by the Musée Guimet and the École Française d'Extrême-Orient. The conference included fifty-five papers in English and French spread over five days. European contributors included members from France, Great Britain, Italy, the Netherlands, Germany, and Denmark. Because of the generous support provided by the Ford Foundation in Jakarta and several ministries in France, non-European attending the conference included not only contributors from the United States but also substantial numbers of contributors from Indonesia, Vietnam, Laos, Cambodia, Thailand, Malaysia and the Philippines as well as India. Papers delivered ranged in subject matter from prehistory to protohistory, to historic period archaeology, epigraphy, architecture and art history. After an opening session with speeches of welcome by Professor J.M. Jarrige, Director of the Musée Guimet, and Professor D. Lombard, Director of the École Française d'Extrême-Orient, the first day of the conference was devoted to the prehistory of Southeast Asia. A section of the conference was devoted to the prehistory of continental Southeast Asia and a section on the prehistory of Vietnam. The second day started with a section on the prehistory of insular Southeast Asia. The third day followed a section on early maritime states (Bali, Java, Western Ok, Dvaravati), and sections focusing more specifically on the archaeology of South Sumatra and of Ban ten Gi-ring (West Java). The following day included sections on Buddhist sites in Northern Thailand and Myanmar, a group project of excavations undertaken at Champasak on the Laos-Thailand border; Southeast Asia and the Indian Ocean; and Southeast Asia and Indianization. On Thursday, the fourth day of the conference, papers were delivered on recent excavations at Tien Kieu (Central Vietnam); on trade networks in Java evidenced by pre-Islamic coins; on statuary of the Buddhist god He-vajra in Cambodia; on Cambodian epigraphy; and on architecture (mainly Khmer and Central Javaese). The last day was devoted to iconography. Subjects included East Javanese images and narrative reliefs, pre-Angkor period statues and Khmer iconography, and Champa sculpture from Dong Duong (Central Vietnam).

Announcement of the 1996 Conference in Leiden

The next conference of the EuroSEAA will be held in Leiden from 26 to 29 September 1996. The International Institute of Asian Studies (IIAS) in Leiden is willing to host the conference, to help in finding funds, and to provide for accommodation and assistance.

Liber Amicorum for Bert Voorhoeve

In Memoriam
Professor Kenji Tsuchiya 1942-1995

On February 27, 1995, Kenji Tsuchiya, professor at the Center for Southeast Asian Studies of Kyoto University passed away at the hospital attached to Kyoto University. As Professor Tsuchiya maintained contacts with many of us in academic institutions in The Netherlands, I would like to commemorate his life in a brief obituary.

By Rogier Bussers

By Marijke Klokke

Tsuchiya Kenji

K enji Tsuchiya was born in 1942 in Matsumoto city, Nagano prefecture. After graduating from the liberal arts school of Tokyo University in 1966, he spent two years at the National University of Gajah Mada in Yogyakarta, Indonesia.

Kenji Tsuchiya's main academic interest was the intellectual history of Indonesia. He edited the intellectual foundations that formed the starting point for the development of nationalism in Indonesia. From 1968 he published numerous articles in Japanese, Indonesian and English on different aspects of the intellectual history of Indonesia: on the thought of Sukarno, the Sino movement and the Tami Soewi movement. This last research subject resulted in a highly acclaimed doctoral thesis, for which he was awarded a doctorate in sociology by Tokyo University in 1981. Later, this study was translated into a monograph in English entitled Democracy and Leadership: the rise of Tanimoto Movement in Indonesia. In 1985 he became the first recipient of the Okita prize, an award for outstanding scholarship on the Asia and Pacific region, for this study.

Kenji Tsuchiya also wrote extensively on the importance of area studies. Although not translated into Western languages, these works have been highly influential in the debate on methodology for social sciences in Japan. His extensive use of sources in Japanese, Indonesian and Dutch inspired many pioneering works in Japanese.

Through his many eloquent works on Indonesia, he contributed a great deal to generate more interest for Southeast Asian studies in Japan.

He came to The Netherlands for research at Leiden University during the period August 1975 to January 1977. Later, he regularly made short-term research visits to Leiden University, Amsterdam University and conducted research at the National Archives in The Hague.

Over the years, many of us were fortunate to enjoy academic and personal relations with Professor Tsuchiya. Besides becoming a true friend, he acted as a bridge between Japan and The Netherlands. Under his guidance many young Japanese philosophers of Indonesia found their way to the Netherlands and I was one of the Dutch students who had the pleasure of studying at the Center for Southeast Asian Studies of Kyoto University under the stimulating guidance of Professor Tsuchiya.

With the passing of Professor Kenji Tsuchiya we have not only lost a gifted scholar, but also a friend and a very warmhearted personality.

Liber Amicorum for Bert Voorhoeve

For further information and orders:
Projects Division
Nijhoff Nijhoff P.O. Box 9511
P.O. Box 9511
3500 AA Leiden
2531 Y Leiden
Fax: +31-71-27 26 32

Tales from a Concave World
Liber Amicorum Bert Voorhoeve

The famous linguist on New Guinean Languages, Dr. Bert Voorhoeve celebrated his 65th birthday on February 1, 1995. This event could not be passed by without due acknowledgement of his scholarly work. His colleagues at Leiden and all over the world came together to present him with a Liber Amicorum, entitled: Tales from a Concave World. Liber Amicorum Bert Voorhoeve. It was presented to Bert at a festive gathering at the Stonk Hutongrlei Huis on Leiden's most elegant canal, the Langeveld on March 3.

The liber amicorum contains forty articles on various subjects varying from personal reminiscences to linguistic articles on New Guinea languages.

A Concave World

Tales from

Liber Amicorum

Bert Voorhoeve

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Fax: +31-71-27 26 32

Bert Voorhoeve

Bert Voorhoeve
The 15th Annual ASEASUK Conference was hosted in the spectacular Durham University and Dr. Laura Summers of Hull University spearheaded the conference on the theme of America.

Stimulating discussions resulted from the papers presented, including:

- Nicholas Ford (University of Exeter) and Sirinan Kittisuksathit (Mahidol University), Sexuality and gender of Thai youth.
- Rachael Harrison (SOAS), Tales of prostitution in contemporary Thailand.
- Diarmid O'Neill (University of Kent), Cockfighting in Penang, Malaysia, introducing a few of the players.
- Ing-Britt Trankell (University of Uppsala), Gender, morality, and commercial spirits.
- Sylvia Chant (LSE), Women-headed households in the Philippines: social and economic dimensions.
- Bill Wilder (University of Durham), More on women's representation, experience.
- Enid Nelson (University of Uppsala), Gender and political studies.
- Saraswati Sunindyo (University of Washington Seattle), When the earth is a woman and the nation is a mother: women, the armed forces, and nationalism in Indonesia.

Appreciation must also be conveyed to the Durham University Gamelan Group under the directorship of Simon Steptoe (Music School) who gave us, by Montreal standards, a few days of pleasant music.

The ASEASUK Annual conference was also held in conjunction with the AFLA meeting organized by Diane McGinn (McGill University): Discourse, markedness and the nature of English.

There are plans to publish the proceedings of AFLA '95. This publication will also include papers of those people who could not make it (in total there will be about twenty-five contributors). At present we are considering several possibilities. Hopefully, within a year we will be able to offer to the general linguistic community an affordably priced publication. Information concerning the progress and purchasing of the publication will be sent out at the appropriate times.

Southeast Asian Monuments on World Wide Web

The Leiden University Library has recently started a project to make available World Wide Web a selection of 100 slides from the collection of Marijke J. Kokke. The slides were made in January and February 1995. They document Hindu and Buddhist monuments in Burma (Pagan), Thailand (Phimai, Chaiya, Phrathat Lampun), Cambodia (Angkor), and Vietnam (My Son).

News

Available: September 1995

For further information
And Janson
Email: JANSON@Rubi.Leiden-Univ.nl

Marijke Kokke
Email: KLOKKER@Rubi.Leiden-Univ.nl
First EUROSEAS Conference Programme

The South-East Asian film festival will be held during the same week as the conference. The films will be shown in the 'X' in Leiden, Haarlemmerstraat no 52.

Wednesday, 28 June
15.00 - 17.00: Board meeting at the KITLV
19.00 - 21.00: Dinner with films from the Philippines, Indonesia, Malaysia, Thailand, Vietnam and South Korea which concentrate on the fundamental social changes taking place in modern Southeast Asia will be shown.

By Hellen Valewink and Henk Schulte Nordholt

Film festival: Asia in Motion

Parallel to the first EUROSEAS conference of Southeast Asian Studies, the Asian Cinema Centre is organizing the film festival Asia in Motion in Cultural Centre the X, Haarlemmerstraat 53, Leiden. Ten recent films from the Philippines, Indonesia, Malaysia, Thailand, Vietnam and South Korea which concentrate on the fundamental social changes have been the order of the day during the past ten years. The unparalleled economic growth has given rise to new life-styles, new social relations and new dilemmas.

Asia in Motion pays attention to the influence these rapid changes have on the lives of individuals and groups in this region. Examples of these changes are: the contrasts between rural and urban life; changing relations between men and women; tensions between older and younger generations; the way society deals with AIDS and prostitution; and the position of women and youths in Southeast Asian society.

The Programme

Fifth International Philippine Studies Conference

CALL FOR PAPERS

Proposals for pane, roundtable, and individual presentations are being solicited for the Fifth International Philippine Studies Conference on April 11-14, 1996 in Honolulu at the Hilton Hawaiian Hotel, following the annual meeting of the Association for Asian Studies (AAS), which will also be held in Honolulu for the first time on April 11-14.

The Fifth International Philippine Studies Conference is sponsored by the Center for Philippine Studies, University of Hawaii at Manoa, co-sponsored by the Philippine Studies Group of the AAS. Its theme revolves around two major events which will be observed in 1996: the centennial of the Philippine Revolution of 1896 and the 50th anniversary of Philippine immigration to Hawaii. Though both are historical, proposals need not be limited to these two events. Contemporary themes that can be related in some way to the two topics may be proposed. Various programme committees will review the proposals and they will be guided by a broad set of criteria.

We especially encourage potential participants to organize presentations around a common theme or subject. This means that panel organizers and/or chairpersons will contact 2 or 3 other panel members. Panels generally run from 1½ to 2 hours. A typical panel consists of a chair, 2 or 3 paper presenters, and a discussant. Smaller panels are preferred to provide more discussion time with the audience.

Individual proposals may also be submitted. Preference will be given to younger scholars who have never attended international conferences before, and to established scholars who may not be able to organize a panel but have a significant work to present. These individual proposals will then be organized around common themes or be presented as omnibus panels. Do not submit a proposal for an individual paper if you are already included in a full panel proposal.

Roundtable proposals will also be considered. A roundtable is one in which no formal papers are presented. Its purpose is to provide an opportunity for participants to discuss with each other and the audience specific issues or themes. The recommended roundtable size is six, including the chair.

Whether you are proposing a full panel, individual paper, or roundtable, you should submit a one-page abstract, in addition to a one-page abstract from each participant in the full panel. It is suggested that no one present more than one paper in the conference.

The first deadline for submitting the abstract is July 1, 1995.

SOUTHEAST ASIA
Inside Indonesian Society
An interpretation of cultural change in Java

This study, based on fieldwork carried out in 1992, scrutinizes the process of social and cultural change over the past twenty-five years, and addresses such questions as the consequences of the opening up of urban Javanese society to the national and international world; the Javanization of the incipient national, Indonesian culture; and the decline of the spirit of nationalism, Islamization, and so forth. The study also considers Javanese-Indonesian gender ideology and psychology, while devoting a full chapter to Javanese patterns of thought. The appendices provide instances of earlier research around 1970 and 1980, respectively.

The book's cover illustrates current cultural dynamics. Arjuna, symbol of the royal court and refinement stands, lonely and low in the left-hand corner; not quite on his way out, he is not really in the picture either. Centre stage is dominated by Semar, the representative of popular known par excellence; he symbolizes the ascendancy of the common people who now dominate cultural production. These days, however, the 'God of Java' is beginning to cast a Muslim shadow, as shown in the recent, Mas Agung-produced Islamized Semar.

The book cost respectively Dfl. 35,- and Dfl. 25,- and can be ordered from the author:
Marijke J. Klokke and
Pudawin J. C. Schreuder
Ancient Indonesian Sculpture
VKI 165, x + 213 pp.
ISBN 90 6718 076 6

The articles in this volume were originally presented as papers at a symposium on ancient Indonesian sculpture, which was held in the Rijksmuseum in Amsterdam in May 1988, on the occasion of the exhibition Divine Bronze: Ancient Indonesian Bronzes from AD 600 to 1600 in the department of Asian Art. Ten articles are presented here, covering a wide range of subjects on Indonesian sculpture, ranging from descriptions of individual statues to style and usage.

Vincent JH. Hudzen
Kraton and Karoe: Surakarta and Yogyakarta, 1830-1870
VKI 164, vii + 216 pp.
ISBN 90 6718 077 7

This dissertation, defended in 1987, deals with the principalities of Central Java, an area pivotal in the politics, economics and social reality of post Java War Netherlands East Indies. This study, covers forty years of relations maintained by the Javanese princes with the Dutch colonial state, as well as among themselves, in the period of the so-called Cultivation System.

The first book of 1994 is: Wissing van de Wacht, samengesteld door Henk Mazer, Don van Minde en Harry Poete, 1995, 176 pp., ISBN 90 6718 171 4. It is a collection of stories, or part thereof, by Indonesian authors translated into Dutch. The stories deal with the Japanese occupation of Indonesia (1942-1945). As memories from Indonesia of this war are important, it is to be hoped that this book will also be translated into English to serve a wider reading audience.
In Memoriam:  
Dr. Joseph Needham  
1900–1995

On March 24 1995, one of the most outstanding representatives of post-war European scholarship, Dr. Joseph Needham, passed away at the remarkable age of ninety-four. His loss will be felt in every wide circles, reaching far beyond the professional domains of sinology, and the history of Chinese science and technology. There are few works with an impact comparable to his monumental Science and Civilisation in China, which over the seventeen volumes published, and still being continued) and the many minor studies that were produced as a spin-off of that large project, of which he was both the founding father and driving force. The importance of Joseph Needham’s oeuvre and in particular of SCC lies not only in its size and comprehensiveness, but also, and above all, in its innovative and stimulating power. In that respect SCC has rightly been compared with other pioneering works of synthesis like Frazier’s The Golden Bough and Toynbee’s A Study of History.

By Erik Zürcher

Joseph Needham was born in London in 1900 into a middle-class intellectual family, his father was a Harley Street specialist and the owner of a fine library with many works on religion and philosophy; his mother was a gifted musician and composer. Later, when he studied medicine and biochemistry at Cambridge, he combined this scientific training with an unflagging interest in religion, philosophy and humanist scholarship. In 1924, he took his doctorate and became a fellow of Caius College, an institution, that (apart from the years which he spent in China and Paris) was to remain his home-base almost till the end of his life. He pursued his biochemical research at Professor F.G. Hopkins’ laboratory. In 1931 he published his three-volume Chemical Embryology with an extensive introduction about the history of embryology - his first contribution to the history of science.

In 1935 China entered his field of vision, due to the arrival of three young Chinese scientists at Hopkins’ laboratory. One of them, Lu Gwei-djen (the daughter of a Chinese pharmacist, and deeply interested in traditional Chinese science) became his assistant and informant (she taught him, among other things, Classical Chinese), and she remained his closest collaborator ever after. Thus, in his later thirties, Joseph Needham became acquainted with, and deeply interested in those aspects of Chinese intellectual tradition that naturally appealed to him as a scientist.

The China years

The decisive phase in his scholarly career covered the years 1942-1946, which he spent in China as the director of the Sino-British Science Co-operation Office, that had been set up to encourage industrial and scientific activities in China during the war. He travelled all over the unoccupied parts of China, had close contacts with many leading Chinese intellectuals, and acquired an extensive and many-sided knowledge of the land and the people. In China he met the gifted historian Wang Ling who also was to become one of his closest collaborators in later years.

After the war the scientific-turned-sinophile spent some years at UNESCO which still was in its formative stage; in fact, it was Needham who with great perseverance (pleading his cause in Washington, Moscow, and elsewhere) persuaded the authorities to include Science in the assignment of the new organization. After having been instrumental in persuading Science into UNESCO, it was only fitting that he became the first head of the Science Division. But at the same time he was already busy collecting the materials for, and writing the first volume of his Science and Civilisation in China.

The SCC Project

After having returned to Cambridge he became involved in a political game that at the time earned him much scorn from his colleagues: Needham has finally acquired a suitable institution to rubricize Joseph Needham was, in the highest and truest sense of the word, a man of Science and a man of Civilisation.

In recent years the SCC project has finally acquired a suitable institutional basis and independent status by the establishment of the Needham Institute at Cambridge. It must have been a source of satisfaction to Joseph Needham that at last facilities were created for carrying on the work and for housing the splendid library; it may also have reconciled him or the prospect that he would not live to see the completion of the work that he started more than forty years ago.

His passing leaves a gap that cannot be filled, for he was a phenomenon that does not repeat itself. The combination of terms that figure in the title of his magnum opus may well serve to characterize the man himself: Joseph Needham was, in the modern mould of European origin.

Roger MacFarquhar, Harvard University, summarized the findings discussed in greater detail in his long-awaited and now completed third volume of The Origins of the Cultural Revolution. He was followed by Niu Dayong, Peking University, who addressed the issue of the cold war origins of the Cultural Revolution, in a panel dealing with workers in the Cultural Revolution, Andrew Walder, Harvard University, and Elizabeth Perry, University of California, Berkeley, spoke about the Cultural Revolution in China’s factories and in Shanghai in particular. The day ended with the showing of a selection of Chinese documentary films from the late 1960s held in the Center for Pacific Asia Studies.

The second day began with a presentation by Yin Hongbiao, Peking University, who discussed the manifestation of the Black Consciousness movement. He was followed by Sebastian Heilmann, Institut für Asienkunde, Hamburg, who analyzed the popular turning away from the Cultural Revolution in the mid-1970s. The final paper of the workshop was presented by the Committee to#index

However, it is only fair to remark that precisely by being provocative and controversial, Needham’s oeuvre has been able to give rise to a fascinating scholarly debate which shows no sign of drying up.

China • Hongkong 
Japan • Korea • Macao 
Taiwan

By Michael Schoenholz

Seven papers of the symposium which were eventually to be published in some form were presented and discussed at the workshop. On the first day, keynote speaker Roderick MacFarquhar, Harvard University, summarized the findings discussed in greater detail in his long-awaited and now completed third volume of The Origins of the Cultural Revolution. He was followed by Niu Dayong, Peiking University, who addressed the issue of the cold war origins of the Cultural Revolution, in a panel dealing with workers in the Cultural Revolution, Andrew Walder, Harvard University, and Elizabeth Perry, University of California, Berkeley, spoke about the Cultural Revolution in China’s factories and in Shanghai in particular. The day ended with the showing of a selection of Chinese documentary films from the late 1960s held in the Center for Pacific Asia Studies.

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Chinese Rural Collective and Voluntary Organizations


By Eduard Vermeer

The conference was attended by approximately forty scholars and PhD students from Europe, The People's Republic of China, the USA, India, and Israel. The focus of the conference was on the functions and position of collective and voluntary organizations vis-a-vis state organizations and rural households. More specifically, it focused on the role of voluntary organizations in the management and development of rural areas. It was intended that researchers should establish a basic comparative framework, particularly in terms of geography and ecology, in order to understand how the variations on the local level work. From the administrators' viewpoint, an important role of social scientists could be in the construction of pluralism that suitable to the difference in the level of economic development in each area, instead of a uniform, artificial model of development being imposed upon all areas. Much emphasis was also laid on the need for democratic participation of the peasants. It was pointed out that there is a pressing need for legal provisions to clarify the role of institutions and to evaluate their performance, regulate their behaviour and establish better coordination. Moreover, means should be devised to compensate those who have lost out in the changed conditions in the Chinese countryside, and whose continued discontent could endanger the social stability needed for the reforms to continue.

Institute of East Asian Studies at Lyons

The establishment of the Institut d'Asie Orientale [Institute of East Asian Studies] in January 1993 represents a major initiative taken by the National Institute for Scientific Research (CNRS) within the general framework of the national restructuring and decentralization of research decreed by the Ministry of Universities and Research. This action is intended to create a research institution devoted entirely to contemporary East Asian societies and economics in France. The Institute is based at the CNRS and the two universities devoted to the Humanities and Social Sciences in Lyons, Jean-Moulin-Lyon III and Lumière-Lyon II.

By Guy Faure

The stated aim of the Institute of East Asian Studies (IAO) in Lyon is to develop research in the Social Sciences on contemporary China, Japan, and Korea and to contribute to a restructuring of French research on East Asia. It also seeks to generate a response among universities, especially those of the Lyon region, in order to open the Social Science departments to specialists in East Asia. This means that new curricula and new courses will have to be devised. So far, our efforts have been well received.

The Institute has adopted an administrative structure that defines its various components clearly and a scientific organization that is conducive to lively academic interaction among the various areas specialists. The director of the Institute is Christian Henriot, a China historian, and professor at Jean Moulin University. He is responsible for the management and co-ordination of the research team staffed by sixteen researchers, seven associate members, and three documentaries.

The Institute has been endowed with generous material support from the Chinese Ministry of Universities and Research, and the City of Lyons. In terms of office space, the Lyon Municipality assigned to it 700 square metres in a beautiful and centrally located nineteenth-century building located at a walking distance from the universities. The premises were completely renovated and redesigned to provide sixteen large offices, a seminar room and a library.

Research programme and activities

Three main research directions have been selected, taking into account both the human resources available and research trends at the national and international levels.

Axis 1: Morphology of the City-history, economy and society

- historical study of urban society
- modes of growth of Japanese cities since the nineteenth century
- issues of land and land speculation

- construction and use of housing
- special project: Atlas of Shanghai and Kyoto

Axis 2: Organization, Management and Evolution of the Japanese System of Production

- the networking of firms and its impact on industrial restructuring
- the firm as a form of social organization: the role of past labour institutions

Axis 3: Japan and the Economic Integration of East Asia

- territorial reconfiguration generated by the movements of trade and investments
- commercial and financial flows within the East Asia region
- relations between coastal areas and their hinterland at the geographical and economic levels

The Institute holds two seminars based on its research programmes. One is entitled China and Urban Society; the second is focused on Industrial Organizations and the Role of Institutions. Each year the IAO organizes colloquia. The Chinese Me­megol in the Twentieth Century, Lyons and East Asia (1994).

Relations with Japanese Studies in Lyon

The development of the Institute of East Asian Studies depends on the human resources available in the fields of teaching and research. The basic precondition for its success lies in the recruitment of researchers and students trained at least in one of the Social Sciences and in Japan. This explains why since its creation the Institute has been actively engaged in and been cooperating with all the initiatives aimed at promoting education related to Asia and Asian studies.

The new programmes

A professionally-oriented post-graduate course (DESS) in Japan in International Trade, starting from October 1994.

The Institute was asked by the Rhônes-Alpes Regional Council to sign an agreement in conjunction with Lyon II University an MBA (DESS) on Japan focusing on economics and trade relationships. This cooperation provides a better understanding of Japanese society, business practices, structural organization and so on, both in an academic and in a professional/ applied basis. It is a professionally oriented two-year degree course focusing on three dimensions: multidisciplinary courses, professional achievements, introductory education in Asian languages.

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Chinese Propaganda Posters: from Revolution to Modernization

The adoption of the 'Four Modernizations' policy at the Third Plenum of the 11th Central Committee (CC) of the Chinese Communist Party (CCP) in December 1978 set in motion a process of far-reaching economic, political, and social change. Perhaps nowhere were these changes more noticeable than in the visual propaganda that had, until then, been omnipresent. Over the decades, the CCP had used propaganda posters, and other channels of communication, for the purpose of changing, or at least influencing, the behaviour of the people.

Ever since the founding of the CCP in 1920, propaganda posters had played an important role in spreading the Party's ideology and policy blueprints. Their origins can be traced to pre-modern, popular printed materials, such as charms and New Year prints (nianhua). From 1940 on, the CCP decided to secularize these prints, which often had a magical property in the eyes of the people, and to use them for political propaganda. To this end, gouaches, oil paintings, watercolours, brush and ink drawings, and woodblock prints were translated into lithographic propaganda prints, or posters, which were mass-produced and widely sold to a mass audience. In the 1950s and 1960s, and in particular during the 'Cultural Revolution' (1966-1976), such propaganda posters became an integral element of the People's Republic of China's (PRC) political culture. At the end of the 1970s, the CCP faced a number of propaganda problems. This was not only a consequence of the adaptation of the 'Four Modernizations', but also of the lingering after-effects of the often disastrous mass campaigns of the preceding decades. How should appropriate behaviour in a society that was turning away from the ideological straitjacket of Marxism-Leninism, Mao Zedong Thought, in the direction of more capitalist-inspired and -oriented methods be visualized? How could the crisis of faith in the CCP be turned around, thus ensuring the continued legitimacy of its rule?

Trains, planes and automobiles
As a consequence of the depoliticization of society that took place in the wake of the decision to modernize, the general tone of posters was softened, became less militarized, and less intrusive. More attention was paid to inculcating courteous behaviour, patriotism, and other qualities. On the whole, this type of propaganda was opposed to the posters of the past, which had sought to arouse the people and mobilize them to take part in certain actions. Posters with an explicit political message practically disappeared, with the exception of some that stressed adherence to general political themes. 'Safe' subjects, like economic performance and production, were stressed in order to generate popular support for the recreation of a 'rich and strong motherland'. The economic rehabilitation of the country became the focus of propaganda. Tanned and muscular labourers were no longer portrayed building a proletarian utopia; instead, Western icons of progress and development were employed: high-speed bullet trains, spacecraft, high-rise buildings, gridlocked freeways and projections of general affluence. But for some reason, this new approach to propaganda did not lead to the same popular response as it had done in the past. As the ownership of televisions spread as a result of the increased prosperity of the population, the CCP correctly interpreted the image of modernity that TV had in the eyes of the people, and grasped the opportunities this medium offered dealing with the propaganda prob-
lems it faced. It therefore concentrated on utilizing it in such a manner that the posters practically disappeared. There can be no doubt that the pattern of communication between CCP and population changed as a result of this. But this pattern also had to change, as modernization accelerated the pace of life in Chinese society in general. However, the CCP missed the fact that television contents are generally multi-layered, and leave plenty of room for alternative interpretations of a message, a situation that obviously did not exist when posters were one of the few ways to visualize desired behaviour or modes of thought. Furthermore, by importing foreign television series, the population was provided with alternative glimpses of reality. There could and did harm the ‘official’ interpretation of reality as it continued to be provided by the CCP’s monopoly on information.

**TV rules TV** then, has become the medium for propaganda and attitudinal indications of the late 1980s and early 1990s. China Central Television even produces programmes featuring models presenting behaviour that is intended to be emulated. Through TV, the message is communicated more quickly, the impression is leaves is more fleeting, leading to ‘institutionalized amnesia’ that can be employed successfully. After the Tiananmen Square incidents of 1989, posters reappeared for a short time, featuring the qualities of obedience and discipline as exposed by the often used model soldiers Lei Feng and others. After a few years, they disappeared again, no doubt as a consequence of the more reform-oriented practices of Deng Xiaoping’s ‘Southern Inspection Tour’ in 1992. Posters, on the other hand, have returned to their traditional, non-vocalized roots, although they have adopted a modernized guise. One of the most interesting New Year prints published in 1993, featured the traditional good-luck symbols of the gods of happiness, emoluments and longevity. Attention, however, is drawn to the centre of the print: stacks of 50 and 100 yuan RMB bills, and a sizeable stack of American $100 bills. The production of visual materials that are significant in the eyes of the consumers, moreover, is increasingly in the hands of artists who are not employed by the State and who basically produce what the public wants. It is obvious that the Chinese, having become more knowledgeable about the world surrounding them, are no longer buying the messages presented by the Party in its propaganda art. Vividly illustrated in colour and black-and-white, Stefan Landsberger’s Chinese Propaganda Posters - From Revolution to Modernization tracks the development of the style and content of the Chinese propaganda poster in the decade of reform, from its traditional origins to its use as a tool for political and economic purposes.

**Cultural changes**

In March 1995, an exhibition of Chinese propaganda posters was on show at the premises of the publishing company Gruner + Jahr in Hamburg, Germany. Some sixty propaganda posters from the collection of the Dutch sinologist Stefan Landsberger, dating from the early 1970s until 1993, chronicle the developments in style and content of this medium, and afford glimpses of the changes in Chinese society.

**Science-fiction themes**

These posters which have continued to be produced in ever decreasing numbers in the 1980s and 1990s are a far cry from the propaganda of the previous decades. Cultural Revolutions usually exhorted peasants and workers to give their utmost. People were always seen to be engaged, as a group, in some meaningful activity. Apart from labour, some of these activities could include socialist competitive sports meets, communal newspaper reading, or engaging in some other form of community activity. In the reform era, with political rituals and study on the decline, propaganda posters have started to pay attention to the promotion of wholesome, individual spare-time activities. To make the population more familiar with the political and economic changes, the inspiration for powerful images to portray these changes had to be sought outside China. Such images include spaceports, ships, telephones and other representations inspired by science-fiction. Spacecrafts in particular seem destined to have modernizing qualities ascribed to them, while the frequent portrayal of construction cranes and high-rise buildings is a clear reference to the improving rural and urban living conditions. For propaganda to be effective, it must reflect reality, even in a society that has been changing fundamentally as the Chinese in the 1980s. But the posters have been steadily losing credibility and appeal. With television ownership increasing dramatically, and non-politicized art widely available, the people considered them old-fashioned relics of an other era. This emerged more sharply after the Tiananmen Square incident of 1989, when the leadership introduced propaganda posters to an attempt to educate the people once again. Obedience and other qualities that no longer corresponded to the society were denounced. In a society that increasingly valued individualism, the people had nothing to gain from the propagandist’s self-sacrifice which were used.
The Lu Xun Library

Library of the Oriental Institute

The Lu Xun Library is a library of Chinese books housed in the Oriental Institute of the Academy of Sciences of the Czech Republic in Prague. The library was founded in 1952, and benefited greatly from the friendly political relations between Czechoslovakia and China at that time, as well as from personal contacts with Chinese colleagues of Professor Jaroslav Prusek, the true founder of the Library.

In 1950 a draft agreement on a future Chinese library in Prague was discussed with the Chinese minister of Culture and representatives of various Chinese universities and libraries. Subsequently about 27,000 volumes were selected by Professor Prusek and other sinologists. Added to the 200 Chinese books assembled by the Oriental Institute before World War II, they formed the core of the new library which was named in honour of Lu Xun, the founder of modern Chinese literature, and a personal acquaintance of Professor Prusek.

The library thus created contains mainly works on Chinese written and oral literature, literary criticism, studies of Chinese literature written in the 1920s and 1930s, drama, art, ancient history and so forth.

The library grew significantly in the 1950s, and by the early 1960s held about 55,000 volumes and over 300 serial titles. The library had close links with the Peking National Library, the Academia Sinica Library and other important institutions. At that time the Prague library was the sixth largest of its kind in Europe, and its holdings of contemporary Chinese literature were among the finest in Europe.

During the 1960s, due to strained political relations between China and the USSR, contacts between the Lu Xun Library and its Chinese counterparts practically ceased. However, exchanges with institutions in other countries continued to develop during this period, and the library grew by 9,000 volumes in the years 1967-1975.

Present holdings are approximately 65,000 volumes, and the library’s task for the future is to re-establish effective contacts with Chinese partners and to begin regular contacts with other Chinese libraries in Europe.

The library contains an excellent range of anthologies (including dynamic histories and Chinese drama), namely reprints published in the first half of the twentieth century, but including some dating from the eighteenth and nineteenth century. Another part of the library includes interesting titles dealing with classical Chinese civilization - Taoist canon Dao zang, Chinese Buddhist canon Sin zang jing (Pinjia edition), a collection of local gazettes of the sixteenth century; a unique feature of the Lu Xun library is its collection of modern Chinese literature, which provides an almost complete record of literary production for the period 1919-1949. Some interesting serial titles from the first half of the century are held, including complete runs of Shanhai yueh (1915-1926) and Xin qinguan (1915-1926).

Up to the beginning of the 1960s the library obtained about 300 titles of periodicals. The only valuable accession in the 1960s was a collection of Red Guard publications. At present the library receives only fourteen titles of journals and the supply of books is also very low. In 1991 a gift was received from the Embassy of the People’s Republic of China, and this enriched the library by some 300 titles of books published in China in the 1980s.

The main purpose of the Lu Xun Library is to provide a service to researchers. The library is able to supply microfilm or xerographic copies of materials acquired before the ‘cultural revolution’. Interlibrary loans are possible, though books published before 1949 are not permitted to leave the Czech Republic. Researchers are welcome to make use of the collections in person.

Donation to the Lu Xun Library

By Jana Šrąjerořová

At the end of the month of March the Lu Xun library of the Oriental Institute (Academy of Sciences of the Czech Republic) received a consignment of 150 books and sixty periodical titles donated to it by the Chinese library of the East Asia Seminar of the Zürich University. The book titles cover the fields of both classic and modern literature (including, among other items, thirteen volumes of anthology of modern Chinese literature), history, law and linguistics. Most of these books were published in the 1970s and 1980s. As far as the periodicals we have obtained are concerned, the Taiwan production of the 1980s and 1990s, up to now fairly rare in the Czech Republic, is especially worth mentioning. Their themes range through the spheres of art and cultural life and they include several annual volumes of the Palace Museum Quarterly.

This generous gift is the direct result of the 14th conference of the European Association of Sinological Librarians (EASL), held at Prague in September of 1994 and hosted by the Lu Xun library of the Oriental Institute of the Czech Academy of Sciences. At the same time this gift bears witness to a highly laudable willingness towards informal and collegial help for which we wish to acknowledge our debt of gratitude.

Dr Jana Šrąjerořová is the librarian of the Lu Xun Library at the Oriental Institute in Prague.

Prague, Czech Republic

The Oriental Institute

Erasmus course 1995

Chinese Local Gazettes

Both in China and the West, the increased interest in local history has highlighted the importance of local gazetteers as a historical source. The main reason for compiling local gazetteers has been to benefit local government. Consisting of selections from and extracts of local government archival materials, most local gazetteers are also repositories of older historical, documentary, literary and epigraphical source materials, the originals of which may often have been lost. The significance of these source materials usually transcends the history of the locality in which they happen to be included.

The Sinological Institutes in Leiden, Paris, Copenhagen and other European sinological centres have acquired a great number of gazetteers, from both traditional and modern times. In order to show the historical value of gazetteers, the Sinologische Institute of Leiden University will organize an ERASMUS Intensive Course in Leiden from 15-20 September 1995, sponsored by the Erasmus Programme of the European Union. The course is intended for up to 15 students at graduate level or in the final year of undergraduate studies. These students must be affiliated to one of the universities of the ERASMUS network. The course will be taught by Proectors Leif Lüttrup (Copenhagen), Rik Schipper (Leiden), Eduard Vermooij (Leiden), Harriet

Mudrov's Chinese-Russian Dictionary with an English Text and Appendices

A Chinese-Russian-English Dictionary

Because Chinese characters are not based on an alphabet, the ordering of characters in a dictionary, particularly in a dictionary intended for use by non-Chinese, has presented a formidable problem. The Rosenberg

Graphical System, an effective and efficient system for overcoming this difficulty, has been in use in the former U.S.S.R. for almost eighty years. John S. Barlow has made this superb system available for the first time to English-speaking students and scholars by adding an English text to an existing Chinese-Russian dictionary (of 6,000 characters and 60,000 entries).
The German Institute for Japanese Studies 1988-1999

The German Institute for Japanese Studies (DIJ) was officially opened in Tokyo in December 1988. The Institute is part of a long tradition of German research institutes in foreign countries. The foundation of the German Historical Institute in Rome to the establishment of similar institutions in Beirut (1961), Paris (1958), London (1973), Washington (1987) and Warsaw (1993). Japan's rapid expansion in recent decades and her highly influential position among the nations of the world today has created a need for a deeper understanding of all aspects of Japanese culture and society. In an effort to respond to this need, in 1988 the Federal Ministry of Education, Science, Research and Technology (BMBF) decided to support a research project subject to private law in Bonn, to be named after the famous German and European Japanologist, Philipp Franz von Siebold. This foundation is being financed through the federal budget and provides support for the DIJ in Tokyo, which nevertheless maintains its independence with regard to its academic research.

By Josef Kreiner

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By Josef Kreiner
The International Research Center for Japanese Studies

As the nations of the world come to be ever more closely dependent upon one another, the importance of mutual international understanding has increased. The particularly rapid growth in Japan’s interdependence with other nations in recent years has greatly heightened the level of interest in Japan throughout the world and, as a result, the field of Japanese Studies is confronted with a new set of challenges.

The International Research Center for Japanese Studies was established in Kyoto in May 1987 in response to these challenges. It takes the form of an Inter-University Research Institute which was established as an extra-mural organization for team research and co-operative use by researchers in universities and colleges.

The aim of the Center is, first, to carry our interdisciplinary and comprehensive research on Japanese Culture from an international perspective, and, second, to cooperate with researchers throughout the world by providing research-related information.

Main Features

1. The research themes of the Center have been established from an international perspective, exploring the participation of numerous scholars from Japan and abroad, in order to conduct joint interdisciplinary and comprehensive research.

2. The organization of the research activities is flexible, without recourse to a system of specialized research units.

3. The Center performs the role of a resource center by providing information and bibliographical assistance to scholars and research institutions both in Japan and overseas.

4. Research cooperation is available for scholars in various regions of the world, in response to the particular requirements of Japanese Studies in each region.

5. The Center provides orientation and guidance on Japanese Studies for Japanese and foreign graduate students and researchers.

Research activities

The following five research spheres provide a comprehensive framework for conceptualizing Japanese Studies.

1. Cultural Dynamics: Japanese culture is treated within a chronological framework with three research focuses, 'Contemporary', 'Traditional', and 'Prehistoric'.

2. Structures of Culture: deals with structural elements relatively independent of change throughout time. The three research focuses are 'Man', 'Society', and 'Nature'.

3. Comparison of Culture: focuses on comparing Japan with other countries with the three research focuses, 'Daily Life', 'Institutions', and 'Thought'.

4. Cultural Relations: deals with Japan's actual interactions with other cultures, both historical and contemporary. The research focuses are 'Ancient sphere of contact', 'Early-modern sphere of contact', and 'Modern sphere of contact'.

5. Cultural Information: deals with the state of the field of Japanese Studies itself. This research sphere serves as a channel of communication between research activities and research cooperation.

Besides individual research, the Center also conducts team research which can be divided into four categories: basic research, short-term projects, long-term special projects, and international symposia. The Center is also currently involved in a grant-aided research project entitled 'Japanese Art Abroad', which will run until March 1996.

Research cooperation

The Center offers two types of research cooperation: the provision of library facilities (approx. 90,000 volumes) for all quality researchers, and the support of individual research activities at the Center.

Research related assistance can be provided, first, through access to the Center's library facilities and, second, by way of a large-scale computerized database which the Center will compile on its own mainframe computer. Through a multi-retrieval system, researchers will have access to audio-visual and bibliographical materials and chronologies relating to Japanese Studies. The Center also anticipates linkage with the National Center for Science Information System, the nucleus of a nationwide database system, through which access to other research institutes will be possible.

The Center also organizes international research forums, seminars, workshops and other programmes to assist research planning and survey activities, in addition to orientation, consultation and information services on Japanese Studies.

Publications and public service programmes

The Center publishes Nihon Kenkyu, vol 1 : 1 (1989-1993). Nichibunken: reports on annual symposia; Nichibunken Forum and occasional public lectures in Japanese; Japan Review and Nichibunken Newsletter (in English). Among the public services programmes are annual public lecture programmes, the Nichibunken Forum (a monthly lecture series), and other educational activities.

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Chosin Yajits Yomul Togwan 20 vols
Palman Taejanggyöng 15 vols
Geological / Tectonic Map of Korea & Explanatory Texts with hard-cylinder
The Culture of Japan as Seen through its Leisure

The Culture of Japan as Seen through its Leisure was the title of the international conference, held by the Institute of Japanology at the University of Vienna with the financial support of the Tamaki Foundation. The organizers' idea was to assemble scholars from various disciplines and countries and have them present papers on their particular research work in order to approach the conference topic from a great variety of perspectives. Twenty-four participants from seven different countries—Japan, the United States, Austria, Scotland, the Netherlands, Germany and Israel—attended the conference which, though open to the public, was able to proceed in an intimate, workshop-like atmosphere. As no limitations were set on a particular period, theoretical orientation, or organizing party, participants were free to choose an appropriate contribution corresponding to the overall aim of the conference, which may be summed up in two questions: how does Japan's culture influence the following leisure activities? and how do these activities influence Japan society and social behavior.

In his opening remarks Sepp Linhart (University of Vienna) stressed the importance of this so far rather neglected segment in the field of the study of the Humanities. In particular, by providing contrasts to the stereotypical and oversimplified assumptions of a Japanese reflex the conference approach towards the social sphere of non-work will help to gain a better understanding of the mechanisms of present-day Japan. The first six panels was opened by Ikuhiko Hirayoshi (Seijo University, Tokyo) who presented a paper on the changing concepts of leisure due to the broader social, political and economic developments within these years from the early modern to middle-class 1980s. The close connection to axiomatic contexts and the mutability due to the changes in the surrounding environments were acknowledged by virtually all of the papers dealing with a specific leisure pursuit over a longer span of time. Eckard Benzschawel (University of Vienna) discussed the history of jazz cafes in Japan and explained their disappearance in terms of economic factors, changing consumer tastes, and changes in the way of jazz is perceived and in listeners attitudes. Naoguma Nobuo (Hokkaido University, Japan) pointed out the significance of gambling and betting as a leisure activity in both historical and contemporary Japan. Despite a century-long history of official prohibition and moral ostracism, legalized gambling has recently emerged as a prospering industry and fashionable pastime.

Urban Middle Class

Various papers read at the conference confirmed the significance of the later Taisho years, characterized by the modernization of lifestyles and consumer tastes as well as new perceptions of production and merchandising patterns, for the rise of a modern type of leisure consciousness. Kayoko Nishijima (Institute of International Studies, Leiden) elucidated how

cooking became a pastime under the combined auspices of the state's promotion of Western food, the de-materialization of food due to the influence of modern thought, and the spread of urban middle-class culture. Shira in the leisure behaviour of the urban working class became virtually intelligible in terms of body politics. The contribution of Inoue Shouchi (International Research Center for Japanese Studies, Kyoto) illustrated changes in class-related patterns of practising and reflecting on 'beach behavior' among urban middle-class women. Drawing on her analysis of letters to the editor of women's journals and popular-sociological periodicals, Saie Suzumachi (University of Vienna) depicted the early 20th century as the period when science gained control over the discourse on sex and, in consequence, normative orientations towards correct sexual conduct supereded elements of pleasure and enjoyment.

Theatre

Roland Domениg (University of Vienna) analyzed Kuboyoshi Ichizo's vision of a new popular theatre combining traditional elements with Western forms. His concept, then introduced in a voluminous complex of entertainment, housing and railway industry, gave birth to the well known Takarazuka Revue. In the course of following decades the ambition to control people's leisure activities for the sake of profit transformed into the leisure park business as a legerdemain of profit. The presentation of selected papers is planned to become available for a wider audience. By Wolfgang Manzenreiter (University of Vienna) presented an excursion through the history of hutsui and outlined the changing nature of its symbolisms and popular in the era of the Industrial Revolution.

Games

The game of lix, although elaborated and ritualized to a great extent in some periods, never managed to reach a comparatively high orbit, and one major reason for its decline may be that it was simply too heavy to play. The following paper dealing with intensive research on the social and historical background of the origin and development of the jungle gym or playground (Roland Domenig, University of Vienna) analyzed some of the aspects that induced the various ups and downs in the history of the game and its erotic predecessors.

The world of sports certainly offers one of the most predominant settings for complex ritualism and competition in modern Japanese societies. This is especially true of national sports, as T. J. Pempel (University of Wisconsin) revealed in his discussion of contemporary Japanese athletes. His distinctions on the kinds and styles of media coverage given to professional and amateur sports characterized some of the most predominant components in order to consider for the relationships in which a given sport manages to attract a nation's attention.

William W. Kelly (Yale University) epitomized the history of Japan's most popular sports, baseball, as a mirror of the ideologies and institutions of modern Japan. Embedded in its teaching function, the mass media, corporate interests and patriotic sentiments, baseball has passed through various stages in which pedagogical, economic and social structures intersect. In his contribution on golfing culture among Japanese business elites in Singapore, Eyal Ben-Ari (Hebrew University of Jerusalem) showed that active participation in sports marketing as a meaning not to be found in the purely sportive context. In terms of the life of an individual, playing golf represents one of the most predominant leisure activities in which junior executives are prepared for their career. The close and overlapping allocation of leisure activities and work-bound procedures was approached by William H. Kelly (Osaka Gakuin University), whose paper focused on the role of practice and training in the school and was transformed into karaoke and tennis. As this prominent feature is not an aesthetic consideration, but thought of in terms of group sociability, it relieves the execution of the leisure activities to the more serious sides of life.

Intense discussions followed the presentation of papers and continued in the conference breaks. The participants were envisaged with an opportunity to gain an insight into research work related to their own interests yet approaching these from the methodological and theoretical paradigms of other academic fields. A publication of selected papers is planned to make some results of the conference available for a wider audience.
Symposium on Tanizaki Jun’ichirō
By Adriana Boscaro

On the occasion of the thirtieth anniversary of its founding, the Japanese Studies Institute of the University of Venice, Italy organized an international symposium on Tanizaki Jun’ichirō (1886-1965) to commemorate the thirtieth anniversary of the writer’s death. The symposium was held on April 5-8, in the magnificent Aula Magna of the University of Venice, Italy. Several topics and the venues of these workshops, which will afford an opportunity to present one’s own research, will be ranked before a male applicant. Applications by handicapped persons are welcome. In the event of equal qualifications a female applicant will be ranked before a male applicant. Applications by handicapped persons are welcome. In the event of equal qualifications a female applicant will be ranked before a male applicant. Applications by handicapped persons are welcome. In the event of equal qualifications a female applicant will be ranked before a male applicant. Applications by handicapped persons are welcome. In the event of equal qualifications a female applicant will be ranked before a male applicant.
Max Havelaar
Multatuli finally in Korea
By Hyoung-suk Chi

Multatuli is probably Holland's best-known writer, and his first novel Max Havelaar was, and is still, hailed as a masterpiece by most critics. Multatuli is also the only person in the Netherlands who is honoured by having an association (Multatuli Genootschap), a museum (Multatuli Museum), and a journal (Over Multatuli) dedicated to him. There are so-called 'Multatuli's' who have made a demi-god out of him, according to the 'anti-Multatuli's' who, for their part, reject him as an overrated figure. Yet even among them, Multatuli and his works are discussed repeatedly, as all Dutch intellectuals and progressive thinkers are supposed to be conversant with his works and, indeed, pretend to be just that. Recently, a Multatuli Hotel, a Multatuli brand of coffee and a Multatuli travel agency have been established or launched. Multatuli has practically become a byword for having a critical mind, being tolerant of minorities, and so forth. Who, then, is this Multatuli?

Outcomes were no more than pious hopes, the success of Max Havelaar was enormous, and overnight an unknown civil servant was transformed into the most famous writer in the Netherlands. Immediately after its publication the book stirred up heated discussions. The government even held an official inquiry into the Lebak affair featured in the novel, concentrating on the factual truth. However, the book goes for beyond an indictment of Dutch colonial policy of the 1850s. In the course of time, the accent has shifted slowly but steadily away from the controversial historical facts to the undisputed literary value of the book, and nowadays appreciation of it is focused mainly on its style and composition.

At first glance, the book may appear to be a medley of incongruent composition. For the Dutch reading public it was the very first book in which a everyday colloquial style is presented alongside the more formal literary style, with matter-of-fact passages abutting sentimental poems, dry official documents and letters juxtaposed with emotional outbursts, straight sarcasm mingled with irony. Hidden beneath its chaotic appearance there is a coherence, a well-constructed unity. The various styles are used highly functionally and effectively in the characteristics and they link up the various perspectives. The book begins with the narrator Droogstoppel, the Amsterdam coffee broker. Alter 40g and antipodes Droogstoppel (Dryshduble or Dry-as-dust) is a caricature of the worst Dutch characteristics makes him an inappropriate subject for categorization into any Western literary school. It is maybe time to approach his works from the point of view of his relationship with the oriental cultural heritage. For example, one reason for such an approach being that his concept of the ideal shows a distinct affinity with oriental ideas of harmony with nature, while the thematic motto of his works 'man's calling is to be man' is nothing less than a search for the balance between nature and culture. To me, he is clearly a writer who sympathized deeply with and truly tried to absorb oriental culture.
The Royal Asiatic Society - Korea Branch

The Royal Asiatic Society, Korea Branch (RAS-KB) makes learning an adventure. The purpose of this non-profit organization is to enhance understanding of the arts, customs, history, and literature of Korea and other Asian countries. Membership of the RAS, which will be 95 years old this June, is open to anyone with a sense of adventure and a desire to learn. Membership of the RAS gives newcomers to Korea a place to start learning about their new cultural environment through its three major activities: RAS tours, publications and lecture meetings.

The Korea branch of the RAS was born in June 1900, when seventeen men from three countries (Germany, Great Britain, and America) met to form a branch of the Royal Asiatic Society of London. These founding fathers came from all walks of life: some had been members of the Society in London, others were scholars and businessmen who were interested in forming a group to expand their knowledge of Korea and the Far East.

Turbulent periods in the peninsula's history, such as the Korean War, resulted in the curtailment of many of the society's activities and the halting of the publication of the annual journal. The group began to flourish again in 1968, when it began its semi-monthly meetings, publications on various Korean subjects and tours throughout Korea and other parts of Asia.

RAS Tours

One way the RAS strives to develop an understanding of Korean culture is through tours, which are conducted from January to July and August to September. The RAS attempts to create a family-type, non-commercial atmosphere. The tour guides are RAS members (not professional guides), which helps to personalize the tours. The trips are a great way to learn about Korea, as most are to places of cultural and historical interest. Since tours are conducted in English, it makes learning much easier for the newcomer. Mountain climbing, boat trips, picnics and full weekend tours are just a few examples of what the RAS sponsors. Anyone can attend these tours, but the price is zero for RAS members, who also have priority.

RAS Publications

Korean culture and the Orient have fascinated the people of Western civilization for centuries. To feed that fascination, many have turned to countless books that have been published on Korea and other Oriental cultures. Many of these books, which document the arts, history, literature, and culture of these countries, have been written under the auspices of the RAS and line the shelves of the society's Korea branch office located near the historic East Gate in downtown Seoul. From October 1900, the year the Society was founded, the RAS began publishing its first issues of Transactions, the Society's annual journal. Along with Transactions the RAS sponsors the publication of numerous books on Korean topics every year and releases an annual publication list of informative books on Korea that have been published elsewhere.

RAS Lectures

The RAS currently conducts lecture meetings every second and fourth Wednesday evening, at the Daewoo Foundation Building Auditorium (1 floor) at 7:30 p.m. Experts in various fields speak on a wide range of topics. Some examples are a recent slide show on Korean embroidery, and a lecture on the impact of Confrontation cultural attitudes on business performance. The meetings are free of charge and open to the public, with the average attendance running close to 100 people. Announcements can be found in local English language newspapers.

RAS Membership

The RAS has over 1,500 members in over twenty countries, 1,000 being local members and 500 members not residing in Korea. Members are from a variety of professions, all of whom want to learn something about Korea. In addition to discounts on RAS tours and books, members receive a copy of Transactions, the membership fee is US$20 per year for overseas members, which gives a copy of Transactions, a quarterly newsletter of Korean News, and 10% off the price of books.

For further information: Royal Asiatic Society
CPO Box 255
Seoul, Korea
Tel: 82-2-763 9483
Fax: 82-2-766 3796

Hamel and the Kingdom of Korea

The first authoritative translation of 'Hamel's Journal' and a Description of the Kingdom of Korea, 1653-1666' made directly from the original Dutch manuscript by Br. Jean-Paul Buys of the Taize Community was recently published by the Royal Asiatic Society Korea Branch. Hendrik Hamel has finally been awakened from his long hibernation which lasted more than three centuries inside a time capsule well-guarded by the impenetrable old Dutch language and now speaks in modern English of his thirteen years of captive life in Korea and his sober, detailed observation of the 'Hermit Kingdom,' covering a wide range of subjects between 1653 and 1665.

By Kim Byung-kuk

The two previous translations of Hamel's book, namely the original French translation and the English translation, were both flawed and distorted versions of the original Dutch document. Prof. Gari Ledyard of Columbia University, the famed Oriental scholar, found some new light on Hamel's adventures but did not provide a new English translation of the book. Br. Jean-Paul Buys, a Dutch national and his painstaking translation efforts and research work were supported by the City of Rotterdam, the Dutch Korea Trade Club, and the Royal Dutch Embassy in Seoul.

'Hamel's Journal' is divided into two sections. The first section consisting of Part I and Part II is an enthralling account of the shipwreck of the Sperwer off Cheju Island, the imprisonment of the surviving crew, and finally the escape to Nagasaki, Japan.

Shipwrecked

The Sperwer, with sixty-four men on board left Batavia on June 16, 1653. On August 16, 1653, the Sperwer was lost in a storm and twenty-eight men perished. The thirty-six survivors, driven ashore on the southern coast of Cheju Island, were all interned and spent ten months on the island. Then, they were transferred to Seoul where they were employed as bodyguards to a general for about three years. They appealed to the King to release them but they were always told that it was not his way to send foreigners away from his land. The King apparently did not want facts about his country to become known to other nations. Then, a Manchu envoy came to Seoul and the senior navigator and one sailor approached the Manchu envoy in an attempt to return to the Netherlands by way of China, but they were immediately arrested and jailed. After this incident, the remaining thirty-four Dutch sailors were transferred to Pyongyang, Kangjin in Cholla Province. They lived seven years in Pyongyang and eleven of them died during that period. After three successive attempts in 1655, 1656 and 1666, they were divided into three groups since Pyongyang could ill afford to support them and sent to Yosu (12 men), Sunchon (5 men) and Namwon (5 men). At the time of their escape attempt, sixteen men were still alive, of whom eight succeeded in reaching Nagasaki.

Tinged mirror

The second section, 'Description of the Kingdom of Korea' covers Hamel's observations on a wide range of subjects with which he came into contact or which caught his observant eye.

Hamel's Journal

Hamel's 'Description of the Kingdom of Korea' is a mirror tinged undoubtedly with colours of his own perceptions and prejudices, but it is also a mirror enriched with the knowledge and inquisitive curiosity of a widely travelled foreigner. Therefore, we can use Hamel's work to look back on the long-gone days of the Yi Dynasty. The descriptions of historical Korean society used by contemporary Korean scholars have usually lost much of their freshness and dynamism from the difficult process of composing them in Chinese classical form. However, Hamel's description was straightforward and forthright and his work resides a raw vitality. Any reader of Hamel's work will not miss the thrill and fascination of uncovering a well-hidden treasure house.

Hamel examined Korean life and customs from the perspective of his own cultural background, Holland and Western civilization in the seventeenth century. Hamel could make observations at close hand because the Dutch sailors were allowed to go about relatively freely with few restrictions. Moreover, Hamel could observe the lifestyle of upper class people because curiosity prompted these people to invite the Dutch to their homes. Many of Hamel's observations are verifiable either by the looking at established historical facts or observing customs which still survive from former times.

Hendrik Hamel

Hamel's Journal and a Description of the Kingdom of Korea 1653-1666
Translated from the Dutch manuscript by Br. Jean-Paul Buys of Taize.
RAS Publications 1996;paperback 107 pages.

This article was compiled from Kim Byung-kuk's two articles which appeared in the Korean Times on November 16, 1994 and March 1, 1995 respectively. Dr Kim Byung-kuk is an economist who lectured at several Korean universities and held a senior post at the Central Bank of Korea and the Asian Development Bank. He wrote columns for the Korean Times on a regular basis.
Early in March, Past President David Wyatt and I were in Tokyo for the officer and a leading elected officer from each of the five NCASA associations—covering African, Asian, Latin American, Middle East and Slavic States. Of course, members of NCASA had met with representatives from the American Association of African Studies (AAAS), which was founded in 1951 and now has over 900 members, and the Japanese Association for South Asian Studies, founded in 1988 and with over 300 members. There are several other associations for Asian studies in Japan, but most are discipline or country specific.

By John Campbell

The NCGA, associations, this was the third step in a long-term effort to internationalize area studies in the United States. Of course, members of these associations usually have close ties to the nations they study, but they do not often have much interaction from scholars in other countries who study similar subjects. NCGA has met with representatives of Canadian area studies associations in Quebec in 1991, and of Latin American associations in Paris in 1994. Our encounter with Japan was by far the largest and most elaborate of these meetings. In most cases Japan is second only to the United States in the number of specialists working on a given country or region. Japanese area studies associations are smaller than those in the United States, but are not sure how to develop it fundamentally. The Japanese participants seemed to have a genuine curiosity about the outside world (although to be sure area specialists were always quite willing to trade on national security worries in the quest for government and foundation support). Moreover, since all those global issues work themselves out in particular countries and regions, we realized that we still need knowledge of all parts of this more complicated world.

The Japanese participants seemed interested in this discussion. Perhaps a bit detached. One scholar pointed out that the end of the cold war does not have much impact on Japanese area studies since they have not been much affected by the cold war in the first place. Another went so far as to suggest that most Japanese specialists study strange countries mainly for their own amusement. However one measures it, area studies (and no doubt other academic fields) do seem less closely connected to the 'national interest' in Japan than in the United States. The direction of change, however, may point out the other way. These days in Japan, area studies are increasingly seen as a resource for foreign aid policy, which is a much larger element in overall Japanese foreign policy than was true even two or three decades ago in the United States.

Of course, the relationship of an academic field to government policy need not be supportive. Many individual American area specialists have been sharply critical of how Washington deals with the regions they study, and most area studies associations have been critical of the relationship of the American university 

Participating from the American side were the chief administrative officer and a representative from each of the five NCASA associations—covering African, Asian, Latin American, Middle East and Slavic studies plus the American Studies Association. The Japanese delegation represented eight area studies associations, of which our counterparts were the Japan Association for Asian Political and Economic Studies (JAPES), which was founded in 1951 and now has over 900 members, and the Japanese Association for South Asian Studies, founded in 1988 and with over 300 members. There are several other associations for Asian studies in Japan, but most are discipline or country specific.

The discussion at our conference ranged widely and I will just note a few themes that struck me as interesting, based on my memory, some fragmentary notes, and my own subsequent thoughts.

To begin with a perspective from the sociology of knowledge, one aspect of the development of area studies in both countries is an reaction to the concentration on Europe and the 'Western tradition' among academics. This attitude was a bit different in the two countries, however. Americans are part of that Western tradition, and many American area studies specialists see themselves as discoverers of more exotic parts of the globe, which for them, 'interdisciplinary' American scholar writing through Western-crafted 'lenses' of the same social science or humanities approaches used in studying the country of origin. This fremdmut is quite natural to most of us.

In Japan, these scholarly approaches themselves are seen as coming from 'outside.' The question of whether Western theories are adequate for studying Japan itself has been debated for more than a century, in list of translatable adjectives, then, of that the Japanese of the conference sounded quite ambivalent about the ways to study Japan and cultures that are neither Western nor Japanese.

In a recent example, there is a difference at least in nuance in using the term 'interdisciplinary.' Area specialists in both countries are naturally drawn to the view that the country or region they study must be understood in a holistic way, as a complex system in which each aspect is related to all others. Moreover, as a practical matter, specialists on a given area need to cluster together across disciplinary boundaries at the university and national level, simply for self-preservation. For these reasons the conference participants found it easy to compare experiences between our two countries.

However, a common American assumption is that 'interdisciplinary' refers to the application of well-developed theories from each of the disciplines, in their own terms. Indeed, how one would go about working in unfamiliar cultures rather than advancing the cutting edge of the discipline. Area specialists might reply, a bit defensively, that it's not simply a question of adopting foreign theories or of being an expert on the culture but are not sure how to develop it. This is not meant to be patronizing or to belittle other work, but judging from this conference the prospects appear bright for increased interaction across the Pacific in area studies.

The necessity of Area Studies finally, many participants had views on the relationship between area specialists and the regions they study. There was a general agreement that internationalism helps mutual understanding, and that it is important to work with local scholars on an equal basis and not exploit them simply as sources of data. Some Americans believed strongly that their efforts, in and out of the academy, should take as an important goal the need to assist the people or at least the scholarly communities of the countries they studied. Other American specialists saw their main responsibility to their students and to advancing knowledge in general. Japanese participants spoke up on both sides of this old debate. Some area studies fields have a major focus on issues like ecology, agriculture and economic development, in which benefits to the country studied are important if not paramount. One scholar, however, saw himself as essentially an observer who would have little interest in narratives. In any case, at risk of sounding a bit idealistic, I think it is true that nearly all these discussions took place in our meeting, from both countries, revealed that sense of deep emotional connection and fascination with regard to the regions or topics they are currently studying. That has always been my touchstone of the true area studies scholar. In the day or two following the conference itself, each pair of American delegates was hosted by the counterpart Japanese specialists, generally mixing social, political, and economics conversation, (switching between English and Swahili in the African studies case), and some concrete planning for future cooperation on an association-to-association level. Reports indicate that all these talks were very productive. The topic of concrete meetings and discussions will come up in the main conference as well, with several good specific suggestions emerging. It will take some hard work, but judging from this conference the prospects appear bright for increased interaction across the Pacific in area studies.

The 1996 Call for Papers.

PAPERS

The 1996 Program Committee invites all AAS members to take part in assembling the 1996 offering of panels, round tables, individual papers, and other presentations. We are especially interested in departing from some of the well-trodden topics or issues, and striking out in genuinely new (not merely trendy) directions. For that reason, we will try to aid organizers and/or presenters to develop especially attractive ideas, and to help locate other scholars with similar interests to complete particularly interesting panels or round tables. Please get in touch early with the organizers at least a month in advance of the individuals of the country you think you have a good idea, but are not sure how to develop it.
In IASN-4 I wrote a general introduction to Internet and all its wonders. This time I want to tell you about how Internet has effected the IASN (part one) and give you an introductory directory of interesting URLs for Asian Studies.

Uniform Resource Locators are the addresses of sites on the Internet where information can be found and accessed. (Part two)

In January of this year it was decided that the IAS should have its own computer server. To put it simply, this is a powerful computer with a huge memory capacity. First, the machine can be used to create a local network at the Institute for internal exchange of information and access to computer applications and the database on Asian Studies in Europe that the IAS is compiling. The work on this database will be considerably easier by using a network since several people can work at the database simultaneously. Secondly, as part of the information providing side of the Institute the server also offers the means to operate a World Wide Web (WWW) site and make the database accessible for consultation from outside the IAS.

A web server or site is a local collection of hypertext documents which can be accessed from outside. The World Wide Web, with a capital, is the name for all hypertext publicly available on computer servers worldwide connected through Internet. Now you might wonder what hypertext is. Hypertext is a concept that involves using a computer's storage and searching capacity to link documents together: texts linked across a potentially unlimited number of information sources. One link takes the user to another document that can contain links to other documents and so forth. These documents can be anywhere in the world on hypertext capable servers. Hypertext is the basis of WWW.

How does one create hypertext documents? For this you need to use Hypertext Markup Language (HTML). HTML is a coding mechanism used to author web pages. It works with codes like the codes in word processing for showing text features like hard returns, paragraphs etc. HTML is not as comprehensive as word processing but more and more features are becoming available. However, this is not the only thing HTML can do. You can insert codes to show image files, to play audio files and even video images, as well as links to other documents locally and worldwide or to places within the same document. It is also possible to create form files so people can interact and fill in order forms or send comments by e-mail. Another advantage is that the user can download the information on his or her computer. We are now talking about hypertext with incorporated multimedia. CD-ROMs are multimedia and there are similarities between www and CD-ROMs but CD-ROMs are static whereas www sites are not. Once a CD-ROM is made, it stays the same whereas www sites can easily be changed and updated.

However, how and what the user gets to see depends on the www browser he/she is using, the settings he/she has chosen in those browsers, and additional viewers and soundcards in-stalled. A document made up in HTML could have all the latest facilities but if your computer cannot handle them, you will not see them. The most used browsers at the moment are Netscape and Microsoft’s Mosaic for Windows for DOS, and MacWeb for Apple Macintosh. WWW as a means of providing information is a growing area. It is rapidly becoming extremely popular. What started as a new toy for a select few is becoming a serious tool in the world of information technology.

The IAS WWW Server

The IAS web server will provide the Institute with another face to the outside world. It contains general information about the Institute and its staff and fellows, the electronic version of the Newsletter issues, information about conferences and seminars, vacancies, and gives access to the database on Asian Studies in Europe. You can find us on the Web using the following URL:

http://leidenuniv.nl

International Institute for Asian Studies

Next I want to present you with an introductory directory of sites concerning Asian Studies on the Web. This directory does not pretend to be complete. The Internet is a changing environment. Therefore do not get upset if a site mentioned here has changed or disappeared. There are several kinds of information to be found on the Internet: newsgroups, mailing lists, WWW sites, gopher sites, FTP sites, and telnet sites. For the moment I have only looked at newsgroups, mailing lists and WWW sites. These are the most freely accessible kinds of information on the Internet. However, through links in WWW sites many gopher and FTP sites are available as well.

Frequently asked questions: FAQ’s

These are documents where you can find answers to almost anything. Although not a category like newsgroups or www sites, FAQ’s are worth mentioning because they are a good source for quick information about many different subjects.

For most newsgroups, mailing lists and www sites FAQ files exists. A few examples:

http://gn.sdsce.edu:70/1/SDSCE/Geninfo/Internet/internet
http://www.cis.ohio-state.edu/hypertext/faq/usenet/

Newsgroups

Newsgroups are discussion groups that come from USENET, a system for disseminating a synchronous text discussion among cooperating computer hosts. It is part of the Internet but it is still an independent system that can be used on all networks that can exchange electronic mail. Not everyone connected to the Internet has access to USENET. You need an Internet host that carries Net News and a News reader program installed on your computer to read and join the newsgroups. A good News program lets you see and read all the groups without having to subscribe to them. The ones you do subscribe to, it manages for you, keeps track of what you have read, and lets you answer to articles sent to the groups.

There are seven official categories of USENET Newsgroups:

- comp Newsgroups dealing with computer-related topics. (software, hardware, forensics and shareware applications etc.)
- misc Not easily classified under one heading.
- news Discussions related to Net News distribution and software.
- rec Groups discussing recreational activities; arts, sports etc.
- sci Discussions related to topics in the sciences.
- soc Discussion groups for social issues.
- talk Groups providing an opportunity for open-ended debate.

In addition some alternative categories developed:

- alt A collection of 'alternative' Newsgroups. Voluntarily distributed, not supported by USENET.
- bit Newsgroups redistributing discussions from popular Binet Listserv mailing lists

Newsgroups are not academic discussions. Their quality can be a lot lower. Nonetheless they are certainly worth looking at and can be very entertaining and informative as well. On how to subscribe you must check your News program. The WWW browser Netscape has a facility to read Newsgroups as well but you will have to know the name of the Newsgroup and then subscribe to it.

Here is an example of how a News program ran under Windows looks like:
Below is an inventory of Newsgroups concerning Asian Studies:

alt.asian.movies
alt.buddha.short.fat.guy
alt.culture.indonesia
alt.culture.kerala
alt.culture.telgu
alt.india.progressive
alt.indian.japanese.txt
alt.language.urdu.poetry
alt.politics.india.progressive
alt.politics.india.communist
alt.religion.buddhism.tibetan
alt.religion.vaisnava
bit.listserv.india-d
bit.listserv.india-l
bit.listserv.Pakistan
bit.listserv.japan
bit.listserv.seasia-l
Chinese.newsgroups.announce
Chinese.comp.software
comp.research.japan
misc.news.southasia
rec.arts.anime.marketplace
rec.arts.anime.stories
rec.arts.bonsai
rec.music.indian
soc.culture.indian
soc.culture.indian.kerala
soc.culture.indian.telgu
soc.culture.indian.info
soc.culture.indonesia
soc.culture.japan
soc.culture.korean
soc.culture.laos
soc.culture.mongolian
soc.culture.nepal
soc.culture.pakistan
soc.culture.punjab
soc.culture.singapore
soc.culture.sin-lanka
soc.culture.taiwan
soc.culture.thai
soc.culture.vietnamese
soc.religion.eastern
talk.politics.china
talk.politics.tibet
talk.religion.buddhism

Mailing lists

A mailing list is a discussion group that communicates entirely by e-mail. Most mailing lists have an academic origin. They are either unmoderated or moderated. Moderated means that all the mailing to the list is checked by an editor or editors. Most mailing lists are accessible to anyone who wishes to subscribe. You might have to verify your own e-mail account when you subscribe. Quite a few lists are maintained by BITNET, a large network which is also connected to the Internet. Some BITNET sites feature servers that provide mailing list information and administrative services. These are known as LISTSERV sites. Other Internet sites also publish mailing lists often managed by a program called MAJORDOMO.

To find out about which mailing lists exist you can send an e-mail message to:

Address: listserv@listserv.net
Subject: [empty]
Message: list global

You will get a very large message back with all the names of existing LISTSERV lists. MAJORDOMO does not have a single central information point but you can ask which lists each MAJORDOMO site is serving by sending the MAJORDOMO address the message 'lists' below is an inventory of mailing lists concerning Asian Studies: First LISTSERV lists known to LISTSERV@MAJORDOMO. To subscribe, send an e-mail to LISTSERV@MAJORDOMO not the list address that is given with each mailing list with the following command in the text (not the subject) of your message:

SUBSCRIBE Listname 'yourownname'

Replace 'Listname' with the name of the list and replace 'yourownname' with your own name.

The mailing lists are:

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You can subscribe to these lists using the command above, replacing 'Listname' with the name of the list and 'yourownname' with your own name.
INTERNET NEWS

Below are several lists you cannot subscribe to using the listserv@listserv.net address. This time you will have to use the address given behind the name of the mailing list. To subscribe, send an e-mail with the following command in the text (not the subject) of your message:

SUBSCRIBE listname 'your ownname'

Replace 'listname' with the name of the list and replace 'your ownname' with your own name.

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<td><a href="mailto:history@prv1m.bitnet">history@prv1m.bitnet</a> History Discussion Forum</td>
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<tr>
<td>history</td>
<td><a href="mailto:history@prv2m.bitnet">history@prv2m.bitnet</a> History Discussion Forum</td>
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<td>history</td>
<td><a href="mailto:history@mvm.bitnet">history@mvm.bitnet</a> History Discussion Forum</td>
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<td>interdis</td>
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<tr>
<td>isl-sci</td>
<td><a href="mailto:isl-sci@etw1.bitnet">isl-sci@etw1.bitnet</a> Issues on Islamic and Science</td>
</tr>
<tr>
<td>islam-l</td>
<td><a href="mailto:islam-l@utklym.bitnet">islam-l@utklym.bitnet</a> History of Islam</td>
</tr>
<tr>
<td>jwo</td>
<td><a href="mailto:jwo@ubvm.bitnet">jwo@ubvm.bitnet</a> The Journal of World Archaeology</td>
</tr>
<tr>
<td>jworld</td>
<td><a href="mailto:jworld@ubvm.bitnet">jworld@ubvm.bitnet</a> Issues on Islamic and Science</td>
</tr>
<tr>
<td>new-list</td>
<td>new-list@eir生命力. bitnet New List Announcements</td>
</tr>
<tr>
<td>news-list</td>
<td><a href="mailto:news-list@ndsuvml.bitnet">news-list@ndsuvml.bitnet</a> New List Announcements</td>
</tr>
<tr>
<td>muslims</td>
<td><a href="mailto:muslims@souqacod.bitnet">muslims@souqacod.bitnet</a> The Islamic Information Network</td>
</tr>
<tr>
<td>news-list</td>
<td>news-list@eir生命力. bitnet News List Announcement List</td>
</tr>
<tr>
<td>philsci</td>
<td><a href="mailto:philsci@rutvm.bitnet">philsci@rutvm.bitnet</a> Political Science Digest</td>
</tr>
<tr>
<td>roadmap</td>
<td><a href="mailto:roadmapping@uwvm.bitnet">roadmapping@uwvm.bitnet</a> Roadmap for the Information Superhighway subscription list</td>
</tr>
<tr>
<td>soc-mu</td>
<td><a href="mailto:soc-mu@msu.edu">soc-mu@msu.edu</a> Sociology Mailing List</td>
</tr>
<tr>
<td>socnet</td>
<td><a href="mailto:socnet@nervms.bitnet">socnet@nervms.bitnet</a> Social Network Researchers</td>
</tr>
<tr>
<td>soc-pol</td>
<td><a href="mailto:soc-pol@uiucvm.bitnet">soc-pol@uiucvm.bitnet</a> Social Policies: Gender, State, and Society</td>
</tr>
<tr>
<td>wnst-l</td>
<td><a href="mailto:wnst-l@univmd.bitnet">wnst-l@univmd.bitnet</a> Women's Studies List</td>
</tr>
<tr>
<td>xs2cs</td>
<td><a href="mailto:xs2cs-l@hearn.bitnet">xs2cs-l@hearn.bitnet</a> Access to Cultural Studies List</td>
</tr>
<tr>
<td>xs2cs-n</td>
<td><a href="mailto:xs2cs-n@hearn.bitnet">xs2cs-n@hearn.bitnet</a> Access to Cultural Studies List</td>
</tr>
</tbody>
</table>

Below are several lists you cannot subscribe to using the listserv@listserv.net address. This time you will have to use the address given behind the name of the mailing list. To subscribe, send an e-mail with the following command in the text (not the subject) of your message:

SUBSCRIBE listname 'your ownname'

Replace 'listname' with the name of the list and replace 'your ownname' with your own name.

<table>
<thead>
<tr>
<th>NETWORK WIDE ID</th>
<th>FULL ADDRESS AND LIST DESCRIPTION</th>
</tr>
</thead>
<tbody>
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<td>anime-l</td>
<td><a href="mailto:anime-l@vtv1m.bitnet">anime-l@vtv1m.bitnet</a> Japanese Animation</td>
</tr>
<tr>
<td>biovest</td>
<td><a href="mailto:biovest@sivm.bitnet">biovest@sivm.bitnet</a> Environmental Investment Priorities in Asia</td>
</tr>
<tr>
<td>ccnet-l</td>
<td><a href="mailto:ccnet-l@uga.bitnet">ccnet-l@uga.bitnet</a> Chinese computing network</td>
</tr>
<tr>
<td>cansion</td>
<td><a href="mailto:cansion@mcgill.bitnet">cansion@mcgill.bitnet</a> Former Soviet Republic - Central Asia Political Discussion list</td>
</tr>
<tr>
<td>chine-t</td>
<td><a href="mailto:chine-t@pumnil.bitnet">chine-t@pumnil.bitnet</a> Teachers of Chinese Languages</td>
</tr>
<tr>
<td>easiang</td>
<td><a href="mailto:easiang@templevm.bitnet">easiang@templevm.bitnet</a> East Asia Anthropologists’ discussion</td>
</tr>
<tr>
<td>eastasia</td>
<td><a href="mailto:eastasia@sunivsoul.bitnet">eastasia@sunivsoul.bitnet</a> Japan, China, North- and South-Korea, Taiwan, Hong Kong</td>
</tr>
<tr>
<td>ejf</td>
<td><a href="mailto:ejf@majordomolists.twics.com">ejf@majordomolists.twics.com</a> Communications infrastructure, science and technology policies, and media’s role in Japan</td>
</tr>
<tr>
<td>jmbc-a</td>
<td><a href="mailto:jmbc-a@mjnet.or.jp">jmbc-a@mjnet.or.jp</a> Japan Academic MCB Discussion group</td>
</tr>
</tbody>
</table>
Web sites are local collections of hypertext documents of institutions, companies, and also individuals, which offer information on a great variety of subjects. A little bit of history: World Wide Web started in March 1989 at CERN in Geneva. A proposal was made to develop a hypertext system for easy exchange and sharing of information by geographically separated researchers in the field of physics. It had to have the following elements: A consistent user interface, a browser (the program that lets you see everything on your computer screen), the ability to incorporate a wide range of technologies and document types (text, images, sounds), and "universal readability", anyone anywhere on any sort of computer should be able to read the same document and could do so easily without having to go through a lot of difficult steps to convert the document to the right format. Two years later in March 1991 a line-mode (text only) browser was running and in January 1993 the first graphical, mouse-based hypertext system was conceived. This was the beginning of something wonderful. A Macintosh browser for www was developed at CERN and later in 1993 the National Center for Supercomputing Applications(NCSA)'s Mosaic, a graphical Window based browser appeared. www and Mosaic became inextricable until the appearance of Netscape, another Windows based graphical browser. This browser later version, Netscape 1.1 supports more HTML codes and thus shows www pages better at the moment.

Below examples of a www page in Netscape and in Mosaic.

The number of www servers has grown enormously in the last year and a half. It is virtually impossible to make a complete list. Below is a list of www sites concerning Asian Studies, arranged per country or subject. I have come across these sites in my initial search of the Internet. It is our intention to publish a booklet, Guide to Asian Studies on the Internet's 95 with these sites and more in the near future.

To connect type over the exact address in your www browser. Exactly the way it is written here since part of the address can be case-sensitive. Some sites have a lot of pictures, therefore they can be slow to download. Patience can be required.

Then there are several Asia related subsections of THINK.NET. To subscribe, send an e-mail to: listserv@think.net with the following command in the text (not the subject) of your message:

SUBSCRIBE listname 'yourname'

Replace 'listname' with the name of the list and replace 'yourname' with your own name.

Lists: Buddhist-philosophy, Chinese-philosophy, Taoism, Zen

To subscribe to this one send the message 'ADD

MOOGONGHWA' in the main text of your e-mail to the address behind the name of the list.

Some of the above mention lists have posting in their own languages. You might not be able to read these if your computer does not support the fonts.

Some tips: When subscribing to mailing lists, remember to check the size of your mailbox to see if it can handle the amount of messages. Ten lists with an average of five messages per day give an awful lot of mail. Check your mail every day to prevent a pile up. Most mailing lists have a set of commands you can send to them. A few good examples are: HELP, INFO, and set 'listname' 'nomail' (very useful when you go on holiday) and set 'listname' 'mail' (for when you come back). UNSUBSCRIBE/ SIGN OFF is very helpful as well. Most lists will send you a message with instructions of this kind when you subscribe to them.
### General Information

  Internet directory

  Internet White Pages

  The Whole Internet Catalog

- [http://cutwww.unige.ch/w3catalog](http://cutwww.unige.ch/w3catalog)  
  W3 Catalogue

- [http://www.charm.net/~web/VLib.html](http://www.charm.net/~web/VLib.html)  
  Virtual Library

- [http://www11.w3.org/hypertext/WWW/LineMode/Default/default.html](http://www11.w3.org/hypertext/WWW/LineMode/Default/default.html)  
  Cern. General Overview of the Web

- [http://wings.buffalo.edu/world/](http://wings.buffalo.edu/world/)  
  Virtual Tourist World Map. A geographic directory of web servers in the world.

- [http://wings.buffalo.edu/world/vt2](http://wings.buffalo.edu/world/vt2)  
  Virtual Tourist II: A map based interface to City.Net, the Web's most extensive library of community. General information on countries, regions and cities, touring guides, pictures of thousands of places.

- [http://www.city.net/](http://www.city.net/)  
  City.Net. The most comprehensive international guide to communities around the world. City.Net is updated each day to provide easy and timely access to information on travel, entertainment, and local business, plus government and community services for all regions of the world.

- [http://www.city.net/countries/](http://www.city.net/countries/)  
  Alphabetical list of countries. Information on travel, entertainment, local business, government and community services.

- [http://www.tue.nl/maps.html](http://www.tue.nl/maps.html)  
  Country maps from W3 in Europe.

- [http://www.onr.com/newspaper.html](http://www.onr.com/newspaper.html)  
  Onramp Access. Newspapers on the Net

- [http://www.eeb.ele.tue.nl/map/netherlands.html](http://www.eeb.ele.tue.nl/map/netherlands.html)  
  Home page of the Netherlands. Meeting point of The Netherlands, this page connects the Dutch WwW services with the outside world. Through a number of clickable maps based on satellite pictures you are guided to a large number of WWW-servers present in the Netherlands.

### Search tools

- [http://www.yahoo.com/](http://www.yahoo.com/)  
  General web search facility

  Global Network Navigator

- [http://www.cs.colorado.edu/home/mcbryan/WWW.html](http://www.cs.colorado.edu/home/mcbryan/WWW.html)  
  World Wide Web Worm

- [http://lycos.cs.cmu.edu](http://lycos.cs.cmu.edu)  
  The Lycos Home Page. Search by document title and content.

  WebCrawler Searching. Search by document title and content

  List of more Search Engines

### Asia General

- [http://none.coolware.infoasia/asia.html](http://none.coolware.infoasia/asia.html)  
  Asia: Internet search for researchers in Asia. Information on Asia, as a whole; business, news, travel, hotels.

- [http://www.city.net/regions/asia/asia.html](http://www.city.net/regions/asia/asia.html)  
  Directory, map based of www servers in Asian countries.

- [http://www.city.net/regions/asia/](http://www.city.net/regions/asia/)  
  Asia. Information and pointers to information on countries in Asia.

- [http://www.branch.com/80/silkroute](http://www.branch.com/80/silkroute)  
  Asia Online. Digital influence of the 20th century. Links to all kinds of information about Asia as a whole, Business, news, travel, hotels.


  ANU-ANU - Asian Studies WWW VL. The World Wide Web Virtual Library, very useful site with links to many www servers and other information servers in Asian countries.


  Register of Asian Studies E-Journals. Keep track of on-line serials world-wide of value/significance to researchers in Asia and the Indochina region.

- [http://www.singapore.com/pata](http://www.singapore.com/pata)  
  Pacific Asia travel Association. The most updated information on what is happening in the travel industry in the Asia Pacific region. It links travel research, statistical data, marketing information and product information.

  CERN/ANU - Asian Studies WWW VL. The World Wide Web Virtual Library, very useful site with links to many www servers and other information servers in Asian countries.

### East Asia

- [http://darkwing.oregon.edu/~felsing/deal/welcome.html](http://darkwing.oregon.edu/~felsing/deal/welcome.html)  
  The DEAL Home Page. Committee on East Asian Libraries. Lists of links to Internet resources for East Asia and of course libraries.

- [http://www.easc.indiana.edu/pages/easchome.html](http://www.easc.indiana.edu/pages/easchome.html)  
  East Asia Studies Center of Indiana University. Resources on China, Japan, And Korea for teachers and students at all levels. News of the center and from the field. Resources from the AAS and affiliate organizations.

### China

- [http://utkvl.utk.edu/~xurs/chine.htm](http://utkvl.utk.edu/~xurs/chine.htm)  
  China Home Page. Public, scientific, technical, and business information on China.

- [http://hooksj.spjc.cc.fl.us/china.html](http://hooksj.spjc.cc.fl.us/china.html)  
  China Pictures

  Online Chinese Libraries

### Hong Kong

- [http://www.cuhk.hk/](http://www.cuhk.hk/)  
  Chinese University of Hong Kong WWW server. This is still experimental. It contains a.o. a virtual gallery with pictures of Hong Kong but you need a very good videocard in your computer to see them well.

- [http://www.ls.polyu.edu.hk/](http://www.ls.polyu.edu.hk/)  
  Hong Kong Polytechnic University. Department of Land Surveying & Geo-Informatics.

- [http://www.hkstcr.com/](http://www.hkstcr.com/)  
  Hong Kong Star Internet Ltd.

### India


### Indonesia

- [http://www.mawar.inn.bppt.go.id/](http://www.mawar.inn.bppt.go.id/)  
  Indonesian Homepage in Jakarta. Good starting point for finding information about and in Indonesia.

  Indonesia and Indonesian Home Page. Useful links to www servers in and about Indonesia, newspapers and mailing lists.

- [http://www.cs.utexas.edu/users/adison/cgi/bimosaaki](http://www.cs.utexas.edu/users/adison/cgi/bimosaaki)  
  Bimosaaki: Indonesian WWW Galaxy

### Iran

- [http://weber.u.washington.edu/~iranshar/](http://weber.u.washington.edu/~iranshar/)  
  Iranshar. A resource page on topics that are Iranian, from history, music, and book reviews.

- [http://gpp.com/Mage/](http://gpp.com/Mage/)  
  Mage Publishing. Mage continues to publish those aspects of Persian literature, art, culture and history that interest a global community.

### Japan

- [http://www.jicst.go.jp](http://www.jicst.go.jp)  
  The Japan Information Center of Science and Technology. A Japanese government effort that concentrates on science and technology but gives an up-to-date web of Japanese sites.
http://www.ioc.co.jp
IAC Information Access Center - Japan - Home Page. IAC-Japan is designed to help you locate and access electronic news, entertainment and business information from Japan.

http://infomofa.nttls.co.jp/infomofa
Japanese Ministry of Foreign Affairs.

http://www.ntt.jp
Nippon Telegraph and Telephone Corporation Home Page. Not very interesting for Asainists but it has some good links to other sites.

List of web servers in Japan.

http://www.ntt.jp/japan.map
Map of Japan with links to sites.

http://jw.nttam.com/HOME/index.html
Japan Window Home Page. With an events calendar, map of Japan, information on government in Japan, living and travel, business, and technology.

http://www.tokai-ic.or.jp
Tokai Internetwork Council. Central Japan region. Links to many web servers in the area.

http://www.iss.u-tokyo.ac.jp
Institute of Social Studies, Social Science Japan Newsletter

http://www.ntt.jp/japan/index.html
Index for Japanese information. Very extensive, again available the National Archives with audio. Information on culture, customs, tourist information, sports, government.

http://fuji.stanford.edu/
Stanford University US-Japan Technology Management Center Home Page. In itself not very interesting for Asianists in Humanities but a few links to interesting sites.

http://fuji.stanford.edu/VirtLib/
WWW-VL-Japan.html
Japan - WWW Virtual Library. Library of information servers in Japan.

http://www.karrn.ad.jp/
Kyushu Home Page. Page with information about the area Kyushu in Japan. Tourist information about several cities.

http://www.its.newham.utas.edu.au/bonsai/
Bonsai's Home Page. This a personal page from somebody in Tasmania who has put together a lot of addresses of sites on Japan.

http://www.jimt.unn.edu
The University of New Mexico US-Japan Center. The slick black graphs on the Hompage are very beautiful. There are links to other sites in and about Japan. Best Japan web connections.

http://www.epa.go.jp
Japan Economic Planning Agency

http://www.cc.musashi.ac.jp/index.html
Musashi University

http://www.orions.ad.jp/index.html
Osaka Regional Information and Open Network System (ORIONS)

http://www.joring.my/
Gateway to Malaysia. A lot of information on the country. Like the option of hearing the national anthem if you have a soundcard installed.

Malaysia

http://www.joring.my/

Nepal

http://coos.dartmouth.edu/~rajendra/Nepal.html
The Nepal Home Page. Information and pointers to information that has in one way or another something to do with Nepal. About pictures, cuisine, culture, travel information and also links to other South Asian regions.

Netherlands

http://www.bart.nl/~tvdl/english.html

Advanced Science and Technology Institute Home Page. Links to other information servers in the Philippines.

Other US servers in the Philippines.

http://pubweb.ocns.nmu.edu/~flip/ken.html
The First Philippine Page of Trivia. Popular and obscure information on Philippine history, culture, business and industry, entertainment, performing arts, science and technology, travel, politics, cuisine, music and many more.

http://www.cis.ohio-state.edu/hypertext/faq/usenet/sri-lanka-faq.htm
Information about Sri Lanka.

Sri Lanka

http://www.edu.tw/english.html

http://www.educ.tw/english.html

Taiwan

http://www.nectec.or.th/
Thailand the big picture. WWW home page at NECTEC, Bangkok Thailand. The National Electronics and Computer Technology Center's home page for Thailand. It contains links to many other sites in and about Thailand.

http://www.nectec.or.th/WWW-thailand.html
The Virtual Library entry for Thailand.

http://www.nectec.or.th/soc.culture.thai/index.html
Archive of the Newgroup soc.culture.thailand. Links to archive of other roc.culture Newsgroups.

http://hookomo.aloha.net/~htoday/htoday.html

India

http://www.oasis.leidenuniv.nl/11/cnsw
Center for Non Western Studies, Leiden, Netherlands Newsletter.

Koninklijk Instituut voor Taal- en Volkenkunde, Leiden, Netherlands. Daily reports on events and news in Indonesia from several other internet sources.

ftp://coombs.anu.edu.au/coombsarchives/thai-yunnan-project/that-yunnan-newsletter/
Thai-Yunnan Project Newsletter (issues 1-28) edited by Gehan Wijeyeratned and published in the Department of Anthropology, Research School of Pacific and Asian Studies, Australian national University, Canberra, ACT 0200, Australia.


http://sunsite.unc.edu/70/11/./pub/multimedia/pictures/asia
Gopher directory with photos in GIF format concerning the following countries: China, Hong Kong, project hope, Thailand, Vietnam.

In this article I have tried to make a start on collecting sites on the Internet/World Wide Web concerning Asian Studies. This directory is by no means complete. I also opted for not giving an extensive description of the sites and an opinion about their quality and value for Asian Studies. This will be done in a booklet, Guide to Asian Studies in the Netherlands that the ISA hopes to publish in the near future if you know of any sites that you would like to see included in this, please let us know. Also tell us what your opinion is of those sites. We would appreciate your help.

What's Cool

http://www.144.92.74.130/
Karma Kagyu Buddhist Center. WWW page of Karma Kagyu Buddhist Center in San Francisco. Karmzang Choling USA is a nonprofit organisation and part of a worldwide network of Buddhist centres in the Karma Kagyu tradition of Tibetan Buddhism.

http://www.in-progress.com/Asianart/Asianart.html
Asian Arts. Online forum for the study and exhibition of the Arts of Asia.

http://www.yahoo.com/Art/Asian
Yahoo - Art>Asian. Link to Art Articles.

Gopher & FTP Sites

gopher://oasis.leidenuniv.nl/11/cnsw
Center for Non Western Studies, Leiden, Netherlands Newsletter.

gopher://oasis.leidenuniv.nl/11/kitlv/daily-report
Koninklijk Instituut voor Taal- en Volkenkunde, Leiden, Netherlands. Daily reports on events and news in Indonesia from several other internet sources.

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http://www.yahoo.com/Art/Asian
Yahoo - Art>Asian. Link to Art Articles.

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gopher://oasis.leidenuniv.nl/11/cnsw
Center for Non Western Studies, Leiden, Netherlands Newsletter.

gopher://oasis.leidenuniv.nl/11/kitlv/daily-report
Koninklijk Instituut voor Taal- en Volkenkunde, Leiden, Netherlands. Daily reports on events and news in Indonesia from several other internet sources.

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Asian Arts. Online forum for the study and exhibition of the Arts of Asia.

http://www.yahoo.com/Art/Asian
Yahoo - Art>Asian. Link to Art Articles.

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gopher://oasis.leidenuniv.nl/11/cnsw
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The Asia and Pacific Museum in Warsaw is the only Polish institution of its kind that promotes knowledge about the cultural heritage of the nations of Asia, Australia and Oceania. Its aim is to spread reciprocal learning, cooperation and friendship between nations.

The museum, which is state-owned, was founded in 1973 on the basis of a private collection of oriental art assembled and later donated to the Polish State by Andrzej Wawrzyniak - museum founder and its lifelong director/curator-in-chief. Andrzej Wawrzyniak - sailor, diplomat, explorer and collector - first saw Asia at the age of eighteen as an officer in the Polish Merchant Navy. After graduating from the Foreign Service School in Warsaw he joined the Polish diplomatic service and spent twenty-six years in Asia with postings in Vietnam, Indonesia, Laos, Nepal, Afghanistan, and visiting other Asian countries. In 1973 he was promoted to the diplomatic rank of Minister Plenipotentiary. At home and abroad, Andrzej Wawrzyniak is a recognized authority in the field of Oriental Studies. He is a member of the Oriental Committee of the Polish Academy of Sciences, vice-president and co-founder of the International Association of Friends of Angkor Var, president of the Polish-Nepalese Friendship Society etc.

In 1994, the Asia and Pacific Museum collection in 1994 contained 14,860 artefacts, most of them originating from Indonesia, but including numerous items from Armenia, Australia, Bangladesh, Burma, China, Iran, Japan, Kazakhstan, the Maldives, Pakistan, Papua New Guinea, the Philippines, Russia (Asian part), Singapore, Tahiti, Thailand, Turkey, Turkmenistan, Uzbekistan and Vanuatu.

Exhibitions
To March 1995, the Museum has held 269 exhibitions not only at its two Warsaw galleries - the Nusantara gallery, and the Asian Gallery - but in over sixty other towns in Poland and in Afghanistan, China, Czech Republic, Germany, India, Indonesia, Nepal, Pakistan, Papua New Guinea, Russia, Slovakia, Sri Lanka, Sweden, Thailand, Turkey, Vietnam. Most exhibitions have been supplemented by valuable catalogues and posters designed by outstanding Polish artists. Those posters, that have received Polish and/or international awards, form their own separate collection - The Asia and Pacific Museum Posters.

Besides the exhibitions regular lectures, filmshow, theatrical performances, concerts, lessons for Warsaw school students, celebrations of national days, countries' weeks and so forth are organized. Since 1990 the Museum has held year-long exhibitions and organized special programmes - 'Year of...' Indonesia (1990); Mongolia (1991); China (1992); India (1993); Pacific (1994) and Vietnam (1995). It will continue to do so.

The Museum's Asian Library has in excess of 15,000 books, periodicals, microfilms, video-cassettes, records, slides and so forth. It operates a network of information of books on Asian and Pacific countries with other public and private libraries. The Asian Library is supplied by exchange publications with Polish and foreign partner institutions.

The Asia and Pacific Museum Yearbook 'Orient' volume 1, was issued in 1990. Unfortunately, due to lack of funds, further publications have been suspended.

The Museum cooperates with several hundred persons and partner institutions - museums, universities, research institutes, NGOs in 101 countries all over the world. Apart from the insufficient financial support, that has affected all cultural institutions in Poland, the Asia and Pacific Museum's most burning problem is lack of space for its collections which would allow their permanent exhibition. The municipal authorities, acting on behalf of the Polish State at the time when Andrzej Wawrzyniak donated his collection, committed themselves to building special premises to house the artefacts. In 1993, in conjunction with celebrations to mark the Museum's twentieth anniversary, the twentieth anniversary of this still unrealized obligation was also observed.

Despite the obstacles, however, the Asia and Pacific Museum in Warsaw has achieved its objectives of international educational and understanding about Asia and Pacific and it plans to expand this role.

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Asian Gallery
5 Srebra Street
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The Gate Foundation is an international art foundation devoted to promoting intercultural exchange of contemporary art. The Gate Foundation aims to stimulate knowledge and understanding of contemporary art and artists, emphasizing non-Western and migrant cultures.
Japanese presentation at the First Biennale in Johannesburg

Heat & Change

With the election of the black Nelson Mandela last year to the presidency of the Republic of South Africa, 350 years of white supremacist society were terminated, and this event still remains very vivid in our minds. Sponsoring by the Central City of South African Economy, the First Johannesburg Biennale was held for a period of two months from February 28 to April 30, 1995. The objective of this event was for South Africa, whose apartheid policy had isolated it from other nations, to restore communication with the rest of the world through contemporary art. Sixty-one participating countries, and about 400 artists from South Africa, including Cape Town, went on an inspection tour of various cities in Europe and the United States, to study the situation in South Africa and to prepare for the Biennale.

The second characteristic was the unique experience for young South African students studying to become curators. The visitors invited from each country to assist in the preparations for the Biennale for a couple of days before the event started. The visitors included mainly students studying in Japan, but originally from the People's Republic of China, as well as being exposed to Christianity, Buddhism, Confucianism, and other religious concepts. The visitors were invited by the invitation to South Africa.

The theme of the exhibition was "Heating and Change". In Moxa, which is a form of nature worship, the snake is depicted as a great delicacy. This ancient custom of heating and change, the snake, Cai has cleverly expressed the ambivalent world created by the change in the temperature of the atmosphere during the Ice Age, the discovery of fire, alchemy, generation of heat by the human body, and the destruction of the glass power plant, the traces of the explosion and the destruction of the glass in the window created a rainbow. This made a simultaneous reference to the termination of fusion in South Africa. In other words "gunpowder" (which is the word in the West) or Japanese kayaku (the art form) which is important in the life of the Japanese.

The Japanese artists who exhibited in the exhibition were keen on creating a unique spiritual concept based on the change in the temperature of the atmosphere during the Ice Age, the discovery of fire, alchemy, generation of heat by the human body, and the destruction of the glass power plant, the traces of the explosion and the destruction of the glass in the window created a rainbow. This made a simultaneous reference to the termination of fusion in South Africa. In other words "gunpowder" (which is the word in the West) or Japanese kayaku (the art form) which is important in the life of the Japanese.

Cai Guo Qiang was born in 1957 in the Fujian Province. After study in Japan, he has mainly exhibited works utilising gunpowder. For this exhibition, he had created three works. In the Snake Bag, he used two live snakes. The Electric Workshop, which I chose as a site, is a building which used to be a power plant. Seeing the huge thirty-five ton crane used to carry freight, Cai decided to use it, and this was the point from which I started my floorplan for the site. A "tenso" (used in China and Japan) was hung from the crane, and at a metal weight was suspended from one side of a linen bag containing the snakes. By the use of a crane at the back, there was a woman, a statue that was utilized. On the side, there was a white African mask pasted on the face of the carved wood. This work represents the idea of the Japanese, has assimilated Buddhism, which is a form of nature worship, Japan has assimilated Buddhism, Taoism and Confucianism from China and other countries, as well as being exposed to Christianity from Europe during the seventeenth century. Each time a new religion was introduced, this took place without destroying the earlier systems of belief. Each new religion was mingled and modified to adapt to it, and so it remains today. Although this process has given rise to ideas like Bushido represented by the samurai, and in other spiritual concepts, based on maintaining a manly, noble life. Slogans such as "never cover until the war is won" or "luxury is the enemy" and the "kazakura" (the fire force) - who flew without return fuel and crashed into enemies were produced during the Second World War. To have produced a unified spiritual ideal, this was resulted in a destructive loss for Japan. As a reaction to this, historically Japan has been pursuing concepts like politics, philosophy or thought, but has set its sights on materialistic goals such as the economy, medicine and technology. Fifty years after the war, Japan is being confronted with what seems to be one finale of the materialistic and a ligneous container containing the snakes. By the use of a crane at the back, there was a woman, a statue that was utilized. On the side, there was a white African mask pasted on the face of the carved wood. This work represents the idea of the Japanese, has assimilated Buddhism, which is a form of nature worship, Japan has assimilated Buddhism, Taoism and Confucianism from China and other countries, as well as being exposed to Christianity from Europe during the seventeenth century. Each time a new religion was introduced, this took place without destroying the earlier systems of belief. Each new religion was mingled and modified to adapt to it, and so it remains today. Although this process has given rise to ideas like Bushido represented by the samurai, and in other spiritual concepts, based on maintaining a manly, noble life. Slogans such as "never cover until the war is won" or "luxury is the enemy" and the "kazakura" (the fire force) - who flew without return fuel and crashed into enemies were produced during the Second World War. To have produced a unified spiritual ideal, this was resulted in a destructive loss for Japan. As a reaction to this, historically Japan has been pursuing concepts like politics, philosophy or thought, but has set its sights on materialistic goals such as the economy, medicine and technology. Fifty years after the war, Japan is being confronted with what seems to be one finale of the materialistic and a ligneous container containing the snakes. By the use of a crane at the back, there was a woman, a statue that was utilized. On the side, there was a white African mask pasted on the face of the carved wood. This work represents the idea of the Japanese, has assimilated Buddhism, which is a form of nature worship, Japan has assimilated Buddhism, Taoism and Confucianism from
In 1959, Chicago multimillionaire Avery Brundage and his wife, Elizabeth, agreed to donate the first part of his vast collection of Asian art to San Francisco on the condition that the city build a new museum wing. Known as the Avery Brundage Collection, it represents 95% of the holdings of the Asian Art Museum and consists of almost 12,000 pieces of priceless Asian art.

In 1960, to meet the Brundage challenge, a $5,755,000 bond issue was passed by the voters of San Francisco to build the Asian Art Museum. Completed in 1966, the new museum opened June 10, 1966 in space constructed as a wing of the deYoung Museum.

The plan then was to leave the administrative responsibility in the hands of the Board of Trustees of the deYoung Museum. At the dedication, Avery Brundage said, "In presenting this collection to San Francisco my hope is that, together with the facilities of the region's great universities, it will help San Francisco and the Bay Area become one of the world's greatest centers of Oriental culture."

Avery Brundage continued to collect for the next decade, spending hundreds of thousands of dollars a year filling in the gaps in his collection. In 1969, he was in a position to make a second gift. This was the occasion of Brundage's second challenge, a $2,755,000 bond issue was passed by the voters of San Francisco to build the Asian Art Museum. Completed in 1966, the new museum opened June 10, 1966 in space constructed as a wing of the deYoung Museum.

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On the occasion of the century celebrations in Venice, it is instructive to consider the ‘face of man’ presented by the artists Gu Wenda, Zhang Xiaogang and Liu Xiaodong. The literal light of the dominant Chinese human figure in this century: the face that bespeaks ‘modernity and change, prompted by the glaring eyes of outsiders, has been both the symbol of iconoclasm against China’s past as well as an era of icon worship. It is in response to this history that Zhang and Liu address their art, but is also in modern China’s spirit of iconoclasm that Gu has set about re-inventing the human myth.

By Johnson Tsong-zung Chang

This is a face that was created under the callipers of ‘objectivity’ and realism—it is also a face that represents dignity and authority. Not so long ago, China was swathed in images of Mao Zedong and idealized pictures of happy, progressive Community citizens. As late as the 1980s, China’s public visual culture consisted solely of simplistic slogans and quasi-religious art created in the style of Social Realism: Looking further back, ever since the dawn of China’s entry into the modern world, from the beginning of the Republic in the second decade of this century, the rising dominance of realism over other Western influences in art and literature has paralleled the growing cult of icon worship of political leaders. The advent of realism in this century reflected the general consensus among intellectuals that in order to modernize China, the most expedient path was to convert to the orthodoxy of Western nineteenth century positivistic sciences, which in ahistoric terms was translated into realism in art. The spirit of reform, faith in progress, has remained China’s guiding principle until today. The irony is, reform eventually led to a fervour of iconoclastic destruction that has all but eradicated its cultural roots. By way of comparison, it is useful to take a cursory look at ‘unreformed’ China. The visual culture of China, in contrast to that of the West, can be broadly characterized as a ‘word’ culture. A survey of Chinese cityscapes at the turn of the century, would have revealed few pictures but many banners and plaques with well executed calligraphy. Writing was the preferred art. Civic and private architecture was decorated with calligraphy: gardens would use natural exotic rocks, and commemorative public artworks mostly took the form of stele engraved with writing, rather than figurative sculptures. It is well known that traditional arts celebrate poetry, calligraphy and landscape painting; in that order. In this continuous history of art, rather than asserting the radical originality of the self, in contrast, the claim of realism to objective, scientific truth removed art from the bonds of its heritage, and opened the doors to a new wave of personality cult. This higher authority of science, and the superior political leadership implied by it, subverted traditional practices. What was at stake therefore was a complete reversal of aspiration and self-image, reflected in art by the ascendency of realism and political icons. Yet for such a radical conversion to have taken place, a cultural experience more traumatic than any foreign political threat, and more forceful than the religion of positivistic science, had to occur. It was the sudden confrontation with a self-image that caused shocked disgust and repulsion.

Through the looking-glass

It was through the view from without, a selected perspective through the looking-glass held up by outsiders, that China first encountered itself in the modern world. One of the most influential writers in early years of the Republic, whose views were later used to justify the Communists massive cultural destruction, was Lu Xun (1881-1936). He wrote about the iniquities of Chinese society and immortalized the symbolic Chinese soul in the diary of an intellectual who had gone mad and cried cannibalism at every turn. What drove Lu Xun to such excesses of shame was the scientific view revealed through the eyes of the camera. In the last decade of the nineteenth century he spent some years in Japan, and there he saw China as seen by foreigners, through photographs. These portrayed brutal public executions and quaint exotic customs. Through the looking-glass, China was turned into a caricature. Although these were images intended as curiosities to be sold to titillate sedentary foreigners at home, the fact remains that these were also ‘true’ views of a modern equipment. Lu Xun became obsessed by such humiliating images, and transformed these nightmarish images into art. The selective, and restricted, perspectives of outsiders were internalized to become cultural monuments. Contemporary artists like Zhang Xiaogang have now returned to the looking-glass perspective. Zhang’s family portraits, hollow and haunting, are confrontational in their presence. The subjects’ features are beautified, sanctified almost, with smooth pristine skin; they present an impeccable image to the world, an image that has dominated public art for most of this century. Liu’s erotic You Like Pork? series shows the modern mass-man: pure libido, faceless, trapped in the repetitive pursuit of orgasm. The blindness of erotic energy is reflected in the shadowless, timeless, spatial framework of the eternal present moment. Woman, goddess of seduction, is portrayed as an icon of worship, looming large and proud in a sea of rotting flesh. Yet, like all gods, she is insur-
The history of China's road to modernity is part of United Nations zoo, which, when completed in year 2000, will consist of installations around the world in which everyone may see his own face. 

A modern face 

At this turbulent century draws to a close, the face of China which Lu Xun first saw through the eyes of the Other is no longer recognizable. China has assumed the modern face it wanted, but if Lu were here now, as an intellectual with deep attachment to China's culture, he would probably have reviewed his youthful faith with infinite regret. At the fin de siècle, while artists like Gu, Zhang and Liu go in search of themselves and the face of humanity, it always seems to be the face of the Other that they find. It is appropri ate that, at an ancient and international crossroads like Venice, one encounters art which, like a looking-glass, allows discovery not only of the face of the Other, but also that of the past and the future.

By Esther de Charon de St. Germain

On August 18, 1995, the exhibition 'Orientation' will open at the National Gallery in Jakarta. This exhibition is organized by Gema ri Art Foundation in Yogyakarta, Indonesia, the Gate Foundation in Amsterdam and the Stedelijk Museum De Lakenhal in Leiden, the Netherlands. 'Orientation' shows the work of five young Indonesian artists and five young Dutch artists and is a follow-up to the exhibition Indonesian Modern Art, which was organized by the Gate Foundation in the Oude Kerk in Amsterdam in 1993 and showed artworks of twenty-two visual artists from Indonesia. During this exhibition the wide interest in the art of the younger generation of Indonesian artists was palpable.

Up to a few years ago the younger generation could only participate in a small number of art exhibitions in Indonesia. The major exhibitions were devoted mainly to the work of older, more established artists. At present curators from countries such as Australia, Japan, the United States and Singapore pay regular visits to young Indonesian artists and their galleries.

Young artists in Indonesia seem to have benefited from the international attention: the prestigious Ninth Biennale in Jakarta in 1993 was devoted exclusively to the artworks of the youngest generation. The curators of the exhibition of the Non-Aligned Countries in Jakarta, April 1995, also paid this generation a lot of attention.

The organizers of 'Orientation' have chosen to show the differences of the styles and concepts and to emphasize the personal aspect of the artworks, rather than to pursue the entanglement of Dutch and Indonesian art. The only point of similarity between the artists is the post-colonial period in which they grew up and were educated.

The Indonesian artists have been selected for their ability to develop new solutions and perspectives to their artwork. Consequently the influence of the present art world is very strong. Their work has

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ASIAN CULTURE
specific communicative qualities, consequently these artworks appeal strongly to the public. Ten young artists

Andar Manik (Kendung 1959) is a ceramicist and sculptor from Bandung. He will create a clay installation especially for this exhibition. As a sculptor, he works mainly with dung. He will create a clay installment for the exhibition. Adar Manik sees the circle as a metaphor for destruction and vagueness. To him it seems a paradox that it simultaneously embodies life, experience and the time that is passing. For Andar Manik life and destruction are clearly inseparable.

Anusapati (Surakarta 1957) is a sculptor who creates wooden objects. He is inspired by the shape of objects such as fishtraps or rice-paddies. His own sculptures, however, do not have the function of these objects, therefore they are autonomous. Among other works Anusapati will show at the National Gallery is an installation made of small, carved wooden boxes. They are filled with wax and stone. The artwork is lit from the ceiling by small, simply shaped red bulbs and looks as if it is floating. It is like a separate island within the exhibition. Anusapati, Buka Hatimu, 1993, © Gate Foundation

Heri Dono (Jakarta 1960) is a painter as well as an installation and performance artist. He is constantly seeking new media to realize his ideas. Laughter and humour are very important to him as they serve to illustrate his discontent with the world around him. One of his works in ‘Orientation’ is Glass Vehicles. This work comprises fifteen fibre-glass dolls in krapuk (prawn cracker) barrels, made of glass and metal. The dolls symbolize the people whose wings are clipped by state regulation. The work is a visual challenge and carries a strong message. Nindityo Adipurnomo (Semarang 1961) is also a painter, installation and performance artist. He is intrigued by Javanese culture. He sees the kondé, a hairpiece worn by Javanese women, as the symbol of the burden of Javanese society. The kondé reveals certain aspects of the women, who wear this hairpiece: social status, age, marital status and so forth. Among the works Nindityo will present is Sapa takat padu among jawa (who is afraid of Javanesse people). This title refers ironically to the huge colour painting of the American artist Barnett Newman: Who is afraid of Red Yellow and Blue. Nindityo has used the shape of the housing, one of the most important instruments of the gamelan. Instead of the usual bronze instruments, he has filled copper tins with traditional hairpieces and jewellery.

Yudhi Soejiantoro (Jakarta 1965) is a photographer from Jakarta. Originally he worked as a photo-journalist for the recently banned magazine Tempo. As an artist-photographer he tries to capture the fleetingness of life. In a series of photographs he seriously ill grandmother, he shows that every second, every photograph is precious and irrevocable. Photography as an independent art-form is fairly new in Indonesia. For this reason Yudhi has the impression that he lives between two worlds; journalists consider his work too ‘artistic’, while visual artists often consider photography is not a proper form of art. The curators of the Indonesian part of the exhibition are Mella Jaarsma, artist and co-owner of Cemeti Gallery in Yogyakarta, Jim Supangkat, independent art critic from Jakarta and Esther de Charon de St. Germain, © Gate Foundation

The organizers

The Cemeti Art Foundation is the project-office of the Cemeti Gallery, which was founded in 1988 and organizes exhibitions, lectures and discussions. The gallery is a meeting point for artists and the public. The artists’ archives are used regularly by curators and scholars from all over the world. The gallery presents work of Indonesian artists as well as work of Japanese and Dutch artists like: Luciebert, Carla Kleekamp, Joyce Bloom and Hitoyo Nakayama. The Gate Foundation which was established in 1988, is an international art foundation based in Amsterdam. It is devoted entirely to promoting the intercultural exchange of contemporary art as well as the propagation of knowledge and understanding of contemporary art and artists, emphasizing Non-western and migrant cultures. The Gate Foundation also organizes exhibitions, lectures and discussions about above-mentioned subjects. The Foundation provides documentation, information and advisory services related to international contemporary art. The ‘Stedelijk Museum De Lakenhal’ has a collection of international repute. Its exhibition policy is biased in favour of contemporary art. The exhibition Orientation will be presented in the Stedelijk Museum De Lakenhal during the Spring of 1995.
In the autumn and winter of 1994/95 a selection of 150 prints from the two main museums housing collections of Japanese prints in the Netherlands was exhibited at three locations in Japan, where it attracted over one hundred thousand admiring visitors. This selection, made by Japanese curators, contained some of the finest examples from the world of Japanese print-making. In their return to the Netherlands, the prints were divided into two groups and shown in the museums for a period of two and a half months: the Museum of Ethnology in Leiden, while the nineteenth century group was on view in the Rijksmuseum in Amsterdam.

A catalogue, which does full justice to the splendid colours of the 'floating World' was produced to accompany this double exhibition. Spaciously designed in a large format, with excellent colour-quality, the book allows the prints to speak for themselves through their inherent vibrant qualities.

The Beauty & the Actor

The catalogue is rounded off with two-page overview of the technique of Japanese woodblock printing and a glossary. Then begins the catalogue proper: the factual information on each print is stated briefly alongside the illustration, while in the back of the catalogue, more lengthy explanations on the style, subject matter and its significance within the oeuvre of the artist are given. This section at the back, while it describes each print individually, reads almost like an uninterrupted history of Japanese print-making. It attempts to discuss all the main themes of ukiyo-e: the ka-buki theatre; the brushed-qua- ters of Edo; the Yoshiwara; the pictures of famous places and so forth.

The captions were written by the curators for the Japanese department at the Rijksmuseum voor Volkenkunde, Matti Forrer, and Charlotte van Kappard-Boon, who has been responsible for the publication of the entire Japanese print holdings at the Rijksmuseum in Amsterdam. The catalogue is rounded off with brief biographies of the artists featured in the catalogue and an extensive bibliography.

Selection of illustrations

The problem with catalogues which accompany exhibitions of highlights is that the reader will always ask whether the selection of illustrations warrants the acquisition of the catalogue: have all the prints not been illustrated elsewhere before and what does this catalogue add to the already extensive literature on the subject?

The answer must be that this catalogue, of course, contains numerous well-known prints which have been reproduced time and again (e.g. prints by Sharaku, Hokusai) but at least forty percent of the prints can be considered lesser-known designs which have not been reproduced in colour before. This applies particularly to the fine selection of prints by Eizan, Eisen, Kunisada which were acquired by Von Siebold and Cock Blomhoff as contemporary art in the 1820s and early Meiji Period: a few faded holdings prints and an equally faded triptych by Utagawa Kunisada (no. 134), should not have been included. Their presence stems from the fact that the selection has been made by Japanese curators who view the prints with a different eye: the subject matter of the Kunisada triptych is so popular in Japan (in this case, shell-fish gathering at low tide) that the condition of the print is a matter of secondary importance. On the plus side, the thematic orientation of the selection committee has led to the inclusion of the fascinating diptych by Kunishige of the two camels which were brought to Japan in 1823 (cat. no.126). The text, translated in a condensed form tells us about the fate of the two camels, which travelled through Japan attracting a fair amount of attention.

Despite a few critical remarks it remains a beautiful catalogue, produced in both an English and Dutch edition by the Leiden-based publisher Hotei, who has managed to keep the price to an incredibly low: DFL. 49.50 for the paperback edition and DFL. 69.50 for the hardcover.

japanese prints

The Beauty & the Actor

National Museum of Ethnology
Leiden and Rijksmuseum Amsterdam
200 pp. 160 colour illustrations.
Hotei Publishing
Breestraat 13a
Leiden
The Netherlands
Contemporary Indonesian art

Astri Wright: Soul, Spirit and Mountain

Few western art historians are familiar with the development of contemporary Indonesian painting. The general image of 'Indonesian painting' in the west is restricted to several forms of traditional painting, and their tourist-derived forms like the popular batik paintings from Ubud. In the Netherlands the term 'Indonesian Painting' is even applied to the paintings produced by Dutch or other foreign artists who lived and worked in the former Netherlands-Indies. How a Dutch artist could ever produce an 'Indonesian Painting' has always been a riddle to me, as much as it would be an enigma for an Indonesian painter to see his works, painted in Holland, labelled as 'Dutch Painting'.

By Helona Spanjaard
Archivist at the University of Amsterdam

Sudjana Kerton, Sunday Outing, 1978, oil paint on linen, 93 x 145 cm.

The recent publication of Astri Wright, Soul, Spirit and Mountain, Preoccupations of Contemporary Painters, can be seen as the follow up to and extension of Holt's book. The richly illustrated volume is divided in two parts, called 'The Mountain as Metaphor for the Spiritual [I]', and 'The Mountain as Metaphor for Society [II]'. Part I explores how traditional, spiritual symbols, and mythology are used as a primary inspiration by contemporary painters. The two symbols most frequently used, the mountain or triangle and the tree of life, are deeply embedded in Indonesian culture and refer to the Javanese Hindu-Buddhist cosmology of microcosmos and macrocosmos. Painters using these symbols are their individual ego as an unimportant and transcendent part of a wider, spiritual and visible world. Often they practise kebanyan, Javanese mysticism, with the goal of attaining harmony and spiritual growth. These artists believe in supernatural powers and see themselves as modern priests (mpuj) or healers (jaksan). The symbols they paint can be semi-abstract (sidali), calligraphic (piron), mythological (Nyoman Erawan, Nindityo Adipurnomo) or decorative (Widyat, Made Wianta). Another way to perceive reality is treated in the more individualised, expressionist paintings of Affandi (self-portraits), the surrealistic work of Ivan Sagito (searching behind the mask) or the 'feminist' work of Kartika and Lucia Hartini. However, all painters discussed in Part I experience the spiritual aspects of their work as basic, more or less seeking the grace of God, Allah, or Sanghyang Widhi.

Realism and national identity

The second group of painters is more concerned about the reality of Indonesian society and its real problems of rich and poor, pollution, deforestation, and the ambivalent results of the growing consumerism. Rooted in the revolutionary movement before and after the second world war the pioneers of this genre were Sudjijono, Affandi, and Hendra. The national identity of Indonesian art was created by these painters through the use of a realistic documentary style. During the Sukarno period, the newly engaged art was officially promoted, but after 1965 it lost popularity due to its presumed communist tendencies. In the late nineteen seventies an avant-garde group of young painters, Sri-Raja Bumi, continued the tradition of socially engaged art, in an extremely modern and international artistic idiom, including installations and performances. In the meantime some of the older painters, who had been imprisoned for longer or shorter periods, made a come-back in the art world (Hendra, Tatang Gunart, Djoko Pekih).

Eurocentric standards

In her conclusion Astri Wright stresses that contemporary Indonesian art reflects a different set of conditions, challenges, and preoccupations than contemporary western art. This fact is often neglected by western art critics, who usually measure contemporary 'non-western' culture by their own, Eurocentric standards. In their eyes contemporary Indonesian (or other non-western art) is often labelled as 'derivative' (of the western example) or 'decorative' (or traditional). The content of Soul, Spirit and Mountain is clearly meant to counterbalance such 'neo-colonial' paradigms, and wants to prove that contemporary Indonesian art should be understood in its own right, perceived from the Indonesian context. In this way many hidden meanings, that would otherwise be overlooked, can be grasped. The emphatic attitude of the author has resulted in an almost psychological methodology of using the information supplied by the painters themselves as a most vital source. Wright states that her book is 'not a history of modern or contemporary art', but much more an investigation of the different roles Indonesian artists play in a society than is moving within the realm of modernism and modernity.

By focusing on living artists less attention has been paid to the historical circumstances, especially the political roots in the colonial experience, that formed the basis of the developments during the seventies and the eighties. Although the mystical and social aspects are the most important poles inside Indonesian contemporary art nowadays, both of them derive from a long intellectual search (The Cultural Debate) for an Indonesian identity that started during the thirties. The role of the Dutch influence in this process, via the colonial (Dutch) education systems, has been considerable, a fact that many Indonesian painters perhaps prefer not to stress too much. By its emphasis on the present, Wright's book is an important contribution to recent developments in the international art world. Nowadays exhibitions and conferences on contemporary Asian art have become an established facet. Western art historians follow slowly, embarrassed by a new world order in which Asia, including its art, is rising like a comet.

Nyoman Erawan, Ancient Time, 1987, oil paint and mixed techniques on board, 70 x 65 cm.


References:
- Gate Foundation (ed.), Modem Indonesian Art, Indonesian painting since 1945, Amsterdam 1993.
FLANDRE

Museum of Fine Art and Archeology Place de la République (Place du Marché) 50000 Bailleul Tel: +32-81-81-6447 Fax: +32-81-61-0599 Closed on public holidays.

Permanent collection: Fine art and archeology from non-western areas.

Galerie Myra Meyers Arts d’Extrême Orient 11, Rue de Beaucourt Paris Tel: +33-1-48-11-0808

June 16 • July 6
Gold from the Indonesian Archipelago Jewels and objects from Indonesia.

Museum of Ethnology

Lamarckian 8
D-41459 Berlin
Tel: +49-30-83011111

Monday to Friday 9:00 - 17:00 hrs., Sat.10:00 - 17:00 hrs.

Permanent collection

Studies of the cultures of the Pacific Islands, Africa, America and South-East Asia.

June 8 • October 29
Christ's Arrival: A Journey to the Qing.

End of 1995

Musée and Art in a Province of the Island of New Guinea (provisional title)

History and culture of the Manus province in Papua New Guinea focusing on the current living conditions.

Museum für Ostasiatische Kunst

Universitätsstrasse 2
D-50674 Cologne
Tel: +49-221-046518

Due to construction work, the museum will be closed until the autumn of 1995.

Ail exhibit altt-iifCUuitf* jjwrmtlis nf tile CiirngllUD period

From June 23 to September 24, 1995.

LAGENDA

June 1995 • January 1996

Victoria and Albert Museum South Kensington
London SW7 2RL
Tel: +44-71-3185000
Fax: +44-71-3185615
Monday to Sunday 10:00 - 17:30 hrs.,
Monday 12:00 - 17:30 hrs.

June • September
Modern Japanese Studio Crafts. An exhibition of contemporary studio-craft art which has only recently been appreciated by the general public.

November 1995 • February 1996
The Peacful Conquerors - Japan Art from India.

Japanese art and crafts have been continuously practiced in India since the 6th century BC, and in the 12th century the religion of Hinduism and Buddhism thrived. This travelling exhibition will present some of the finest examples of Indian sculpture and painting produced in the Jain tradition spanning a period of over 2000 years and will be the first exhibition of Jain art in the West.

The Burrell Collection
2060 Publications House
Glengariff G287
Tel: +44-81-46791151
Fax: +44-81-46790129
Monday to Saturday 10:00 - 17:00 hrs.
Sunday 1:00 - 17:00 hrs.

Permanent collection

Art objects from the ancient civilizations of Egypt, Greece, the Orient and from Medieval Europe.

HONG KONG

Gallery Le Yong

Fine Contemporary Vietnamese Art
One Lan Kwai Fong, 13th Floor
Tel: +852-2286-9686 / 4828
Fax: +852-2286-9689
Monday - Saturday 10:30 - 18:30 hrs.

Permanent exhibition

Work of Vietnamese artists among whom Nguyen Tu Ngoc (born 1922).

Hong Kong Museum of Art

10 Salisbury Road
Tel: +852-2724-2297
Fax: +852-2724-2298

13 June • 7 September
Heaven's Embroidered Gate.

One thousand years of Chinese textiles

Plum Blossoms

305-307 Exchange Square,One Central

HiGHliGHlu

Japan Today

Exhibition in the Louisiana Museum of Modern Art in Humlebæk, Denmark.

From June 23 to September 24, 1995.

The exhibition highlights contemporary Japanese architecture, design, photography and visual arts. The first section "Tradition and Modernity," is an introduction to contemporary Japanese culture. It emphasizes its material and immaterial aspects, and deals with the relation between tradition and modernity. The second section "Complexity and Assimilation," is devoted to the Japanese metropolis and its forms, stressing modern technology, urban space and the man-made. These two main parts are subdivided into four themes: Transformation; The third reality; The town and the individual; and The natural.

Four architects will be given a space in which they will develop one of the four themes in a way that is both visual and physical. The architectural installations will consist of architectual elements, mixed media and other objects.

In addition to architecture, each section will also show artworks by contemporary Japanese artists which focus on videoart, photography, installations and multi media. In the field of design the museum specializes in industrial and graphic design.

A catalogue will be published, films will be shown and several events are planned during the exhibition.


The designers include: Haseki Minagawa, Minagawa, Shintaro Naka, and the photographers: Tomoki Inahara, Hiroshi Tsukada.
Contemporary Art of the Non-Alligned Countries 1995

**Exhibition in the National Gallery in Jakarta, Indonesia**

From April 28 to June 30, 1995.

The curators decided to view international contemporary art through a North-South conceptual framework (the Non-Alligned countries collectively represent "the South"). This framework allows aspects of Southern art that have previously been dismissed in international art discourse to be accepted and appreciated in a new way.

The concept, which is highly developed capitalist economies—South (developing capitalist economies that still draw on local oral traditions and practices) was first heard by the Club of Rome in the 1970s. The use of the term is not limited to economic and political fields, but is also used with reference to socio-cultural matters.

More than 300 works have been selected by national curators of each of the participating countries, including: China, India, Indonesia, Malaysia, Philippines, Singapore, Thailand, Vietnam. Five categories have been developed:

1. Confrontation, Questions, Quests: modernization and development in the South have led to contradictions and cultural dilemmas in the Southern countries themselves.
2. Tradition/Confrontation: this has been viewed as something opposed to modernity. The view of the Southern countries has been different in this respect.
3. Signs, Symbols, Symbols: many artworks are based in mystical beliefs and express a dialogue with the unexplainable aspects of reality.
4. The Body: Southern contemporary art still shows an exploration of the body as a natural being, and reflects a belief in the body as a part of the equilibrium of nature.
5. Space—Land—Mankind: beliefs in the sacred nature of space and land and the balance of nature which are still strongly held, are also reflected in works of art that explore relations between humans and their environment.

### March 13 • July 7

Ashok Kaur at Post Exhibition of the British sculptor (1954, Bombay, India), which will mainly consist of recent sculptures in wood and stone, as well as several installations.

**Museum The Prinsenhof**
Grote Kerkstraat 11
8911 EZ Leiden
Tel: +31-71-165369
Fax: +31-71-165981

**Centre voor Beeldende Kunst**
(Department for Visual Arts)
Leiden University

**Media Museum**
Leiden
Tel: +31-71-165369
Saturday—Sunday 12:00—17:00 hrs.
Thursday evening 19:00—21:00 hrs.

### March 31 • September 3

Exhibition of drawings made by Dutch prisoners in Japanese internment camps in Indonesia during World War II.

**Museum The Hague, the Netherlands**
Exhibitions of drawings made by Dutch prisoners in Japanese internment camps in Indonesia during World War II: "Dutch Drawing of the 'Learner School' in the Nakasaka, Gelder by J. H. Postma-Ingelaar.

**Museum of Ethnology Rotterdam**
Willemspark 25
3016 CM Rotterdam
Tel: +31-10-411055
Fax: +31-10-4110831

### From April 14 onwards

Enchanted worlds for children who want to see even more of the world. Children will be able to make a trip through the Netherlands, the world of the island as well as new worlds which have now been added the Afro-Caribbean world and Asia.

**Museum Het Nieuwe Instituut**
Kunsthalstraat 49
2517 ES Den Haag
Tel: +31-70-3541820
Fax: +31-70-3541828

### To be continued on page 78
ASIAN CULTURE

June 24 • September
The land living within me
Literature and visual art on the theme of migration: Sower artists of non-Dutch origin are inspired by a fragment from a novel or a poem by a non-Dutch writer. Their art, together with the texts, express what all migrants have in common: their need to reposition themselves in a new situation, the need to integrate the past within the new situation.

The Museum of Ethnology Rotterdam, the Netherlands.
- Event: The land living within me
- No title
- Japanese prints from Rijksmuseum Amsterdam and attitude’, this catalogue explores the land living within me
- Exhibition: The World of Vietnamese Art
- At the Nuitienne Gallery, Rijnoordwijk Street, Warsaw.
- Permanent collection: Ethnological collections from Africa, with a strong focus on Portugal.
- Permanent collection: African, Oceanic, Melanesian and American art.
- Permanent collection: Indian and Tibetan art.
- Permanent collection: the Baur Collections.
- Permanent collection: the works and lives of a selection of artists from over sixty parts in terms of adventurousness and originality.
- Permanent collection: the Baur Collections.
- Permanent collection: the works and lives of a selection of artists from over sixty

Selected by the Gate Foundation
Publications Top-Ten

1. Forrer, M., C. van Rappard-Boon
The Beauty and the Asian
Japanese prints from the Rijksmuseum Amsterdam

2. Wright, Astrid
Soul, Spirit and Mountain.

3. Mikio, S., Masahiro, U. (et al)
The Fourth Asian Art Show Fukuoka: realism as an attitude

4. Akbar, S.
Rich Shav: Pictorial art in Bangladesh.

5. Groeneveld, A.
From Bombay to Shanghai: historical painting in South and Southeast Asia.

6. Fischer, F., Hiesinger, K.B.

7. Araeen, R., (et al)
Thirty-four artists who live and work by artists from over sixty

8. Birnie Danzker, J.
Drawings Tjukurrpa: Aboriginal art of the western desert.

Mongolia: The legacy of Chinggis Khan.

10. Ramdas, A., Lopez, S.
Her land art in my wound: The land living in me.

Songs of Migrants-Interchange and Integration

ASIAN CULTURE
NEWSLETTERS

Newletters on Asia in Europe

[Nominal list of various newsletters, their publishers, languages, and formats.]

AKSE Newsletter
Organization: Asian Studies Association in Europe
Editor(s): A. E. H. Haag, C. de M. Engels
Appears: 4 x a year
Price: Free to members
Contact: AKSE, c/o Great Britain China Office, Claverton Down, Bath BA2 7AY, UK
Tel: +44-1225-832400
Fax: +44-1225-832409

ASEASURUS News
Organization: Asian Studies Association in the USA
Editor(s): A. B. Kusserow, C. S. U. Khan
Appears: 4 x a year
Price: Free to members
Contact: ASEASURUS, c/o Great Britain China Office, Claverton Down, Bath BA2 7AY, UK
Tel: +44-1225-832400
Fax: +44-1225-832409

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Editor(s): A. B. Kusserow, C. S. U. Khan
Appears: 4 x a year
Price: Free to members
Contact: ASEASURUS, c/o Great Britain China Office, Claverton Down, Bath BA2 7AY, UK
Tel: +44-1225-832400
Fax: +44-1225-832409

CERES Newsletter
Organization: Center for Research on Southeast Asia
Editor(s): A. J. van der Veer
Appears: 4 x a year
Price: Free to members
Contact: CERES, c/o Interuniversity Laboratory for Southeast Asian Studies, University of Hull, Hull HU6 7RX, UK.
Tel: +44-1482-65758

BAXS Newsletter
Organization: British Association for Southeast Asian Studies
Editor(s): A. J. van der Veer
Appears: 4 x a year
Price: Free to members
Contact: BAXS members

Baruš-Sulavski Research Bulletin
Editors: S. Knoke, Chr de Jong, R. van der Berg-A. Lucas
Appears: 4 x a year
Price: Free to members
Contact: BAXS members

China Information
Organization: Documentation and Research Center for Contemporary China
Editor: W. Hui Chong
Appears: 4 x a year
Price: Individuals: DM 74.00;
Institutions: DM 78.90
Contact: China Information, c/o Great Britain China Office, Claverton Down, Bath BA2 7AY, UK
Tel: +44-1225-832400
Fax: +44-1225-832409

BASAS Bulletin
Organization: British Association for Southeast Asian Studies
Editor(s): G. R. Jordan, G. E. Gross
Appears: 3 x a year
Price: Free to members
Contact: BASAS, c/o Great Britain China Office, Claverton Down, Bath BA2 7AY, UK
Tel: +44-1225-832400
Fax: +44-1225-832409

Eurasia News
Organization: European Institute for South and South-East Asian Studies, ABL
Editor: Malcolm Suban
Appears: 4 x a year
Price: Free of charge
Contact: Malcom Suban, c/o European Institute for South and South-East Asian Studies, ABL, Claverton Down, Bath BA2 7AY, UK
Tel: +44-1225-832400
Fax: +44-1225-832409

ESF Communications Newsletter
Organization: European Science Foundation
Editor: Sabine Schott
Appears: 2 x a year
Price: Free of charge
Contact: Sabine Schott, European Science Foundation, 1 quai Letty Marnois, 67080 Strasbourg Cedex, France.
Tel: +33-88-51-72-25
Fax: +33-88-51-72-25

European Bulletin of Himalayan Research
Organization: European Association for Himalayan Studies
Editors: Richard Burghart, Martin Green, Andrea Helfer
Contact: Richard Burghart, Süd Asien Institut, Im Neuenheimer Feld 330, D-69120 Heidelberg, Germany
Tel: +49-6221-562900
Fax: +49-6221-562998

European Network for Bangladesh Studies Newsletter
Organization: European Network for Bangladesh Studies
Contact: European Network for Bangladesh Studies, Centre for Development Studies, University of Bath, Claverton Down, Bath BA2 7AY, UK.
Tel: +44-1225-832400
Fax: +44-1225-832409

Eurasia Newsletter
Organization: European China Anthropology Network
Editor: S. K. Dik, Eurasia Newsletter, PO Box 1905, 2300 RA Leiden, the Netherlands
Tel: +31-71-272295
Fax: +31-71-272295

European Network for South Asian Studies Newsletter
Organization: Jointly published by EURGEOAS (European Association for Southeast Asian Studies and KITLV (Royal Institute for Linguistics and Anthropology))
Editor: C. van Dijk
Appears: 2 x a year
Price: DM 80.00 (Netherlands), DM 90.00 (other European countries)
Contact: C. van Dijk, EURGEOAS-South Asia Division, PO Box 1905, 2300 RA Leiden, the Netherlands.
Tel: +31-71-272295
Fax: +31-71-272295

ESF Communications Newsletter
Organization: European Science Foundation
Editor: Sabine Schott
Appears: 2 x a year
Price: Free of charge
Contact: Sabine Schott, European Science Foundation, 1 quai Letty Marnois, 67080 Strasbourg Cedex, France.
Tel: +33-88-51-72-25
Fax: +33-88-51-72-25

Eurasia News
Organization: European Institute for South and South-East Asian Studies, ABL
Editor: Malcolm Suban
Appears: 2 x a year
Price: Free of charge
Contact: Malcom Suban, c/o European Institute for South and South-East Asian Studies, ABL, Claverton Down, Bath BA2 7AY, UK
Tel: +44-1225-832400
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Editor: C. van Dijk
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Contact: C. van Dijk, EURGEOAS-South Asia Division, PO Box 1905, 2300 RA Leiden, the Netherlands.
Tel: +31-71-272295
Fax: +31-71-272295

Bulletin of the EAJS Newsletter
Organization: European Association for Asian Studies
Editor: M. V. Leong
Appears: 4 x a year
Price: Race of Charge
Contact: European Association for Asian Studies, University of Sheffield, 300, Sheffield S1 4AJ, UK.
Tel: +44-114-2780296
Fax: +44-114-2780296

BULLETIN OF THE EAJS Newsletter
Organization: European Association for Asian Studies
Editor: M. V. Leong
Appears: 4 x a year
Price: Free of charge
Contact: European Association for Asian Studies, University of Sheffield, 300, Sheffield S1 4AJ, UK.
Tel: +44-114-2780296
Fax: +44-114-2780296

Eurasia Newsletter
Organization: European Institute for South and South-East Asian Studies, ABL
Editor: Malcolm Suban
Appears: 2 x a year
Price: Free of charge
Contact: Malcom Suban, c/o European Institute for South and South-East Asian Studies, ABL, Claverton Down, Bath BA2 7AY, UK
Tel: +44-1225-832400
Fax: +44-1225-832409

European Network for South Asian Studies Newsletter
Organization: Jointly published by EURGEOAS (European Association for Southeast Asian Studies and KITLV (Royal Institute for Linguistics and Anthropology))
Editor: C. van Dijk
Appears: 2 x a year
Price: DM 80.00 (Netherlands), DM 90.00 (other European countries)
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Editor: M. V. Leong
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Price: Race of Charge
Contact: European Association for Asian Studies, University of Sheffield, 300, Sheffield S1 4AJ, UK.
Tel: +44-114-2780296
Fax: +44-114-2780296

ECABEC Network Newsletter
Organization: European Conference on Agriculture and Rural Development
Editor: A. Bejblad
Appears: 4 x a year
Contact: A. Bejblad, Institute-Lieg, University Gren, Ludwigstrasse 21, Germany.
NEWSLETTERS

Oceania Newsletter
Organization: Centre for Pacific Studies, University of Nijmegen
Editor: Eric Verbrux
Appears: 2 x a year
Free of charge
Format: A5
Contact: Eric Verbrux, Centre for Pacific Studies, Vagroup Anthropologie, Universiteit van Nijmegen, Th. van Aquinostraat 4, 6500 HK, Nijmegen, the Netherlands.
Tel: +31-40-6122516
Fax: +31-40-619495

SEAQ Newsletter
Organization: South Asia Library group
Editor: Patricia Herbert
Appears Annually
Price: Two years: $12.00 or £7.50
Circulation: 250 worldwide
Format: A4
Contact: Patricia Herbert, Oriental & Indian Office Collections, British Library, 197 Blackfriars Road, London SE1 8NG, UK.
Tel: +44-171-4122633
Fax: +44-171-4126741

Vereinigung für Sozialwissenschaftliche Japansforschung Newsletter
Organization: Vereinigung für Sozialwissenschaftliche Japansforschung e.V.
Editor: Dr. Anna Maria Thranhardt
Appears: 10 x a year
Format: A5
Language: German
Contact: Dr. Anna Maria Thranhardt, Am Lieberkamp 2, 40440 Munster, Germany.
Tel: +49-2130-476612
Fax: +49-2130-476601

Orgon/zation. Vereinigung för Sozialwissenschaftliche Japansforschung e.V.
Editor: Dr. Anna Maria Thranhardt
Appears: 10 x a year
Format: A5
Language: German
Contact: Dr. Anna Maria Thranhardt, Am Lieberkamp 2, 40440 Munster, Germany.
Tel: +49-2130-476612
Fax: +49-2130-476601

Punjabi Research Group Newsletters
Organization: The Punjabi Research Group
Appears: 1 x a year
Price: Free of charge
Circulation: 100
Format: A4
Contact: Patrick Pechey, REHSEIS (Paris)
Tel: +33-1-45871148
Fax: +33-1-45873453

 science and Empire
Organization: NISTADS (New Delhi) and REHSEIS (France)
Editors: Deepak Kumar (NISTADS) and Patrick Pechey (REHSEIS)
Price: Free of charge
Appears: 2 x a year
Circulation: 600
Format: A4
Contact: Patrick Pechey, REHSEIS (Paris)
Tel: +33-1-45871148
Fax: +33-1-45873453

INIS Newsletter
Organization: Indonesian-Netherlands Institute of Indonesian Studies (INIS)
Editor: Dick van der Meij
Appears: 2 x a year
Price: Free of charge
Circulation: 500
Format: A4, printed

Medisch Comité Nederland-Vietnam krant
Organization: Medisch Comité Nederland-Vietnam
Editor: Anneke Ossehout
Appears: 4 x a year
Price: Free to donors, others £7.50
Circulation: 250
Format: A4, printed
Language: Dutch
Contact: Medisch Comité Nederland-Vietnam, Weteringschans 32, 1017 SV Amsterdam, the Netherlands.
Tel: +31-20-6207411
Fax: +31-20-6205417

OCCN Newsbrief
Organization: Overseas Chinese News
Editor: Arne Poulsen
Appears: 2 x a year
Price: Free of charge
Circulation: 200
Format: A4
Contact: Prof. Lynn Abdur-Rahm, Oxford Centre for Islamic Studies, George St., Oxford OX1 3RQ, UK.
Tel: +44-1865-278730
Fax: +44-1865-278740

Sri Lanka Newsletter
Organization: Stichting Nederland – Sri Lanka
Editor: R. Ingemar
Appears: 4 x a year
Price: Members £25, non-members £50
Circulation: 250-300
Format: A4
Language: Dutch
Contact: Stichting Nederland-Sri Lanka, Donkweg 16, the Netherlands.
Tel: +31-30-3282818

Ultrasound
Organization: Friends of Overseas Archive and Historical Institute of Overseas Countries
Editor: AMAROM
Appears: 2 x a year
Price: Per issue FF.50, annual subscription FF.90
Circulation: 700
Format: A4
Language: French
Contact: A. Cécile Tron Germe, AMAROM, 29 Chemin du Moulin Doux, 1900 Aven-Provence, France.
Tel: +33-4-264221, Fax: +33-4-26428459

Vereinigung für Sozialwissenschaftliche Japansforschung Newsletter
Organization: Vereinigung für Sozialwissenschaftliche Japansforschung e.V.
Editor: Dr. Anna Maria Thranhardt
Appears: 10 x a year
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Language: German
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Tel: +31-71-27 2222 Fax: +31-71-27 1162 attention of the Laurea.