The relationship between the colonial jute mill industry of Calcutta and the "home industry" based in Dumdum has not been sufficiently examined, in spite of growing interest. Tony Cox believes this omission affects our ability to understand properly the nature and functioning of the jute mill industry in either centre.

Dr Thomas Horsfield (1771-1859) was the first American to engage in scientific research in Southeast Asia. Although he was later forced to watch others be acclaimed for discoveries he had made, he was the first to report to the Western scientific community on many of the unprecedented natural phenomena which existed in Java, and in near environs.

The long-awaited Foreign Faculty Employment Law of 1982 was designed to offer foreign nationals employed at Japanese universities the opportunity to have permanent employment, professorial titles, participation in departmental meetings and so forth. Unfortunately, little or nothing changed in 1982 or in the years since. Matt Steen reports.

The second conference of the European Association of Southeast Asian Studies will co-operate with the AAS and partners from Asia and Australia. The European Associations for Asian Studies will co-operate with their American counterparts: the representatives of the regional councils of the AAS. A call for papers.

Vanuatu is one of the "black", Melanesian archipelagos in the Pacific. An exhibition in Basel, hometown of the ethnographer Felix Speiser (1880-1941), shows the stunning richness and vitality of its tribal cultures. In the Art Agenda, forthcoming exhibitions and performances on Asian art are announced.
Gradually it is beginning to dawn on Asianists all over Europe that cooperation in the field of Asian Studies is of key importance not only to the field itself but also in the context of the improvements of the Asia Europe relations. European Asianists should do much more to assert their role in the dialogue with Asia, which is still too often clouded by outdated concepts based on notions of alleged European superiority. Although these outdated concepts may be self-evident to the readership of this newsletter, one cannot but conclude that European policies towards Asia are frequently shaped by the tenets of the ideas of the Enlightenment coloured by its universalist claims, e.g. in the field of the human Rights. Using this Western value system as a yardstick to measure our relations with Asia is starting to backfire on those who employ it in day-to-day policy, certainly if it tends to have degenerated into a ritual. A more fruitful approach, embraced by many scholars, is one in which cultural 'rapprochement' lies at the heart of the matter. The increased self-confidence of Asian states, which is based on their own value systems and their economic successes, has brought into being an outspoken view on the future development of their own societies. In this respect the reunification with China of the British-held colony of Hong Kong on 1 July will be an interesting testing ground for how two outspoken value systems can cohabitate.

**Task Force on Europe Asia Research Co-operation**

In the previous editorial, the strategic alliance between the Nordic Institute of Asian Studies (NIAS) and iias was touched upon. In the intervening period a definitive draft of this co-operation agreement has been offered to the Ministries of Education of the Scandinavian countries and the Netherlands and to the boards of the respective institutions. Approval all round seems to be imminent. This alliance could be seen as a stimulans for a future institutional arrangement amongst institutes of Asian Studies in Europe. The meeting of directors of the Institut fur Asienkunde, the School of African and Oriental Studies (SOAS), the École Française d'Extreme Orient (EFEO), the wies, and the NIAS in Leiden on 5 April 1997 can be seen in this context. This was the first time that the directors of leading Asian Studies institutes met formally, which in itself should be regarded as a hopeful sign. Fine though this is, in view of the different academic backgrounds of the participants, it will take some time before an extended alliance materializes. The activities of the *Task Force on Europe Asia Research Co-operation*, consisting of the five directors of the above-mentioned institutes for the time being will aim at increasing co-operation at all levels in the field of Asian Studies. The main purpose of the task force will be to support the **EAS Asia Committee** and its objectives. This top-down approach for improving co-operation will be even more successful if it is buttressed by initiatives taken at grass roots level.

In this respect the founding of new national organizations of Asian Studies and the realignment of existing national organizations as is happening in Germany are positive signs. European initiatives can only thrive when they are endorsed by relevant national organizations and are based on established networks. A more fruitful approach, embraced by many scholars, is one in which more detailed information is asked and a printout of the data at present in the European Database for Asian Studies. The publication of the 'Preliminary Guide' was shared by most European Asianists. Although the reactions to the Preliminary Guide were encouraging, it would take another year before a personal mailing provided a sizeable response on the basis of which the decision to publish this guide seemed to be meaningful. It was a clear sign that the feeling of the necessity for the publication of such a guide was shared by most European Asianists.

**International Convention of Asian Scholars (ICAS)**

During the 49th Annual Meeting of the Association for Asian Studies (AAS) in Chicago (13-16 March), for the second time the iias presented 'Dutch Publishers on Asia', this time joined by 'Newsletters on Asia in Europe'. This so-called consolidated booth in which one organization presents other organizations or companies has turned out to be an effective way to make our American colleagues acquainted with the products of Dutch and European Asian scholarship. Furthermore, representatives of the AAS and the iias have finalized the plans for the International Convention of Asian Scholars (ICAS) which will be held in the Netherlands (Nordwijkerhout, near Leiden) from 25-28 June 1998. The main purpose of the convention is to establish dialogue across borders of nationality, discipline, region studied, or conceptual approach. In order to stimulate this idea there will be a preference for sessions which have participants from Asia, the Asia region, and Europe, which have a cross regional or a multidisciplinary topic. The Programme Committee consists of representatives of the AAS regional councils and the European regional Asian organizations. There are two specialists each for the following regions of Asia: China, Central Asia, Japan, Korea, Southeast Asia, and South Asia. A variety of disciplines is represented on the Programme Committee. There are also members with expertise in the area of library and electronic resources, teaching and education, and museums [for more information see page 46].

**IIAS News**

In the previous editorial the creation of an *IIAS Branch Office in Amsterdam*, attached to the Center of Asian Studies Amsterdam (CAS), was announced. This branch office is operational as of 12 May. On the IIAS News pages of this newsletter you will find the necessary information. Now, two Iias Research Programmes set up in 1994, 'Changing Lifestyles in Asia' and 'Cultural Traditions in Endangered Minorities of South and Southeast Asia', have been completed. In the next issue of this newsletter the outcome of these research projects will be evaluated. In the meantime two new IIAS research programmes, the *Annual Bibliography of Indian Archaeology (AIA)* and *Fostering Arts of Asia. Traditions and Innovation (FAAI)* have been approved. A third research programme, 'Changing Lifestyles in Contemporary Asia', will start later this year.

Finally, the Dutch Minister of Economic Affairs, Dr. G.J. Wijers, has consented to deliver the IIAS ceremonial lecture. The setting for this lecture will probably be the bundling port city of Rotterdam which has strong connections, both past and present, with Asia.
The Institute of Asian Studies, Madras, is a joint venture launched by a few scholars from India and Japan and its main aim is to promote academic research on the cultural facts of Asian countries. One of its main objectives is the quest for perception of Asian literatures and culture as a unified and composite whole, transcending geographical, linguistic, and cultural barriers.

**Activities**

The Institute proposes to introduce the teaching of all important Asian languages and literatures sequentially. Translations of great works (literary, philosophical, theological and so forth) will be undertaken by this Institute. Promoting comparative studies in Asian literature and of the philosophical works of Asian countries will be one of the important activities of the Institute. It is proposed to establish a strong faculty of archaeology which should engage in undertaking the much needed exploration of various parts of Asia. It also serves as an up-to-date information centre of all archaeological works in Asia.

One of the main faculties of the Institute, namely the faculty of manuscriptology, is designed in such a way that its programmes are preparatory in nature to all language faculties. Seminar papers pertaining to palm-leaf and other manuscripts are being accepted for translation. It is proposed to introduce a comprehensive course in palm-leaf Manuscriptology. The following four components namely: descriptive surveys of folk culture, encyclopedias of palm leaf materials, published and unpublished. These unpublished manuscripts are written in a fragile, organic medium, namely palm-leaf, are disintegrating due to human negligence and normal climatic conditions. The department of manuscriptology is engaged in launching projects which are aimed at preserving the cultural heritage of the people of India. In the last academic year, the departments also engaged in the preparation of a multi-volume Multi-lingual Dictionary of the Telugu Language.

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Inauguration of the ASiA Programme

On 3 October 1996, the inauguration of the programme Asian Studies in Amsterdam (ASiA) took place at the University of Amsterdam with lectures by Prof. Sugata Bose and Prof. Arif Dirlik. The ASiA programme is a platform for collaboration between scholars from various disciplines teaching Asian studies in different departments of the University of Amsterdam. It co-ordinates the teaching of Asian Studies to undergraduates at the University of Amsterdam and offers a full MA programme in Modern Asian History.

By Leo Douw & Mario Rutten

Over the past 30 years, the University of Amsterdam has given Asian Studies a special place in its social science curriculum. In line with this tradition and with the general realization of the rapidly growing importance of Asian societies on the world scene, both the Board of the University of Amsterdam and its Faculty of Social Sciences decided a few years ago to make Asian Studies an area of special importance. This has so far translated into a range of postgraduate activities, especially in the Amsterdam School for Social Science Research and its Centre for Asian Studies Amsterdam (ASiA), in which colleagues from the Vrije Universiteit Amsterdam and other universities also play an important role.

The University of Amsterdam has also acted as one of the godmothers of the Centre for Asian Studies series of the Centre for Asian Studies (CASS), which is devoted to co-ordinating post-doctoral activities, in the Netherlands and, increasingly, internationally.

Although the activities of the graduate school were very successful in one sense: they rested on feet of clay. The teaching of Asian Studies to undergraduates did not profit greatly from the new initiatives. This was partly because Asian Studies at the undergraduate level were subjected to the unrelenting attrition which afflicted undergraduate studies in the Netherlands generally as they were painfully repositioned to produce slimmer, more market-oriented universities. In this process, non-European studies suffered disproportionately across the board. Asian Studies at the University of Amsterdam was very hard hit because it could not innovate sufficiently, hampered by the fact that teaching at the undergraduate level remained scattered throughout separate departments and sub-departments. A good number of faculty members had been teaching courses in Asia every year, but there was little that could be done to present students with a more coherent programme which reached across disciplines. In order to change this situation, the University of Amsterdam started in 1996 the ASiA Programme. It is a platform for collaboration between the scholars teaching Asian Studies from various disciplines in different departments of the University of Amsterdam from a social science perspective in the widest sense of the word.

The aims

In the programme Asian Studies in Amsterdam, Asia is not seen as a well-defined cultural or civilizational unit, or as an economic or political bloc. The societies of Asia have always been contained within their geographical boundaries - their dynamism, complexity, and composite character defying any attempt at essentialization. In the programme, the study of Asia serves students to take note of the ways in which people in Asia regard and interrogate Europeans, providing essential new understandings of how Asia and Europe fit in with the rest of mankind.

The set-up

Traditionally, within the Faculty of Social Sciences, support for Asian Studies has come from the disciplines of anthropology and history. The ASiA programme aims to forge stronger links through joint courses with colleagues from political science, economics, or particular aspects of social sciences. Moreover, ASiA has also started to set up courses in which colleagues from other faculties (e.g. Humanities, Social Sciences) and from other universities participate. Finally, ASiA is participating in the V&A International School which offers courses in English to students from abroad.

From right on the foreground: Dr. S. Nordt, Dr. L.M. Dauw, Prof. A. Dirlik, Prof. S. Bose. The inauguration of the ASiA Programme, October 3, 1996.
The Islamic Research Institute

The Islamic Research Institute in Islamabad was established in 1983. It was set up by the Government of Pakistan as its research arm. Subsequently, in 1985, when the university was transformed into the International Islamic University, the Institute became part of its body. Since then, it has expanded its scope and services. In addition to education, it also conducts research in various fields of Islamic learning to identify and study contemporary problems and interpret the teachings of Islam in order to assist not only Pakistani society but also the whole Muslim ummah to live according to the precepts of Islam. The research work of the Institute is published in books, monographs, research reports, and three quarterly journals of the Islamic Research Institute. The Institute also organizes seminars, conferences, and workshops to achieve and promote its objectives. A systematic research master plan was sketched out by the Institute to enable it to carry out an in-depth study of the basic sources of Islam, the classical works which represent the development of Islamic society during the four centuries of its history. The master plan covered the following fields: Qur'an and Hadith; Jurisprudence; Sociology; History; Reform Movements; Economic Theories; Institutions and History; Political Thought; and Institutions of Education; International Relations; History and Philosophy of Science; Psychology; Seerah and Pakistan Studies. In addition to these, two other projects were undertaken: the translation of essential Islamic texts into English and Urdu, and the compilation, translation, and publication of relevant materials carefully selected from the most outstanding texts of Islamic Law.

Research

Research at the Institute was initially organized by dividing scholars into various teams and groups which later grew into research units. In the beginning, a training program was launched by the Institute. The new entrants who had already received a master's degree underwent four years of training. They were taught the history of ideas, language skills, and research methodology. Later, however, when the units were established, the concept of on-job training evolved and the new entrants acquired training and experience by working on projects with senior scholars. Since 1989, the research staff has been structured as follows: investigators, research associates, researchers, research fellows, associate professors, and professors. The scholars at the Institute are a dedicated group of researchers who have a good command of traditional as well as modern sources of information and language skills.

Library

Since its inception, the Islamic Research Institute has maintained its own library: the Dr Muhammad Hamidullah Library, which is specialized in all fields of Islamic Studies and the affairs of the Muslim world. The library is unique in many respects. It possesses original source material in Arabic, Persian, and Urdu, besides a large number of important works by Muslim and non-Muslim scholars in English, French, German, Italian, Greek, Spanish, Russian, and other languages. The library receives 456 scholarly journals in various languages from all over the world. Ten local newspapers are also on its subscription list. The library caters to the needs of the Institute's scholars, but it also provides reference and consultation services to the International Islamic University teachers and students, and to other scholars interested in research relevant to the Institute. The library also receives the research reports of foreign scholars, PhD/MA students, and other serious readers and scholars who use the library collection, with special permission. Macmillan printer-proof and photocopying services are also available. Nearly 1,000 to 3,000 readers visit this library every year.

The Institute has a well-equipped and self-sufficient printing press of its own. Its hot-metal, letter press printing system was a gift from the Asia Foundation, USA, in 1969. Later, in 1977, the Islamic Solidarity Fund (OIC, Jeddah) came forward to help modernize the press by equipping it with what was then the world's most advanced computerized typesetting and the best Offset Printing Machinery available.

The unique feature of the IRI Press is its versatility in composing. It has been producing texts in Urdu, Arabic, Bengali, Persian, Spanish, and English. Its latest innovation is a self-modified Electronic Composer for the Turkish language. Besides books, monographs, and research reports, the IRI Press publishes three quarterly journals: Islamic Studi (in English); Al-Dinair Al-Islamiyyah (in Arabic); and Fikr-o-Nazar (in Urdu). For more information, please contact the International Islamic University Institute at Faisal Mosque, PO Box 1035, Islamabad, Pakistan. Tel: +91-51-254874 Fax: +91-51-853260
The Archives of Protestant Missionary Societies

During the last few decades the number of visitors to the archives of missionary organizations has been growing rapidly. Concomitantly, the interest of scholars to visit the missionary archives has broadened. Initially these archives were consulted only for research in the field of church history or the history of missions, but recently scholars from other disciplines, e.g. colonial history, anthropology, and linguistics have also discovered the value of such archives.

M. MARGARETHA H. DIRKZWAGER

The history of Dutch (Protestant) missionary activities took and take place abroad and were, until the middle of the 19th century, directed mainly towards Indonesia. Missionary societies which were later incorporated into church departments, are active participants of events and activities in the department, as well as teachers for practical assistance to the missionaries, etc.

Oxford Centre for Islamic Studies
Visiting Fellowship Programme 1998/1999

T he Oxford Centre for Islamic Studies (OCIS) invites applications for Visiting Fellowships tenable at the Centre from 1 October 1998. Those include the Abdul Aziz Al-Mu'taswi and Muhammad Bin-Ladin Visiting Fellowships. The Oxford Centre for Islamic Studies is an associated institution of Oxford University and has links with universities and research centres throughout the Muslim world. Its primary purpose is to promote a more informed understanding of Islam and the Islamic world by means of research and advanced study, by the sharing of academic disciplines and its academic focus is not restricted to any one discipline or world region.

[...] The Fellowship is offered to support study in any area of the arts, humanities or the social sciences (particularly anthropology, economics, geography, history, international relations, law, linguistics, philosophy, politics, religion and sociology) which has relevance to the study of Islam or the Muslim world. Fellowships are tenable for nine months, though shorter periods will be considered.

[...] The closing date for applications is 1 December 1997. Applications should include a brief description of research interests and letters of recommendation from two referees familiar with the applicant's work.

Linguistics at UC Irvine

The Department of Linguistics at the University of California at Irvine was established in 1990. It is particularly strong in the theoretical investigation of comparative grammar, with a special concentration on theoretical East Asian linguistics. There is also a research focus on psycholinguistics in association with the Department of Cognitive Sciences.

Irvine, California, USA

For more information: E-mail: linguist@uci.edu Website: http://www.socsci.uci.edu/ling/ling.html

General News

THE NETHERLANDS

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Asian Minority Cultures in Transition

In the context of an interdisciplinary research programme, entitled 'State and Society in Southeast Asia: Continuity, Discontinuity, Transformation', which is being developed at the Westfälische Wilhelms-Universität Münster (Germany), this University hosted the International Conference on 'Asian Minority Cultures in Transition: Diversity, Identities, and Encounters'. The conference was jointly sponsored by the European Science Foundation (ESF), the International Institute for Asian Studies (IIAS), and the University of Münster, and was convened by Professor J.D.M. Platenkamp (Director of the Institute of Ethnology, University of Münster).

The first day focused on minority cultures in Southeast Asia and in Tibet/Nepal. Prof. J. Platenkamp (Münster) presented the outlines of the interdisciplinary research project about the comparative study of state and society in Southeast Asia which is being developed at the University of Münster. In the discussion on (indigenous) Southeast Asia the following topics were addressed: Dr C. Choy (Utrecht) spoke about 'Modes of Exchange: the negotiation of identity among the Orang Suku Laut in Indonesia'; Dr E. Kipping (Heidelberg), 'Kadazan identity, ephemeral or eternal, decorative or deep?'; Prof. S. Howell (Oslo), 'The plight of the Angkai, Huli and other national minorities of Malaysia'; Dr E. Wieringa (Münster), 'Who are the Kalang? A minority group on Java and their so-called myth of origin?'; Prof. P. Szendrei (Trier), 'Economic change and the transformation of ethnic identity in Asia'; Dr J. Gimpel (Monroe), 'Balai Pustaka Adat Marga S Likuh: a research project on the revivalism of society and its rituals since 1965'; Dr M. Appel (München), 'Cultural identity in myth and ritual: a case from West Java', and Dr Loyé (Paris), 'Muslim identity in the southern Philippines'. Three speakers talked about Tibet or Nepal on the first day: Dr K-E. Eibhards (Münster), 'Temples and trades: Buddhist identity among Tibetan speaking minorities in Nepal'; Drs A.W. van den Hoek (Leiden), 'Newar culture and Gorkha power: the royal rituals in Kathmandu', and Drs R.G. Streeta (Kathmandu/Leiden), 'The indigenous population of Kathmandu in the modern state of Nepal'. The second day saw a continuation of this geographical emphasis. Dr A. McKay (Leiden) talked about 'We Tibetans': the imperial impact, but the rest of the day was devoted again, this time to Southeast Asia with Prof. D. Tooker (Sydney, Australia), 'Technologies of Political Penetration: indigenous Southeast Asian constructions of insiders and outsiders - the case of the Akha'; Dr J. Creyghton (Berlin), 'Black Tai and Hmong: ethnic identity and economic insecurity in the highlands of Northeastern Vietnam'; Dr A. Jorgensen (Copenhagen), 'The Pwo Karen in Western Thailand: their indigenous political institutions and the impact of expanding Thai geopolity'; J. Pragert, MA (Heidelberg), 'Ethnic minorities and the homeless state', and Dr G. Vurgas (Budapest), 'Minority cultures in Vietnam: the case of the Bru'.

The second panel, a satellite conference devoted to China and Japan was held in which the following topics were addressed: Dr K. Wellens (Oslo), 'In Search of the Han-Chinese and Japan: a cultural and a geographical arrangement'. Two German scholars, both from the University of Münster, also participated in this panel: Dr R. Reinert (Heidelberg), 'People of the Mountains: People of the Sea', and Dr Baogang He (Tasmania/Cambridge), 'Areal Contacts in Indo-China and Influences of Monosyllabic languages upon Cham'. The rest of the day was devoted to Central and South Asia. The panel on Central Asia included: Dr V. Boyko (Moscow), 'Afghan Minority in Exile: Cultural dimension (West European and Russian cases)'; Dr L. Harviviah (Heidelberg), 'Ethno-cultural identity in Central Asia'; Prof. Ch. Sigrist (Münster), 'Ethnicity and the Failure of the Nation-State in Afghanistan'; Dr M. Klimburg-Vienna, 'Cultural Survival of the Kalash-Kafirs in Pakistan', and Dr. M. Engil (Istanbul), 'Arts and Crafts Survey among the Kurds of Turkey'. South Asia was represented by two scholars from the area itself, namely Dr J. Rao (Warangal, India), 'National Legality, Development Institutions and Jihadis in India: In- tergration or exclusion?' and Prof. S. Prager, MA (Heidelberg), 'The Cultural Negotiation of Marginality in Bali', and Prof. N. Alieva (Moscow), 'Aral Arts and Crafts in India and Influence of Monosyllabic languages upon Cham'. The rest of the day was devoted to Central and South Asia. The panel on Central Asia included: Dr V. Boyko (Moscow), 'Afghan Minority in Exile: Cultural dimension (West European and Russian cases)'; Dr L. Harviviah (Heidelberg), 'Ethno-cultural identity in Central Asia'; Prof. Ch. Sigrist (Münster), 'Ethnicity and the Failure of the Nation-State in Afghanistan'; Dr M. Klimburg-Vienna, 'Cultural Survival of the Kalash-Kafirs in Pakistan', and Dr. M. Engil (Istanbul), 'Arts and Crafts Survey among the Kurds of Turkey'. South Asia was represented by two scholars from the area itself, namely Dr J. Rao (Warangal, India), 'National Legality, Development Institutions and Jihadis in India: Integration or exclusion?' and Prof. S. Prager, MA (Heidelberg), 'The Cultural Negotiation of Marginality in Bali', and Prof. N. Alieva (Moscow), 'Aral Arts and Crafts in India and Influence of Monosyllabic languages upon Cham'.

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The last day was dominated by an open plenary session, in which three papers about mainland Southeast Asia and one about India were presented by Asian scholars: Dr Pham Quang Hoan (Hoàn) about ethnic minorities in Vietnam; Dr Ben Dar­ cht (Pnom Penh) about ethnic minorities in Cambodia, and Dr H. Kat­ tarajouw about 'La Samaritaine de l'Indochine'. Finally, Dr C. Ginting (Medan), 'Minority cultures in Southeast Asia in the case of the Brus'.

In the concluding general discussion, the most commonly expressed opinion was that the conference was re­ vealing. Undeniably, of course, diver­ sity was encountered in an area stretching from Turkey to the Phil­ippines, extending even to a level of eth­nographic detail. A provisional ed­i­torial committee, consisting of Prof. Platenkamp, Prof. Tooker and Dr. Choy, was formed and it will pre­pare the publication of the papers in one or more volumes. All in all, the conference, which brought together international participants from different disciplines (anthropologists, sociologists and political scientists, historians, philologists and the like), was really a success. This was not least because of the arrangements initially might have been expected, namely that the minority cultures of Asia, wide separated geographically, linguistically, and culturally could only be compared at a very general level, the papers showed that there were many striking similarities, extending even to a level of eth­nographic detail. A provisional ed­i­torial committee, consisting of Prof. Platenkamp, Prof. Tooker and Dr. Choy, was formed and it will prepare the publication of the papers in one or more volumes. All in all, the conference, which brought together international participants from different disciplines (anthropologists, sociologists and political scientists, historians, philologists and the like), was really a success. This was not least because of the arrangements

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GENERAL NEWS

INTERNATIONAL CONGRESS PROGRAMME
MAY 1997 - SEPTEMBER 1998

MAY 1997

18-19 JUNE
Hong Kong
Conference on Transition in Transition: Hong Kong and Future Prospects.
CCT 37 Seminar, 196, Champs Elysees, 75008 Paris, France.
Tel: +33-1-47-03-11-11, Fax: +33-1-47-03-13-04.
E-mail: info@ctsemif.com

JUNE 1997

6-7
Provo, Utah, USA
40th Permanent International Afriatric Congress of Africa.
Alas Affinities: Historical, Cultural and Linguistic Diversity in the Seminaries of Africa.
Goodbody Hall, Indiana University, Bloomington, IN 47405, USA.
Tel: +1-812-855-7500, Fax: +1-812-855-7501.
E-mail: sitonid@indiana.edu

6-7
Covilhã, Portugal
Presidential Session at the 12th Congress of the Portuguese Linguistic Society.
University of Coimbra, Covilhã, Portugal.
Tel: +351-249-211-811, Fax: +351-249-211-812.
E-mail: schouten@rio.unesb.undp.org

13-15
Tempe, Arizona, USA
Reflections on the Old and New in Modern Indonesia.
Allied Broadcast, Indonesia Conference, Program for Southeast Asian Studies, Arizona State University, Tempe AZ 85287-0703, USA.
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18-19
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19-21
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Annual Meeting of the Los Angeles Asian American Studies Conference.
Pacific Coast Conference.
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27-29
Santoshowahe Lake, District UK
The 20th Annual Pakistan Workshop for the New Order.
The 12th Annual Pakistan Workshop.
Dr. Shabir Mulla, School of History, Bath College of Higher Education.
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E-mail: ce@richton.com

29-30
London, UK
Ferfdes of Dunhvan Manuscript in the Twentieth Century.
The Conference of the British Museum.
Dr. S. Whitefield, The International Dunhuang Project (IDP), and Indian India Office Collections.
The British Library, 96 Euston Rd, London NWl, ENGLAND.
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2-3
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July 1997

18-26
Amsterdam, The Netherlands
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Dr. John Klein, International Institute, University of Amsterdam.
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22-30
Berlin, Germany
Fourth International Conference on Marxism.
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Berlin-Mitte, Karl Marx Hof.
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E-mail: stefan.schneider@berlin.de

27-30
Wolfgang College, Cambridge, UK
The New Millennium South Asian Workshop.
Organized by the Centre for South Asian Studies, University of Cambridge and the Research School CWSW, Leiden.
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E-mail: dan@wccam.ac.uk

August 1997

Calculta, India
International Conference on the Society for Indian Philosophy.
Religion, science, religion, and philosophy.
Prof. Chandra Man Shankar.
E-mail: cha.mchenlam@aeon.com

2-4
Tokyo, Japan
People in East Asia during the Transitional Period 18th-19th centuries.
Prof. Katsumi Fukuya.
Waseda University, Dept. of Literature, 1-1-1, Inwataji, Shinjuku-ku, Tokyo 162, Japan.
Tel: +81-3-3203-7718, Fax: +81-3-3203-7717.
E-mail: fky@mn.waseda.ac.jp

6-8
Venice, Italy
Early Literature in New Indus-Aryan Languages.
Prof. Mariofi Offredi.
E-mail: offredi21@unive.it

9-13
Singapore
Women in Southeast Asia.
Dr. Betty Teo.
Center for Advanced Studies.
Tel: +65-713-2688, Fax: +65-713-2689.
E-mail: info@casr.uwu.edu.sg

September 1997

Antananarivo, Madagascar
International Conference.
Institution for Historical Research.
University of Antananarivo.
Département d'Histoire, B.P. 907, 13105 Antananarivo, Madagascar.
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E-mail: ambo@worldaccess.net

Liverpool, UK
Sustainable Urban Development in the 1990s.
Dr. Peter Drakakis-Smith.
University of Liverpool.
Department of Geography.
Cnr. Raby Rd, Liverpool L69 3BX, UK.
Tel: +44-51-294-3742, Fax: +44-51-294-3743.
E-mail: peter.d@liverpool.ac.uk

Los Angeles, USA
The Second Asian Women's Conference.
Prof. Sangita Gupta, UCLA Dept. of History.
E-mail: sangita@purdue.edu, http://www.asianwomen suk.sawm.com/sawm.htm
Poetry and Religion in Tajik Badakhshan

In Tajik Badakhshan (the Gorno-Badakhshansky Avromoomy Oblast’), the majority of the people consider themselves Nizari Isma’is, a Shi’i minority of Islam led by the Agha Khan, the 49th imam Shah Karim al Huysayni. In Tajikistan, only people originating from Badakhshan belong to the Isma’il community. For quite a long time, the Isma’il community of Badakhshan has lived virtually isolated from their fellow-believers. Religion and ethnicity are therefore closely connected in the eyes of most Badakhshans. Their religion is one of the reasons they form a separate group in Tajikistan.

Religious poetry

Secure in the remoteness of the area, the isolated group of Isma’is who live in Badakhshan have developed and maintained certain traditions which are not found amongst others, less isolated Isma’i communities. Madahxans, the performance of religious poetry, is an example of such a tradition. It is one of the means frequently resorted to by Muslims amongst the common people of Badakhshan. The religious poetry or madah comes from different sources. The poetry is performed accompanied by seemingly monotonous music, which can easily be distinguished from other musical genres current in Badakhshan.

Madahxans from Koharw.

The poetry of madah is multifarious. In a performance, the custom is to link different kinds of poems together, usually starting with a slow, short piece like a ghazal. In the course of the performance, the tempo rises. The poems tend to be longer in the middle of a performance, when versified stories are sung. In between, quatrains or short prayers provide short pauses. A madah performance usually lasts for many hours.

Maddah is usually performed on fixed occasions. When a member of the community has passed away, one of the ceremonies consists of keeping watch, lighting candles, saying prayers and singing madah, usually all night long. This mourning ceremony is attended by family and neighbours. But madah is also performed on other occasions, such as Thursday evenings and Fridays. Another occasion

1. Do not feel secure in this world, for no rose or rose-garden is eternal.
2. Do not be negligent in remembering God, for no soul ever lingers in the body.
3. Surely there is a ray of the soul at a loan in the house of the body.
4. The kings of the world delighted in the pride of their palaces and thrones.
5. They were unable to ponder, ‘to me, nothing of this remains’.
6. The greedy have accumulated earthly possessions out of covetousness.
7. Behold, in the end not even the earth caught in the hem remains.
8. White became the eye of Jacob because of separation from Joseph.
9. What is the way by which God can be reached? Struggle against hypocrisy.

Struggle against hypocrisy

The poems in which the sung poetry of Badakhshan are performed are considerable in number and are of different kinds. The memento mori idea is highly appreciated, and the counsels given in the madah texts should be listened to carefully and observed.

Nowadays, poems in which the end of time is announced and poems in which the lack of morality of the people are treated are very popular. In all genres of poetry performed in Badakhshan, allusions to the transitoriness of the world are very common and the advice not to attach one’s self to the world is eagerly heeded. The memento mori idea is vividly painted in many examples of madah (see sidebar), and death is indeed more apparent than ever in this corner of Central Asia.

Gabrielle van den Berg is a PhD student with the Research School CNWS, Leiden. In her dissertation she describes the sung poetry of Badakhshan.
In some 100 pages Theodore Levin wanders through a world populated by shamans, mullahs, Bukharan Jews and other inter­preters of the traditional music of Transoxania. Together with his Uzbek travel companion, O.M., and a newly converted Islamic driver, Levin travels endless miles in a pale green Volga. They endure barren roads in their search for the last ‘fools of God’—musicians who are like the forty ‘abdals’ of the Sufi tradition, who perform out of a sense of service to the community and to God. They wanted to record their performances and enjoy their wisdom. In these rec­ords the music can outlive its per­formers as the ‘fools of God’ play from their soul, not from a piece of paper, and seldom record anything.

In this book we meet many of them; some highly respected and celebrated, others living in back­streets hardly able to play, felled by their vodka addiction. All are con­vinced of the fact that music is intrin­sically linked to the soul. It seems difficult to put this complex relation­ship into words. Best is maybe to quote Hazlitt, the great Sufi poet from Persia: ‘Many say that life entered the human body with the help of music, but the truth is life itself is music; the soul itself was song’. It seems that this kind of soul is found only in traditional music played in a traditional way. Most players hate synthesizers, amplifiers, and sound systems. They are seeking a kind of religious aura. Paramount is the feeling of mutual understand­ing between listener and performer; vodka is considered a good vehicle by which to reach such a joint experi­ence. Even at ten o’clock in the morning, Levin and O.M. have to drink some bowls of vodka before an old Shash maqam player even thinks about touching his instrument.

Frozen music

Maqam is the traditional court music from the Middle East and Central Asia. The Shash maqam is the maqam in it has developed in Trans­oxania, which expresses the local tra­dition and style of the region, with the lyrics borrowed mostly from clas­sical poets. During Soviet times, the ‘tajiks’ (weddings) were the repository of national music. The ‘official’ music scene was ruled by the ministry of culture. Traditional music had to be written down, analysed and played by an orchestra in Western style. The result was ‘frozen’ music—music without a soul, lifeless folklore. Ten were one of the few occasions at which the real national music could be enjoyed without the intervention of officials.

The character of Central Asia re­veals itself in the traditional music: a bubbling melting pot in which clans, cultures, and languages intermingle. The lyrics of some of the songs are partly in Uzbek, partly in Tajik. Shu­shakar, ‘milk and sugar’, like milk and sugar each of the two languages en­hances the taste and effect of the other. In Buchara the musicians are mostly Jews who sing Islamic texts with the Sufi idea about ‘soul and music’. The story goes that it was a Jew converted to the islam who was the founder of the Shash maqam. The exodus of Jews from the former Soviet Union is also affecting the musical tradi­tion of Central Asia. Many

of the Shash maqam musicians emigrated to Israel or to Queen, New York. In Queen the Jews, true to their origin, mix with other cultures: bre­mer shash maqam players now perform ‘O sole mio’ and Stevie Wonder songs at weddings.

At the moment the younger generation, either in Central Asia or in Queens, is not so in­terested in the folk’s music. The musicians are worried. Even Uzbek­istan’s most popular popular, Yulduz Usmanova, who excites the young­sters with her rock ver­sions of old folksongs, wants to draw the attention of her public to the national music. In vain; the times are too confusing. The young Central Asians want to explore new boundaries. Today only a few people are willing to lose worthlessly in the marathon performances by the old bands.

Central Asia is in the middle of a transitional period, leaving behind the old tradition in search of some­thing new, but no one yet knows what it is. Hopefully the national music and the soul will form part of this ‘new’. For everybody who wants to (re)discover the Central Asian soul there is always this inspiring docu­ment by Theodore Levin. ■

Fools of God
Theodore Levin

The Hundred Thousand Fools of God
Musical travels in Central Asia (and Queens New York)
Indiana University Press, 1997
Includes a 50 minute music CD
ISBN 0-253-33204-0

By INGRID NOOIJENS

The hundred Thousand Fools of God is also about Central Asian politics, which expresses the local tradi­tion and style of the region, with the lyrics borrowed mostly from clas­sical poets. During Soviet times, the ‘tajiks’ (weddings) were the repository of national music. The ‘official’ music scene was ruled by the ministry of culture. Traditional music had to be written down, analysed and played by an orchestra in Western style. The result was ‘frozen’ music—music without a soul, lifeless folklore. Ten were one of the few occasions at which the real national music could be enjoyed without the intervention of officials.

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The founding meeting of the Indian Labour History Association was held on the 15th and 16th December 1996 at the Centre for Historical Studies, Nehru University, New Delhi. The meeting was attended by a large number of scholars and historians who were involved in the field of labour history and related disciplines. The meeting was chaired by Professor Sabyasachi Bhattacharya, the President of the Centre for Historical Studies.

The decision to found an association of scholars of Indian labour history was taken at the Amsterdam workshop on South Asian Labour History in October 1995. The foundation of the association was seen as a means of enhancing our understanding of the history of labour in India and the rest of South Asia, and of promoting research and scholarship in this field.

The perspectives of the participants included a focus on the broader social and economic contexts of labour history, the role of class in shaping historical events, the significance of gender and caste, and the importance of interdisciplinary approaches to research.

Some participants argued that the perspective of labour history had to be broadened to include other social groups such as peasants, artisans, and women. Others emphasized the need for closer collaboration with other disciplines such as economics, sociology, and political science.

The future of the association was discussed at the meeting, with a view to establishing a platform for the交流 of ideas and the sharing of research findings. It was agreed that the association should support the publication of research findings and that it should work towards the creation of a more vibrant and inclusive research community in labour history.

The meeting was an important step towards the establishment of a scholarly community in labour history in India and the rest of South Asia. It was attended by a large number of scholars and historians who were keen to contribute to the development of the field and to enhance our understanding of the history of labour in India and the rest of South Asia.
The Central Institute of Indian Languages
Languages for Development

In order to preserve and promote multilingualism after 1947, India decided to form institutions for the study and development of the country's many languages. In 1958 the Central Institute of English, Hyderabad, was founded, followed by the establishment of the Central Hindi Directorate (1956) and the Central Hindi Institute (1961). Especially at the district level, several language programs were added, including the Central Institute of Indian Languages (CIIL), Mysore, established in 1969. Its main goal is to develop models and methods for the elaboration of the use of Indian languages.

B. E. ANNAMALAI

Development of a language comes from its use, particularly in the domains of knowledge and power. The CIIL focuses on patterns of communication among linguistic minorities including the status of language maintenance, pattern of language use in specific situations like health care, the work floor in industries, and so forth. A major project just completed is a comparative study of policies and implementing infrastructure for language development in different states.

Another programme of the Institute is the documentation of information on Indian languages, maps on language distribution, and bilingualism. The role of English was to be re-orient the study of English to the administrative need to develop Hindi as the official language of the Indian government. The Central Institute of Indian Languages was founded in Hyderabad in 1958 to model English to a new role. The administration needs to develop Hindi as the official language of the Indian union was to be met by Kondra Hindi Niveshalaya (Central Hindi Directorat), which was set up in 1960 along with the Commission for Scientific and Technical Terminology within the Planning Commission. These offices aimed at developing Hindi as a link language for communication across linguistic regions and to teach it in schools as a second language.

Other activities

The CIIL has a network of language centers in different parts of the country, which concentrate on intensive teaching of the regional languages as a second language to school teachers, particularly in Hindi-speaking states. The Institute offers correspondence courses in selected Indian languages for Indian and foreign nationals, offers scholarships and fellowships to Indian and foreign scholars to work on applied and interdisciplinary aspects of language description, use, and technology, affiliates national and international scholars to carry out their research at the Institute using its facilities, and takes up collaborative and commissioned projects for institutions and government departments in India and abroad. It gives grants to voluntary organizations in India working on the development of Indian languages. It holds national and international seminars: two recent international examples are Maintenance of Indian Languages and Culture (1994) and Language and Knowledge (1996).

The International Association of Tamil Research

B. E. ANNAMALAI

Tamil has official status in three countries, India, Sri Lanka and Singapore, and is a language for education in Malaysia and Mauritius. It has a continuous literary history of over 2000 years and represents, in its classical period, the non-Sanskrit part of Indian civilization. After the colonial era, it attracted the attention of Western missionaries, administrators and scholars, which initiated Tamil Studies internationally. In the 1950s of this enterprise, Tamil Studies did not give the impetus they deserved in relation to Sanskrit Studies for a fuller understanding of India due to colonial and national priorities.

As an instrument to give impetus to Tamil Studies, the International Association of Tamil Research (IATR) was formed in 1969 at the 20th International Congress of Orientalists held in Delhi. Leading European Indologists participated in its formation and its first president was Professor Filippo zat of France. It was recognized as a constituent of International Council of Philosophical and Humanistic Sciences, Paris and it received the support of UNESCO. Its membership is by countries represented by their national units in IATR, which forms its General Body. It is governed by a Central Council of scholars drawn from different countries. Its current President is Professor Noboru Karahima of Japan.

The objectives of the Association are to promote global and objective research on Tamil in multidisciplinary dimensions and to increase interaction between scholars of Tamil and other Dravidian languages internationally. The main activity of the Association is to hold periodically an international conference on Tamil to consolidate past research, exchange current research and suggest direction of future research.

It has conducted four international conferences so far at irregular intervals in different countries: Kuala Lumpur, Malaysia (1985), Madras, India (1986), Paris, France (1987), Jaffna, Sri Lanka (1984), Madurai, India (1981), Kuala Lumpur, Malaysia (1987), Mokka, Mauritius (1988) and Thanjavur, India (1995). In the last conference, 360 papers were presented in 30 parallel sessions besides plenary addresses and special lectures. The papers of the conferences have been published.

In the second conference in Madras, it was resolved to establish an International Institute of Tamil Studies to provide greater interaction between scholars as a locus for their research and to take up research programmes of its own. The Government of Tamilnadis founded it in Madras in 1971. It offers visiting fellowships for international scholars. Please see below for the address of this institute.
As recently as 1994, Rajanram Chandavarkar wryly commented, referring to Indian historiography, that, 'the urban poor and the working class have remained largely in exile'. However, since the publication of The Origins of Industrial Capitalism in India, there has been a proliferation of PhD theses, particularly with regard to the labour history of the Calcutta jute mill industry. Through the recent work of Samita Sen (1995), Subhro Banu (1994), and Locla Fernandes (1996), the area of study has developed in scope. However, despite the growing interest in the field, the nature of the relationship between the colonial jute mill industries of Calcutta and Dundee has not been sufficiently examined. Tony Cox believes this omission affects our ability to understand properly the nature and functioning of the jute mill industry in either centre.

By A. R. Cox

My research and findings to date have undeniably validated the use of the comparative method of historical inquiry in relation to labour history. Despite the increasing popularity of studies within labour history which seek to refine the very existence of a working class, even as a descriptive category, the comparative method employs in this thesis, undermines the continuing salience of class analysis. Further, the findings from my research suggest an interface of experience between class, race, and gender in the specific context of industrialization and urbanization across cultures, which again undermines a cultural relativist thesis with regards to either centre of jute goods production, and poses the question directly, as to what is distinctively Indian about India's experience of industrialization and working class formation?

I have examined the nature of the business relationship between the two centres, entrepreneurial attitudes towards industrial organization, the development and application of new technology, labour supply, and welfare and management policies. I have also examined the ways in which workers in both centres struggled for existence within the respective jute industries, how they organized themselves, and their attitudes towards their bosses and their labour leaders. In addition, I have attempted to examine the role of the working class neighbourhood, in both providing support networks for the jute mill workers of Dundee and Calcutta, and narrating the story of respective jute mill industries in the absence of developed employment structures and adequate welfare provision in the leadership of the industry.

Dundee capital and management played a key role in the establishment and development of the jute industry in Calcutta, and an investigation of this distinctive feature can illuminate our understanding of the specific development of the Calcutta jute industry. The 'paternal despotism', seen as a central and specific facet of the management of Dundee, found its initial expression and was nurtured and developed by Dundee jute capital on the same ground and cold climate of industrial Dundee, and then transferred to the so-called 'pre-industrial' milieu of colonial Bengal. For precisely, Dundee jute capital, and management played a key role in the establishment and development of the Calcutta jute industry.

Dundee capital and management played a key role in the establishment and development of the Calcutta jute industry.

Dundee capital and management played a key role in the establishment and development of the jute industry in Calcutta.

The widely accepted characterization of the Calcutta jute industry as outsourced and based on cheap unskilled labour Goes wrong, Chakraborty (1990), which compared with its counterpart in the metropole, has also been found to be wanting in some respects. The Calcutta jute industry was not homogeneous. By the mid to late 1800s Calcutta producers at least were able to compete on the basis of quality with continental and Dundee lines of production, and many firms were beginning to challenge the high speed spinning frames, along with new ways of organizing and managing labour. The central role of Marwari entrepreneurs, like Birlas, in the application of new technology and diversification also serves to undermine the notion that Indian capital was marginalized in its pursuit of new business methods, when compared with Western business organizations. The clean Hải of substantial sections of Dundee capital to diversify production and initiate up-to-date methods of business organization, research and development also problematizes such a view.

Culture of resistance

It was in the nexus of the workplace and the working class neighbourhood that the culture of resistance was born, as part of the political culture based on violence and the expression of militant alienation on the part of the respective jute mill working class. In this context, I have argued that, despite the barriers to large-scale solidarity that were inherent in the hierarchically organized jute mill working class, the respective jute mill working classes were capable of mass mobilization, challenging the dominance of their respective local elites. Crucially, the ability of the jute mill working class in both centres to pose a threat to the 'natural order', through large-scale and often militant strike action, impacted upon the control strategies of local elite and government agencies in both centres. In this way, the notion that the jute mill worker was simply a prisoner of structure. Additionally, despite high levels of trade union membership amongst the Dundee jute mill working class, they, like their counterparts in Bengal, eschewed the hegemonic intrusions of local labour leaders and 'responsible' trade unions, and frequently instigated and conducted strikes and other forms of 'everyday resistance', on their own behalf despite attempts at interferences on the part of their trade unions.

This study then, attempts to clarify the role of imperialism in shaping both social class consciousness and the development of the local business relationship. My argument is that the linkages established between the northern-east coast of Scotland and Bengal with the establishment of the jute industry in the 1820s and 1830s, helped in creating a breathing space for the textile interests of Dundee, but that in the long term, jute dependency led to the slowing down and by the 1930s, the stagnation of the economic development of this region of Scotland. In effect, empire was a yoke, not only on the embattled jute tycoon and worker of Bengal, but also for substantial sections of the urban population of the north-east coast of Scotland. Indeed, nearly two decades after the virtual wiping out of the industry in this region of Scotland, the legacy of jute dependency is still apparent, being felt through militant industrial relations in the Dundee area, high levels of unemployment, hidden unemployment, a spiralling drug problem, an escalating rate of HIV infection, and the criminalization of sections of working class youth with little hope of decent paid work, within the area - along with a palpable indifference, and even contempt, on the part of local elites and middle classes towards the latter suffering the consequences of 'post-jute-dependency syndrome.'

For further details please contact: Sari Wastell
Department of Social Anthropology
University of Edinburgh
Adam Ferguson Building
George Square, Edinburgh EH8 9LJ
Scotland, U.K.
Tel: +44-131-229 7440
E-mail: Sari@tattoo.ed.ac.uk

Participating countries will include Nira Wickramasinghe (Colombo University), Suranjani Das (Calcutta University), John G. Kelly and Martha Kan (Chicago University), Marina Carter (University of Mauritius), Smita Sen (Calcutta University), Karen Leonard (University of California), Subhra Bose (College of St. Mark and St. John), Christophe Jaffrelot (Institut National des Sciences Politiques, Paris), Michael Twaddle (Institute of Commonwealth Studies, London), Prabhu Mohapatra (Nehru Memorial Library, Delhi), Tim Harper (University of Cambridge), Jonathan Thorne (University of Edinburgh), Crispin Bates (University of Edinburgh), and others. Additional participants and contributors are very welcome.

SOUTH ASIA

The Imperial Jute Industries of Dundee and Calcutta Empire, Industry, and Workers Resistance, 1918-1947

South Asians in Diaspora

The conference Commonwealth and Migration: South Asians in Diaspora is to be solicited from specialists in the fields of anthropology, migration, and concerning ethnic relations amongst migrants within and beyond South Asia. The focus will be primarily on the Indian Ocean region, but there will also be papers on migration to Africa, Fiji, Southeast Asia, and the Caribbean. Papers will analyze the variety of ways in which migrants have succeeded, or failed, to adapt and integrate whilst maintaining certain traditions and a notion of diaspora identity. The methodology will be historical and anthropological and particular attention will be paid to the agency of migrants themselves with the aim of avoiding essentialized understandings of secularism and social conflict.

The conference is to be held on 19-20 June 1997 in Edinburgh, U.K.

For further details please contact: Tony Cox (e-mail: tomy@comox.ac.uk) is currently in his third year of study for a PhD at Roehy College, Cambridge University. This article is a short synopsis of his research topic.
Many Backward Classes Commissions have been busy with the work of defining and selecting India’s so-called Socially and Educationally Backward Classes in order to determine which groups qualify for affirmative action. The debate on the process and its consequences in soci­ety, especially the effects of affirmative action on India’s social structure, form the subject of this research.

FRANK DE ZWART

Professor Jean-Luc Racine of the MSH opened the ses­sion with an introduc­tion on the important role which the ICP­R plays in the area of key economic and social issues, and in matters of policy. Asked whether India, in 1997, the ICP-R lays down guidelines for governmental decisionmaking, and maintains close links with the media and academics in the formulation of Indian policymaking. In today’s on­going debate about globalization and its effects, the programmes of the ICP­R reflect its concern with India’s place in the new global order.

The session was organized around presentations on different aspects of the India’s development by members of the ICP­R, after which the floor was left open for opinions and debate from the audience.

The day’s first speaker was Dr. Pai Panandikar, Director of the ICPR, who spoke of the political con­sequences felt when the reforms of 1991 were launched in the face of an economic liberalization and possible stagnation.

The next speaker was Dr. Pran Chopra, who addressed the demographic issues, since economic liberalization in India. Chopra detailed the back­ground leading up to the economic reforms initiated by Manmohan Singh in 1991, with the opening of the Indian economy in a sys­tematic fashion which had never been attempted before and a govern­mental pro-active attitude towards foreign investment. India’s econom­ic reforms coincided with the dis­mantling of the Soviet bloc. The ap­prehension felt when the reforms were launched proved unfounded. While admitting that India is far from where she needs to be, Ahlu­walia said significant steps have been taken. The gods have helped India to be where she is, but the government has helped India to reach the present level of 7% per annum. Direct foreign investment has doubled every year. Manmohan Singh in that agricul­ture has continued to do well, and the GDP increased from 1% per annum in the first year to current level of 7% per annum. Direct foreign investment has doubled every year. Perhaps the most significant result of economic liberalization has been the changing mindset of the Indian popu­lace. Today, the political con­sciousness for the reforms is not in doubt, but the political will needs to be strengthened in place.

The Yale-trained economist, Cha­ran Wadhwa, was the next speaker. His presentation dealt with the geo­economy of India and its regional prospects and ASEAN linkages. De­tailing the Asian economic miracle, Wadhwa pointed out how the Asian “cub” countries like Singapore, Malaysia, etc. are tailing the Asian economic miracle, with the GDP increasing from 1% per annum to 7% per annum in the future. Perhaps the most significant result of economic liberalization has been the changing mindset of the Indian popu­lace. Today, the political con­sciousness for the reforms is not in doubt, but the political will needs to be strengthened in place.

The last speaker of the day was Dr. Shoma Munsﬁsh, formerly editor of the Hindu­Standard and later The Indian Express, whose talk addressed issues of India’s foreign relations. Concurring with Wadhwa, his opin­ion was that India needs to go be­yond SAARC and link that with ASEAN. Verghese pointed out that for a long time, India has looked westwards, and now it is time to turn eastwards. Verghese underlined that the Indian government has de­cided on a good neighbour policy. Thus, while there has been consider­able improvement in India’s rela­tions with China, Bangladesh, Sri­lanka, and Nepal, he admitted that the relationship with Pakistan still remains the missing link, in which Kashmir is the core issue. Verghese pointed out that the notion of Kash­mir as being just the valley of Kash­mir is totally incorrect, because the line of control follows a more or less ethno-cultural line. While a lot of people are looking for ‘events’, Verghese feels that ‘processes’ are more important, saying that ‘Kashmir has to be looked at not as a question of changing sovereignties but chang­ing ideas’, and his suggestion was for a resolution accepting ‘two sovereign­ties’. Touching upon the ques­tion of globalization, Verghese ar­gued that in the new satellite age, cultural rights have become impor­tant. We live in a plural society in an increasingly plural world. Calling attention to the fact that India is home to every culture and civiliza­tion under the sun, Verghese square­ly placed his faith in the UN system.

Speaking as an editor and jour­nalist, as well as a political commen­tor and media expert, Chopra drew a large audience; and in the ample time for debate and questions from the floor, lively and fruitful discus­sions ensued.

Frank de Zwart is Dutch Senior with the ISAS, working on the topic of \"The Representation of Women in Media, Both Print and Visual, in India.\"
Texts on Microfiche
The Sarvodaya Movement

The figure of Mahatma Gandhi occupies a central position in the history of India in the twentieth century. His ideas and activities gave the Indian movement for independence a method and a content that far transcended the local Indian context. His role in the struggle for independence of the Indian Congress Party, especially his choice of a strategy of non-violent resistance, is an important object of study and a continuing source of inspiration. For Gandhi himself, however, these were only a part, to be sure essential, of a spiritual movement for the creation of a new India. Gandhi devoted himself to a constructive programme of uplift for the Indian and rural population the philosophy of 'Sarvodaya'.

The strategy of the Bhoodan movement was brought to Amsterdam through the good offices of Narayan and of Julius Braunisch (1894-1957), who was secretary-general of the Socialist International from 1951 to 1964. At the 1956 conference in Amsterdam, this loose federation of organizations was set up, known in the Hindi language, the rest are in English. They cover a wide range of subjects, including traditional crafts, philosophy, Bhakti, self-management, Sarvodaya, movement conferences, education, spiritual songs, Gandhi, agriculture, economics, and so forth. Many of the works were written by Vinoba Bhave. They date from the 1950s and give a good picture of the concerns of the movement in that period.

For more information, MMF PUBLICATIONS P.O. Box 287, 2160 AG Lisse The Netherlands Tel: +31-252-418658 Fax: +31-252-418658 E-mail: 100315.315@compuserve.com

Mozhi: Resource Development in Language and Culture

Mozhi is a public charitable trust in Chennai (Madras), India, developing reading material and culture, particularly in Tamil, for research and development. It was founded in 1956 by a group of individuals with different disciplinary and professional backgrounds in the study and use of language and culture, who realized the need for an alternative forum to facilitate the modern needs of the languages of India, which does not have to conform to a political agenda or discourse.

Mozhi's perception of language and culture has won an acknowledgement in the form of financial support and collaboration for projects from international and national organizations and institutions like UNESCO, the Ford Foundation, the University of Chicago, the Central Institute of Indian Languages, Myso, Centre for Development of Advanced Computing, Pune, and so forth.

Mozhi has a computer centre with software facilities for dictionary compilation and text analysis in Tamil. Using these facilities and the database of modern Tamil texts created by it, the widely acclaimed Dictionary of Contemporary Tamil was published in 1992 by Creia in hard copy and in machine readable form. A Dictionary of Idioms in Modern Tamil was published in 1994 and A Dictionary of Word Combinations in Modern Tamil is under preparation. An automated hyphenation program and spell-checker for word processing and printing in Tamil are under development. A Style manual for Tamil is being prepared collaboratively.

Mozhi has a project to build up a research library for Tamil Studies. Reja Mudhiah of Kottayam, Tamilnadu, privately collected more than 100,000 printed items in Tamil in the form of books, magazines, newspapers, hand bills and other non-book materials spanning a period of over 100 years beginning from early nineteenth century. The University of Chicago developed a catalogue of this collection in 1992, but to leave the originals in India for use by Indian researchers. To implement this decision, the University, with the support of Mozhi, is cataloguing and microfilming the entire collection.

Mozhi also plans to network similar projects with other libraries and collections in Tamil and other languages. Mozhi is a Senior Visiting Fellow with the BASS and a Visiting Scholar with the Institute of Indian Languages, Mysoore, and a Senior Visiting Scholar with the Roja Muthiah Research Library, University of Chicago, the Central Institute of Indian Languages, Mysoore, Centre for Development of Advanced Computing, Pune, and so forth.
Historical Research in Bangladesh

For a number of years I had been meaning to go to Bangladesh to look for records relating to the career of Dr K.D. Ghose, the father of Sri Aurobindo. Nobody I knew had ever been there for research, and information was hard to come by. In 1991 I actually bought a ticket for Dhaka - but cancelled my trip when the Gulf War broke out. The place remained vague and distant in my imagination. Then last December I decided to go and see what I could see. If nothing else I could take a trip on a river steamer.

The next morning we took the fa­mously uncomfortable Bangaon local from Sakkal. Buying a few taka in bangon, we went by cycle­rickshaw to the border - a slow trip on a terrible road through lovely countryside. Border procedures: Indian immigration, Indian customs, walk across no man's land, Bangladesh customs, get-Bangladesh immigra­tion, and then one finds oneself in the same country as before. Even my Indian friends were struck by the lack of difference between West Bengal and Bangladesh. No doubt there are more beards and burkas...

Another stereotype one soon leaves behind: that Bangladesh is an incur­sable 'basket case'. The bazaars are busy, most things one needs avail­able (well, it was hard to find good paper), and buses more comfortable than in India. It does take a while to get used to the disquieting ubiquity of the NGOs.

Everywhere I went I was in all but one of the six divisions the people were tremendously friendly and helpful. There is much less red-tape than in India, and I got access to re­cords without much trouble. (It helps to have an introduction from a Bangledeshi friend!) I must add that I did not find the secret rooms, or even the national archives, very rich or well maintained. Still I got some municipal records in Khulna, Gov­ernment of Bengal proceedings at the national archives, and printed stuff in libraries in Rangpur and Dhaka.

People were delighted with my bad Bangla, which I used a lot of since outside the cities little English is spoken. This is true even of a district town like Rangpur. And, except in Dhaka, one rarely sees the Latin al­phabet.

Historians should make a stop at the Aatatic Society of Bangladesh in Dhaka. Their journal should be better known. And their three volume History of Bangladesh (political, econ­omic, social and cultural) is admir­able. I got a lot of help from professors at Dhaka University. The library there is quite good. As for the trip on the river steamer, it is not to be mis­seld. And the fish and sweets are deli­cious.

The Queen and Rabindranath Tagore

Elza Radzina, The Queen, is the most beloved Latvian actress, who has recently celebrated her 80th birthday. She has been called 'The Queen' since 1964 when she played the role of the Queen in Hamlet in the famous Grigory Kozincev film, but she is still mainly a theatre actress. In Soviet times she was awarded the highest possible accolade 'The USSR People's Artist', even without being a communist party member or singing songs in praise of it. Elza Radzina is the only Latvian actress whose name is included in The 'World Who's Who', the famous Tagoriana all over the world, Elza Radzina is unique for her fascination concerning this Bengal writer. Rabindranath Tagore

V.A. VAN BIJLERT,
Instituut Kern,
P.O. Box 9515
2300 RA Leiden
The Netherlands

E-mail: Bijlert@Kuzlet.LeidenUniv.nl

Please write on the envelope or the for Bengali Studies.

These pages will also be available on WWW: http://iias.leidenuniv.nl

PETER HEEHS
Uit Aataticium Astrum Archives and Research Library
Postvakant 660002
India
E-mail: saarl@auroville.org.in

Elza Radzina received the role of Gitanjali, The Crescent from The Gardener: a very popular theatre piece in Latvia. performed by Elza Radzina's mind. Let at least the older generation also love such a Tagore, without taking into full consideration his more human features.

I myself had the honour to per­form with her many times, speaking the introduction. In 1986, the 125th anniversary of Tagore's birth was cel­ebrated lavishly in Latvia. For the oc­casion, four of his plays were freshly translated from Bengali by Elza Radzina and myself. Two of them were staged in professional theatres for several years afterwards. Elza Radzina recited Tagore to big audiences and on the radio and TV as least ten times.

Elza Radzina's repertoire is chang­ing. She knows by heart most verses from The Gardener - which has al­ways been more popular than the rest in Latvia - Gitanjali, The Crescent Moon, Fruit-Gathering. Of late, I have also heard my own translations, done from Bengali. And yet the ac­tion is satisfied with the renderings from 1960-70, when perhaps Tagore was the most widely read foreign au­thor in Latvia. Elza Radzina's most recent recital began with verses from The Gardener:

Who are you, reader, reading my poems a hundred years hence.
I cannot send you one single flower from this wealth of the spring, one single streak of gold from yonder clouds.

PETER HEEHS
Uit Aataticium Astrum Archives and Research Library
Postvakant 660002
India
E-mail: saarl@auroville.org.in

The Association for Economic and Development Studies on Bangladesh (AEDSB) is a body of international economists and other professionals who have active interests and in­volvements in the economic develop­ment of Bangladesh. One of its major aims is to promote progress in econ­omic policy making and business environment in Bangladesh closely and to disseminate relevant infor­mation. The Association hopes to use the professional expertise of its members in the economic develop­ment of the country and is now try­ing to develop a network of Bangla­deshi professional bodies with a view to making such expertise available to the service of the country. Its activi­ties include bringing out newsletter­s and the holding of regular semi­nars, conferences, and workshops. It is a forum for the critical exchange of ideas among scholars, policy makers, and activists.

200 A Aurobindo Road
Pondicherry 605002
India
E-mail: saarl@auroville.org.in

PROF. VICTORS IVBULIS
University of Latvia
66-706 Lāvīti Str.
Riga LV-1011
Latvia

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AEDSB
My Shambahudin M. Hasoon
8602 Aqueduct road
Potomac MD 20854, USA
E-mail: shouman@jcom.jrf.org

In order to be on the e-mail list, send an e-mail to: aedsbweb@worldbank.org. The AEDSB homepage can be reached at: http://www.aoburatu.web.com/southas.htm

SOUTH ASIA / BENGAL STUDIES
Bangladesh at 25

By ROUQOJ JAHAN

The well-attended conference Bangladesh 1971-1997: Past, Present and Future held at the Institute of Commonwealth Studies, Russell Square, London. Its aim was to look back over 25 years of independent Bangladesh, to examine the issues that now face the country, and to consider its prospects for the future. Its leading organizers were Dr Tareen Munirud of the University of North London, Dr David Taylor of SOAS, Dr Willem van der Giet of the International Labour Office in Geneva and Dr Syed Mahmud Ali of the BBC Bengali Service. Mr Justice Habiba and Dr Syed Mahmud Ali of the Ford Foundation.

The conference was a long way from its English translation (made in the 12th century). Tagore translated his poems into English his Bengali masterpiece, 'Gitanjali'. His translation was praised by Dr William Radice for its completeness, but it was not as well received by the other participants who argued that Tagore's own translation was better. The conference ended with a short recital of Tagore's poetry by Dr Vandana Sengupta, who was overwhelmed after listening to Dr Radice's speech.

Translation of Tagore's works has been a major challenge. The conference sought to address this challenge and highlighted the importance of Tagore's works to the Bengali community.

Tagore translated

Though my poetry, I know, has gone along various paths, it has not reached everywhere.

By BHASWATI BHATTACHARYA

It would be a herculean task to translate the Bengali poet's works into English. The conference sought to address this challenge and highlighted the importance of Tagore's works to the Bengali community.

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Translation of Tagore's works has been a major challenge. The conference sought to address this challenge and highlighted the importance of Tagore's works to the Bengali community.
Dr Thomas Horsfield (1773-1859) was the first American to engage in scientific research in Southeast Asia. This took place in the years between 1800 and 1819. Although he was later forced to watch others be acclaimed for discoveries he had made, he was the first to report to the Western scientific community on many of the unprecedented natural phenomena which existed in Java, and its near environs.

Dr. Thomas Horsfield was a modest person, with deep religious faith and politeness. He was an adventurer at heart, a botanist by avocation and an apothecary, but a scholar by education and a collector by nature. Thomas Horsfield was not well regarded as a naturalist. He required the assistance of others in the identification and cataloguing of collections. Unfortunately, those who collaborated with him in preparing his specimens for publication failed to make enough progress to prepare the more lucrative career in Havana as His Britannic Majesty's Commissioner of Arbitration. Dr. Robert Brown, who was a collaborator in botanical studies, had so many duties pertaining to his position as botanist at the British Museum that he took three decades to finish his part of Horsfield's work entitled Planta Javae Sinensis Barbotae.

Finally his employer was also part of the problem. Corruption, nearly bankruptcy, and political scandal, the English East Company went bankrupt in 1811. Horsfield presided over a fascinating variety of collections possessed by a dyking trading association whose boards of directors had to understand at all the scientific significance of the findings found in their Museum.

Many companies employees from around the world had been sending the museum vast collections of specimens of the flora and fauna of the areas in which they worked, as well as huge quantities of natural history, artifacts, and exotic materials of all kinds. Ultimately the Museum was overwhelmed with collections, and much of the material had to be distributed to other museums, scientific societies, and scholars around the world. This expensive and time-consuming process of cataloguing and filing the materials in the Museum was often ignored, and the early career of Thomas Horsfield in their own research dealing with SouthEast Asia in the early-midnineteenth century, or regarding his later career in London as curator and then Keeper of the India House Museum.

Gordon K. Harrington is affiliated to the history department of Widener State University in Ohio. He can be contacted by fax: +1-401-626730 or e-mail: GGarrington@wneb.edu.

Centre for Societal Development Studies, CSDE

Traditional Land Rights in Indonesia

Dr Horsfield was unable to complete publication of much of his original research, he did contribute to the expansion of scientific knowledge around the world. He was known by the directors of natural history collections from the botanical gardens in Calcutta to the natural history museum in Charleston, South Carolina. In recent times an increasing amount of attention has been directed to the scholarship of Thomas Horsfield. Led by John Bastin of Oxford University, scholars have begun to resurrect Horsfield's scholarship and give him the proper credit for his early work in Java and Southeast Asia's elegant reproduction of Horsfield's Zoological Researches in Java, and the neighbouring islands, published in 1819 is but one of a number of works which Bastin and others have dedicated to the memory of this American scholar. Utilising both the archives of the Indian Library and Records in London and sources in Holland, much has been written on the science of this early American scholar.

Mysterious personal life

There is little that is definite about Horsfield as a man. One major reason for this is that Horsfield indeed all of his personal papers he destroyed upon his death, throwing us of the chance to know much about him personally. Bastin, while doing a magnificent job in describing Horsfield's science, is less definitive concerning the man's personal background.

Did Horsfield destroy his personal papers and attempt as much as possible to erase his past? It has been suggested that he was a private person, with deep religious faith thereby expressing much piety and humility. Perhaps he did not think his personal life would mean very much to others. Alternatively, was Horsfield attempting to cover up what might have been a major scandal in his life in order to protect the reputations of his children and family? Somewhere in the vast archives of other people and institutions who associated with Horsfield during his lifetime there are probably sources which could give us a definite direction as to what his personal life was all about. This writer would be pleased to hear from colleagues regarding findings with reference to the personal affairs of Thomas Horsfield in their own research dealing with Southeast Asia in the early-midnineteenth century, or regarding his later career in London as curator and then Keeper of the India House Museum.

Horsfield's reputation suffered. The problems raised by his failure to develop a land use policy and reduce social conflicts over land are to bear fruit. The major responsibility for this rests on the shoulders of the National Land Agency (BPN), to which the task is the registration of all non-forest parcels in Indonesia. Failure to prepare viable options and procedures for registering land rights in advance could lead to delays in land registration and negative impacts on traditional communities, e.g. if the government required land owners to be forced into a registration system which currently caters only for individualized rights. Recognition of this requirement has led to the proposal for the setting up of Adat Land Studies in three areas identified as potential hak ulayat land, in order to provide the Government of Indonesia with a basis on which to address this issue. In doing so, we should not lose sight of the fact that one of the options presented to us by one or more of these studies may be that of incorporating certain areas into the modern land registration system, for social and other reasons.

The importance of ensuring more security of tenure for traditional communal land rights, usually indicated by the term hak ulayat, is broadly though nebulously recognized. Great uncertainty remains about the scope and complexity of this issue, like the highly pertinent issue of what extent is this type of land right still found outside the 'forest land'? This uncertainty is aggravated by the fact that there is no consensus on the criteria for defining hak ulayat or other possible forms of traditional communal tenure (e.g. the rights of swiddeners). Generally speaking, there seems to be a tendency for communities to evolve towards an acceptance of individual land rights, but little is known about how far this tendency has progressed.

The stated aim of the studies is to define a strategy for developing the security of tenure traditional communities by dint of designing a basic approach and procedures for identifying and recognizing hak ulayat and similar traditional communal rights. We are working to achieve this objective by:

a. Establishing criteria for identifying traditional communal land rights, i.e. hak ulayat and similar traditional communal rights, and quantifying the extent to which these rights to non-forest land exist (location, land area covered, number of people involved).

b. Clarifying the extent to which tenure problems exist within the existing traditional tenure systems, and to assess the relevance of land registration in addressing these problems.

c. If land registration is a viable and logical option, legal and practical impediments to the titling and recording of traditional communal land rights have to be defined.

d. Developing viable options and procedures to overcome these impediments and to accommodate traditional communal land rights in the Indonesian land registration system.

e. Analysing the findings of the Studies in tandem with similar or related studies (including studies carried out on traditional communal rights on 'forest' land) and contributing to constructing a broader strategy on how traditional communal land rights to both forest and non-forest land can be provided with greater security of tenure without prejudicing the rights of the community.

f. In relation to gender issues, assessing the current practices for registration of title to land, transference of titles, settlements of disputes, subdivision of properties between heirs as well as proposing ways to ensure protection of women's rights to land.

g. Analysing present practices concerning the implementation of registration and procedures of traditional land rights according to each hak ulayat system in Indonesia.

These Studies have started in June 1996 and are expected to be completed in March 1998.


There are three reasons for the neglect. First, though the situation has eased recently, there have been hard targets that continue to this day. Scholars have rarely been granted to scholars since the 1962 military coup, which means that few foreign scholars have been able to field work in Burma.

Second, scholarly activity worldwide in relation to any one particular country is necessarily related to the potential strategic and economic interests in that country. This, in turn, is greatly affected by the interests that a country's government perceives in the outside world. When the military regime nationalized economic activity in Burma down to retail level in 1961, it also greatly reduced its economic ties with the outside world. Though in its early phases there were advocates, such as E.F. Schumacher (1911-1977), a critic of conventional macro-economic theory and one-time advisor to the Burmese regime, few have recently found little inspiration in whatever ideology the Burmese regime may have left.

When a country is active in international trade it also has an interest in sponsoring and encouraging academic studies, of itself and of other countries, a step which is accompanied by exchanges of academic specialization. Soon after the coup, the presses were nationalized and strict censorship laws were introduced, all of which are still in place today. The regime's insular silence about academic over a period of three-and-a-half decades has been reciprocated by the world's universities, resulting in a fatal decline in Burmese academic output.

The third reason has to do with the way we teach and treat academic specialists are treated. With coursework tied to student demand, the smaller countries are not pursued as subjects in and of themselves as they do not fill classroom seats. Unlike Japan, neither Britain, the old colonial presence in Burma for one-and-a-half centuries, nor America, any longer permits the retention of full-time academic specialists of Burma.

There are, of course, good reasons for not confining scholarship to national borders, as narrow regional scholarship tends to feed narrow nationalistic sentiments. Nevertheless, this is how Burmese intellectuals have been unemployed in that capacity in the 1970s and 80s as more avenues were lost in the field of Burmese studies. The lack of academic specialization has also created an environment for the development of a new form of scholarship, one that is less bound by the standards of academic specialization, such as diplomats and journalists whose lives have been once briefly touched by Burma.

Numerological play

Over the last decade, there has been a slight upturn in Burmese conferences. With the collapse of the Soviet Union and increased private economic activity in China, there are new inclination note models left in the world for the regime to look up to. Also, Southeast Asia is now widely recognized as the most promising region for economic growth in the next century, which has automatically meant that the profile of Burma has been raised. Unfortunately this has also shown up its flimsy lines in its spine of a wealth of natural resources. Burma has a sad economic record, in which decisions have been governed more by considerations of magic than pragmatism. For example, in 1988, the same year that Burma applied for and was granted Least Developed Country (LDC) status, the regime introduced its third major denunciation with numerologically 'auspicious' 45 and 90 Kyat notes (number 9 - the Buddha's qualities - being Nye Win's favourite) cancelling the 25, 35, and 75 Kyat notes introduced during the second denunciation in 1987. The opposition responded by choosing to stage the major uprising at the 'magical' moment 8-8-88 (based on Gregorian) instead of an indigenously calendar numerology), which took place barely two weeks after Nye Win resigned from his presidency. Students of Burmese history, see this as a reminder of the numerical play of the 1500 (1938) year stride when the great rebellion against the British took place. [See Maurice Collis's 'Trails in Burma' (London: Faber & Faber 1937) and into hidd Burma (London: Fisher & Faber 1943). The 1947 rebellion was followed by the 27 May 1940 elections in which the National League for Democracy was popularly elected with 66% of the vote. Though up of no doubt about the popularity of the NLD in Burma, the regime, angry at: "having unexpectedly lost the elections, has not handed over power and is heding its time. Internationally governments, the media, and human rights groups are focusing on the sad record of human rights in the country and on Aung San Su Kyi, winner of the Nobel Peace Prize. She was under house arrest for six years between August 1989 and July 1995, and her movements today are severely restricted. Her popular weekly Sat­


Burma or The Cucumber

Samatha & vipassana

In a paper distributed at the Colloquium I sought to arrive at an understanding of what vernacular models help make sense of these differences. A Burmese text published in 1962, the year of the military coup, distinguishes 'concentration meditation' (samatha) from a more purely Buddhist technique of 'insight contemplation' (vipassana) in photographic images. Samatha (Figure 1) is depicted with a map of Burma in the background with a dagon which reads 'universal ground' (nop); 'this is our country' (across Burma in big letters) followed by, 'The Buddhist realm must be cleansed'; 'May it radiate'. Vipassana (Figure 2), on the other hand, is depicted with neither Burma nor any other domain as its backdrop. Indeed, in vipassana traditions Burma is usually represented as but an 'interior' (though central) dot on the global circle (Figure 3); the aim is not to enter but to leave the circle of rebirth by uprooting ignorance and greed (Figure 4).
At almost three times the size of England, Ireland, and Scotland combined, and with a population of over forty million speaking well over a hundred distinct languages, Burma cries out to be studied. However, conferences dedicated to this country — now often referred to as Myanmar since the regime's Burmanization of place names in June 1989 (its capital is now officially known as Yangon) — have been extremely rare.

Myanmar?

and the Circle

The differences between the SLORC and the NLD images of Burma may be understood in terms of the discourse surrounding these two practices. Somewhat is bound up with 'encircling', the pursuit of power builds up the concept of self (atha) and is implicated in vernacular concepts of law, medi­cine, alchemy, and magic. It is strongly implicated in revolutionary and anti-col­onial discourse. Saya San, leader of the 1910 peasant rebellion, was a practitioner. Pertinently Thakhin Kodaw Hmaing, the grandfather of 'Master' (Thahkin) move­ments, referred to himself as 'Hermit Yok' and was ren­owned for his practice of alchemy and meditation. In his 'Sub-com­mentary on the Red Dragon' (Na-zu-to-lu) (1908-1909), he warned the Brit­ish, by means of the concentra­tion meditation of the First Sermon — the time he has arrived of Burma's su­preme'. The Buddha's First Sermon expounds the Noble Sermon, the Noble Eightfold Path, beginning with 'Right View' and ter­mination in 'Right Concen­tration'. This perspective feeds into contemporary SLORC 'Myanmar' discourse where, in absence of a re­pressive colonial power, it is directed instead towards 'empiricism' within the realm, resulting in the most repressive laws in Southeast Asia.

Vipassana practice, in its antithesis, it is about leaving the circle of life by realization of life-as-suffering (dukk­ha), no-self (anatma) and imperma­nence (muca) (Figure 1). Popularized under internationally-minded politi­cians who themselves practised the technique (including UN General Secretary U Thant), the first and greatest to implement it in royal discipline and seri­ously patronize it was King Mindon (1853-78), resulting in it when coming to terms with the British incursions into his kingdom. It was greatly popularized and spread throughout the world, converting its transformation, and thereby gaining power over it.

Figure 3: Internationalism of vipassana. Logos for the Foundation of the Buddha Seamsa Nuggana Association

Figure 4: Vipassana seems to be the outside circle (non-subjective idea of Burmaness)?

Note: The Laws of Dependent Origination as depicted by vipassana teacher Phlegk Swaydaw (1989-1990). Reform is a circular event perpetrated through mental states based on ignorance (anaga) and greed (kata), which represent the heart of the circle. Total awareness of feeling (vedana) through vipassana practice helps one oppose them, which leads to the inevitable exit from the circle, as represented by the arrow out at the bottom.

be a judge because he was popular with the people. Furthermore, it was with his first unpopular judgment that he renounced government of­fice. He erred in attributing owner­ship of a cucumber with its roots in one garden and its fruit in another to the owner of the garden with the fruit. Aung San Suu Kyi represents this classical cucumber problem to the regime: her roots are in Burma (her father as founder of the army, her family, her youth), but her fruits (her sons, her marriage) are abroad. Referring to her by her married 'for­eign' name as 'Mrs Aung', the regime disowns her as the daughter of the founder of the Burmese Army (Gen. Aung San) from whom she took her name and whom the regime wor­ship as their own founding father. Yet for the regime to cast out Aung San Suu Kyi as a foreign element runs counter to Manu's better legal judgment, who, recognizing her own samadhic view as unpopular and imperfect, admired his error in time to gain everyone's approval by reviving in favour of ownership by the owner of the garden where the cucumber was rooted. Manu subse­quently renounced his role in govern­ment to practice samatha as a hermit.

Burma or Myanmar?

When we refer to this country, therefore, we must be conscious that 'Burma' and 'Myanmar' refer to two different mental states evoking contrasting views of the world. The regime's change of name from Burma to Myanmar, coming to shortly after the formation of the NLD and a month prior to their house­arrest before the elections, aims to disqualify a more broadly educated and inter­nationally minded elected leadership from office; it chooses to cut off the cu­mulative history of the Schol­ars' use of 'Myanmar' in English means acceptance of this narrow nationalistic liter­ary nomenclature which seeks, in Manu's imperfect samadhic mental state of closure and purification of desire, to exclude all things foreign and to con­fine Burma to a literary ex­pression devoid of interna­tionally connotations; by im­plication, using 'Burma' would be, in the open vipas­sanic sense, not to repre­sent identity definitively (this term is a foreign ren­dering of colloquial Bur­mese nomenclature burm or-ma) and to tolerate variation in grass­roots colloquial preferences and the richness of imagery this evokes.

Gurdon Houtman
(100015.1994@compuserve.com) is Deputy Editor of Anthropology Today and teaches School of Oriental and African Studies. He was a Visiting Research Professor at Tokyo University of Foreign Studies in 1997-98.

Note: I am grateful for the year-long Lach­ki post-doctoral Fellowship for assisting me towards publication of my research into significa­tion of insight contemplation (vipassana) and concentra­tion meditation (samatha) move­ments in colonial and post-colonial Burma.

Figure 1 and 2 were taken from the follow­ing paper: 'Ecology and the Modern World: Phylogeny, phylogeny and ecology in the way of life in Burma, Aung San Suu Kyi was a foreign element runs counter to Manu's better legal judgment, who, recognizing his own samadhic view as unpopular and imperfect, admired his error in time to gain everyone's approval by preserving in favor of ownership by the owner of the garden where the cucumber was rooted. Manu subsequently renounced his role in government to practice samatha as a hermit.'
INIS: A New Framework for Indonesian Dutch-Coooperation in Islamic Studies

Islam Studies in Leiden university enjoy a long history. As early as the 17th century it has been a centre for Islam Studies, especially of Indonesian Islam. As early as 1697-1698, the Ballin College of Oriental Learning was established in Leiden, the first scientific institution in the Netherlands oriented to the study of Islam. The scientific tradition of renowned centres for Islamic Studies, with the addition of Islamic Studies in Leiden, enjoys a long history. As early as the 17th century it has been a centre for Islam Studies, especially of Indonesian Islam. As early as 1697-1698, the Ballin College of Oriental Learning was established in Leiden, the first scientific institution in the Netherlands oriented to the study of Islam. The scientific tradition of renowned centres for Islamic Studies, with the addition of Islamic Studies in Leiden, enjoys a long history.

T he tradition of Islamic Studies at Leiden is well over four centuries old. Over the years the libraries of Leiden University and the Royal Institute for Linguistics and Anthropology (KITLV) have achieved the status of internationally renowned centres for research on Islamic Studies. Despite this enviable tradition, specific studies of Indonesian Islam, only began around the middle of the 19th century and gathered momentum in its final quarter with the arrival on the scene of Christian Snouck Hurgronje (1857-1919).

With Snouck Hurgronje, the famous Dutch Orientalist and Advisor on Native Affairs to the Colonial government of the Netherlands East Indies, began a tradition of contemporary research on Islam in Indonesia in which he himself stood out because of his in-depth studies of Islam in general and Islam in Indonesia in particular. He also stimulated a generation of scholars, many of them his contemporaries, who even included Indonesian intellectuals like the famous scholar of Islam and law Latuw, Hoesoe Dajadiningrat.

This phase in the study of Indonesian Islam came to an end with the declaration of the colonial period. It has been observed with some justification that since after 1945 a break occurred in the pre-war tradition which had made Indonesia and more specifically Leiden, a centre of Indonesian Islamic studies.

INIS: the new Co-ordinating Institution

The post-Second World War period witnessed a decline in the proportion of studies on Islam at Leiden. Those scholars who continued to research this field belonged to the older generation, like C.W. Dreesen, C.A.O. van Nieuwenhuijze, G.F. Pijper, and B.J. Roland. The reason for this decline has been sought in the close contact of INIS with the department of Islamic Studies in Leiden, which continued to function with fellows affiliated to the IAINs of Aceh (Ar-Rahman), Al-Mahasiswa, and Taufik Abdullah. The presence of these researchers has contributed to the development of academical relations between devout Muslims as well as from other countries is attached to the programme by experts in the field of Islamic Studies.

This new trend of thought pervading the present generation of Muslim intellectuals coincides with the current policies of the government which are to interpret Islam within the context of the philosophy of Pancasila. The author has the impression that the INIS personnel being trained under that INIS programme represents a new generation of Indonesian intellectuals who are confident about their ability to interpret their religiously of a dynamic system whose teachings are fully in accordance with the present times. In his wide-ranging discussions and interactions with this group while in Leiden, the author found them to be very articulate and rational in terms of interpreting Islam in the present socio-political context. If it is remembered that these professionals will impart their knowledge of the scientific study of Islam to large groups of university students, the programme assumes even greater significance. An interesting aspect of their thinking is the fact that there no longer seems to be a dichotomy between Islam and Pancasila as these are related to the same. At all the same time they see no contradiction between devotion Muslims as well as supporters of Pancasila. The author noticed this on at least two occasions.

The INIS programme is therefore well-conceived and could be said to have resumed the thread of the older scientific tradition of renowned Dutch Orientalists like Christian Snouck Hurgronje, Schrieke, and Pijper. It has also generated a more intensive use of manuscript and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden. The INIS has also increased the amount of manuscripts and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden. The programme has also increased the amount of manuscripts and rare books in Leiden.

The programme started its aim to be the cutting edge of research and teaching of professionals in the field of Islamic studies and the development of adequate libraries and research facilities in these universities. To achieve this aim, the activities planned included the establishment of a programme in Islamic Studies in Leiden, a programme which was expected to provide adequate research facilities and publications.

The INIS Newsletter continues to provide up-to-date information on its activities. In addition, the journal, brought out by the IAIN Syarif Hidayatullah, contains well-researched articles and is the equal of any scholarly journal on this subject.

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Personal Impressions

Apart from the fact that the INIS programme is very timely, it is in keeping with the current trend of development of Islam and Islamic Studies in Indonesia. Even since the Islamic Renewal Movement, led by Nurcholish Madjid, started in Indonesia in the early 1970s, the interest in Islam has shifted from the political to the cultural and social. The need to interpret Islamic religious teachings contrarily has been stressed time and again by Nurcholish and others who share his views and now hold very important positions in the governmental and society.
Property Rights and Economic Development

In November 1996, twelve scholars, joined by a number of interested colleagues, met to reflect on the relationship between property rights and economic development in Southeast Asia and Oceania. The workshop was held at the Centre for Asia Pacific Studies of the University of Nijmegen and the Department of Agrarian Law at the Agricultural University of Wageningen. It took place under the auspices of the Research School for Resource Studies for Development (CERES) and the Nijmegen South East Asia Study Centre (NIVS). The International Institute for Asian Studies also provided a generous subsidy to make the workshop possible.

By TOON VAN MEIJL

The aim of the workshop was to discuss the widespread assumption that the standardization of property rights is the key to solving a large number of topical issues throughout the world, which has a positive impact on economic development. In the academic disciplines of law and economics, for example, it is routinely postulated that the formalization of property rights and their legal sanctions by a central system of governance will facilitate the exchange of property on economic markets, and consequently, expand those markets and generate economic growth. Similar assumptions have become part of political discourses, including as well counter-hegemonic, in numerous Southeast Asian and Oceanic societies. Thus, the Indonesian government has recently initiated a large-scale project to register all land within the country on an individual basis, to facilitate economic development, but unquestionably also in order to meet criteria set by the World Bank for new development aid. The World Bank has emphasized that unilateral statements about their political and economic autonomy, and, in particular, how different people and institutions attribute different meanings to the various components of law and economics, do not always match their practical interrelationship. The anthropological and sociological analyses of the relationship between property rights and economic development, however, show how this relationship is embedded in social processes, and, in particular, how different people and institutions attribute different meanings to the various components of law and economics.

The contributions to the workshop are currently being edited by Franz von Benda-Beckmann and Toon van Meijl. Two highly reputable publishers have shown serious interest in publishing the volume that will be the fruit of this workshop.

By RATNA SAPTARI

On May 10, 1996 Lizzy van Leuwen from the University of Amsterdam, gave a talk on 'Wives and Studies'. It was titled 'Being Rich in Jakarta, which focuses on a profile of a rich businessman's wife and used a cultural interpretation of the concept 'middle class', how the rich lead their everyday lives, their lifestyle and consumption patterns. On the September 29 1996 Indira Simbolon from the Faculty of Languages and Cultures of Southeast Asia and Oceania, presented a paper on the institutionalization of property rights to land in the Philippines between 1986 and 1995.

Six other contributions discussed various aspects of the topic of the workshop in relation to Southeast Asian societies. Hartmut Holzknecht submitted a paper on the preparation of a newsletter. This in connection with the preparation of seminar proceedings for the gender research either by Indonesian and/or non-Indonesian scholars. The third type of activity is the preparation of a book. Revisions have been made to the original papers and the final manuscript will be completed in September 1997. The third type of activity is the preparation of a newsletter. This is based on the assumption that there is a lack of information on Indonesian gender studies and gender research conducted and published by Indonesian and/or non-Indonesian scholars. This newsletter will appear biannually and is aimed at information exchange regarding developments in women's studies activities, research, conferences/workshops, NGO activities and political developments relevant to women and gender studies. Since then material has come in from women's groups and women studies centres in Indonesia, Malaysia, Singapore, Australia and Europe. The newsletter is scheduled for April 1997. The third type of activity is the preparation of a newsletter. This is based on the realization that there is a lack of information on Indonesian gender studies and gender research conducted and published by Indonesian and/or non-Indonesian scholars. This newsletter will appear biannually and is aimed at information exchange regarding developments in women's studies activities, research, conferences/workshops, NGO activities and political developments relevant to women and gender studies. Since then material has come in from women's groups and women studies centres in Indonesia, Malaysia, Singapore, Australia and Europe. The newsletter is scheduled for April 1997. The third type of activity is the preparation of a newsletter. This is based on the realization that there is a lack of information on Indonesian gender studies and gender research conducted and published by Indonesian and/or non-Indonesian scholars. This newsletter will appear biannually and is aimed at information exchange regarding developments in women's studies activities, research, conferences/workshops, NGO activities and political developments relevant to women and gender studies. Since then material has come in from women's groups and women studies centres in Indonesia, Malaysia, Singapore, Australia and Europe. The newsletter is scheduled for April 1997. The third type of activity is the preparation of a newsletter. This is based on the realization that there is a lack of information on Indonesian gender studies and gender research conducted and published by Indonesian and/or non-Indonesian scholars. This newsletter will appear biannually and is aimed at information exchange regarding developments in women's studies activities, research, conferences/workshops, NGO activities and political developments relevant to women and gender studies. Since then material has come in from women's groups and women studies centres in Indonesia, Malaysia, Singapore, Australia and Europe. The newsletter is scheduled for April 1997.

By ERIC VENHUIS

Eric Venhuis discussed the socio-cultural, economic, and ecological consequences of the Aboriginal tourist enterprises on Melville Island, which were set up following the granting of land rights since 1976. Toon van Meijl, finally, examined the question of to what extent compensatory agreements about the historical confiscation and alienation of indigenous lands, which have recently been signed between the Aborigines and several Maori tribal organizations, may contribute to achieving Maori aims to institute eco-economic development, and to re-establish political sovereignty. During the discussions at the workshop it appeared that an abundance of the empirical evidence suggests that the economic impact of the standardization and formalization of property rights and land and natural resources in Southeast Asia and Oceania is not necessarily positive, certainly not for all categories of peoples. The point of departure for the empirical analyses of the central hypothesis examined at the workshop was that the practical significance of complex forms of property rights and related socio-economic practices cannot be evaluated usefully within a formalistic, unilateral, and normatively oriented legal or economic approach. Instead, an anthropological or sociological approach to law was claimed to be essential to analyse the multiplicity of the relationship between property rights and economic development, showing how this relationship is embedded in social processes, and, in particular, how different people and institutions attribute different meanings to the various components of law and economics.

The contributions to the workshop are currently being edited by Franz von Benda-Beckmann and Toon van Meijl. Two highly reputable publishers have shown serious interest in publishing the volume that will be the fruit of this workshop.

WIVS: Indonesian Women's Studies

In 1996, three types of activities were central to the Interdisciplinary Forum on Indonesian Women Studies (Werkgroup Indonesische Vrouwen Studies, WIVS) programme, namely, the organization of seminars, the preparation of a book manuscript based on the 1995 conference on 'households and beyond' and the preparation of a newsletter.

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Mapping Colonial Desires

Colonial relationships in Indonesia, as visualized through colonial literature need investigation. One of the major works to be used is such as Maria Dermout's famous novel 'De tienduizend dingen' (The Ten Thousand Things). Laurie J. Sears has started just this kind of research. An interim report on her findings is presented below.

By LAURIE J. SEARS

T his brief article - the beginning of a much more ambitious project - discusses the work of Maria Dermout, perhaps one of the most respected authors of the Dutch Indische literature that takes the Dutch experience in the Indies at its subject. I suggest that Dermout's novel De tienduizend dingen (The Ten Thousand Things) mirrors and reproduces colonial relations that are temporally unstable.

One relationship poignantly portrayed by Dermout takes place between a Dutch-speaking, Scottish professor (n.b. woman) who is making a trip to Ambon to prepare a new book on the flora of the island and to collect many of the specimens mentioned by the famous botanist Rumphius in his books on Ambon written in the late 17th century, and his Javaanse assistant Soeprapto. Dermout's portrait of Soeprapto is an unforgettable one. Soeprapto, whose parents died when he was very young, is called a 'son' of the sister of the reigning Susuhunan of Solor, although she is not his actual mother. Soeprapto's appearance is described in intricate detail, con- doming European gender constructions: Yet it was not a feminine elegance that he exuded, but a rightness. His posture, his bearing, the comely long, beyond masculinity or femi-ninity. Like a woman, his hair was hidden away under a Javaanse headcloth, any stray hairs on his face had been plucked out to leave it fine and smooth. He wears only the finest Solonesh batik, hand-picked by his mother and always goes barefoot when indoors. Everything about Soeprapto is restrained great disappointment in life, which according to Dermout's explanation of the Javaanse code of ethics must go unexpressed, have left him devoid of feeling for anything and anyone.

The story of Soeprapto and the Professor is told from the perspective of the Professor. As the Professor comes to the island to collect specimens for his book, but also comes to the island full of his bodily desires to help, hold, or possess his Javaanse assistant. In this sense, desire becomes another category that confounds the distinctions between oppression and resistance. The object of desire is both oppressed and appreciated, while the subject of desire has agency and affiliation at the same time. These moments of complex subjectivity highlight the circulation of desire in Dutch Indische literature and need to be brought together with the subjects of Malay literature to present a fuller picture of Dutch and Indonesian colonial relationship.

The Centre for Burma Studies has organized one international conference in the summer of 1996. Founded by the Burma Studies Group of the Association for Asian Studies (chaired by Chris Lehman) at Northern Illinois University, it is the national centre for Burma studies in the USA. Headed by an art historian (Richard Cookey), it has a museum and access to good Burma language and library facilities under two gifted Burma individuals, namely Burma language specialist, U Saw Htun and librarian, Daw My Kyi Win.

The Burma Studies Group Colloquium

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By GUSTAF HOUMAN

Formerly at Northern Illinois University in DeKalb, Illinois, I traveled seventy miles from Chi-cago, it is a most unlikely academic surrounding for such a novel. The town, founded in 1839 with the funds of trade in bar-tered wire (invented in DeKalb in 1839), the town is located in the mid-west, an area uncultivated and desolate. The University attracts about 22,000 students, has a long history of South East Asian studies, and its Burma Studies fa-culty now has no one else dealing with Burma outside of Burma (excepting John Oleck's work, it now eclipses the London School of Oriental and African Studies). This conference was the fifth since the Centre was founded. Eighteen speakers were scheduled for twenty minutes each in four different panels, with a further two speakers giving keynotes presentations. All speakers were based in America, Britain, or Japan, leaving unrepresented countries with a strong history of Burma scholarship such as France, Germany, or China. Though many Burmese students' freedom of expression and resistance. The object of desire is both oppressed and appreciated, while the subject of desire has agency and affiliation at the same time. These moments of complex subjectivity highlight the circulation of desire in Dutch Indische literature and need to be brought together with the subjects of Malay literature to present a fuller picture of Dutch and Indonesian colonial relationship.

The third panel focused on histo-ry. The story of Soeprapto and the Professor is told from the perspective of the Professor. As the Professor comes to the island to collect specimens for his book, but also comes to the island full of his bodily desires to help, hold, or possess his Javaanse assistant. In this sense, desire becomes another category that confounds the distinctions between oppression and resistance. The object of desire is both oppressed and appreciated, while the subject of desire has agency and affiliation at the same time. These moments of complex subjectivity highlight the circulation of desire in Dutch Indische literature and need to be brought together with the subjects of Malay literature to present a fuller picture of Dutch and Indonesian colonial relationship.

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Three Textile Symposia

Reports on three textile symposia form the subject of the third article in the series on textile studies in Southeast Asia. Through only one conference report, papers dealt directly with Southeast Asian textiles, many of the other contributions were of interest in view of common historical and trade influences, or because of their inspiring theoretical approach.

SOUTHEAST ASIA

REPORT

Since scholarly interest in textiles began to grow in the early 1980s, several professional organizations have been established, serving as forums for a wide range of subjects, approaches, and geographical areas to a generally multidisciplinary and often international membership. Textile scholars from academic, museum, and trade-related backgrounds, such as anthropologists, historians, art historians, curators, and free-lance textile researchers, find an outlet to present their work. Activities in Asia (Daniel Chua), at conferences on Southeast Asian textiles organized regularly in the last few years, have also been organized as a result of individual or institutional initiatives.

Selvages and borders

The AFET organized a symposium on Burmese and Thai textiles entitled Traditions and Transformations, held in Yogyakarta, Indonesia, from 6-9 November 1996. The aim of this meeting was to bring together textile scholars from the Netherlands, Germany, and the UK, in order to provide a forum for the exchange of information on the history, cultural, social-economic, artistic, and technical aspects of textiles. Although based in the United States, the organization has many non-American members.

The AFET organized a symposium on Textiles from China entitled Traditions and Transformations, held at the Art Institute of Chicago, on 19-21 September 1996. The symposium was devoted specifically to the technical aspects and/or symbolic meaning of selvages and borders of a textile or costume, a seemingly minor subject, which offered unexpected challenges. The result was a combination of both, offered new insights into the relation between a motif and its symbolic language of the textiles from Hungary and the central field and selvages and borders of a textile or costume. A short summary of each paper in Indonesian and English and which consisted mainly of imported materials (gold-wrapped yarn instead of gold wire [John Summefield]). Research on museum textiles or fieldwork, or a combination of both, may have given an impression of the breadth of research: textiles used in Haitian Voodoo rituals; archaeological data, from Africa; historical, archaeological and anthropological research in South America; medieval muslin veils; colours chosen for laundering in Eastern Europe; Maori weaving; and video recordings of the making of tapa in Fiji; wedding textiles in Fez (Morocco); and Pat Hickman's excarnation of her design for an 'Ivory Coast' hat in Hawai'i.

Soviet textile and ceremonial textiles

The Textile Society of America (TSA) was established in the late 1960s to provide a meeting point for the exchange and dissemination of information about the history, cultural, social-economic, artistic, and technical aspects of textiles, although based in the United States, the organization has many non-American members.

A preliminary afternoon of workshops, a total of 30 papers - many of them on textiles from one or two countries - was presented in thematic panels and videos, selected from over one hundred submissions, totally immersed the more than 200 participants in a weft of textiles. A variety of lunch, evening workshops, functions, receptions, and a surprising exhibition of Liturgical Vestments completed the setting devised by the organizing committee. The symposium took place in Jakarta. Two years after its first symposium took place in Jakarta, the Director of the Indonesian National Museum, Stewart Kintwa, organized the second gathering, this time in cooperation with the Provincial Government of Jambi. This choice of venue effectively highlighted the recent revival of Jambi batik and embroidery, and its significance for the Ministry of Industry and the Bank of Indonesia. A small exhibition from the collection of the Jambi Provincial Museum, put together for the occasion, received a lot of interest from the public.

Further information on AFET

AFET SECRETARY
Sophie Desoer
46 Rue du Cardinal Lemoine
75005 Paris
France
Fax: (EHESS-CHR): +33-1 49542442

Further information on TSA

TEXTILE SOCIETY OF AMERICA
1231, Minneapolis, MN 55408
USA

Reni Herina is an anthropologist and free-lance curator of textiles.
Entangled Languages and Literatures of Southeast Asia

One in a larger series of fruitful annual scholarly meetings, the eleventh International Workshop on Southeast Asian Studies took place in Leiden at the Royal Institute of Linguistics and Anthropology (KITLV) from 9th to 11th December 1996. The topic was 'The Study of Entangled Languages and Literatures of Southeast Asia'. Funds were provided by the International Institute for Asian Studies (IIAS), the Royal Netherlands Academy of Sciences (KNAW), and the KITLV itself. Conference co-organisers were Prof. C. van Dijk (KITLV), Dr R.G. Tol (KITLV), and Dr H. Steinhauer (Leiden University).

The workshop was attended by twenty-five participants, and the KITLV provided a distinguished list of participants and research institutions in Australia, the United States, Germany, Great Britain, Malaysia, Indonesia, Thailand, and the Netherlands. In accordance with the general policy of the KITLV International Workshops on South-East Asian studies, the papers had been distributed well in advance among the participants. Such a move permits a standard procedure to be followed at these workshops, namely in order to receive as much time as possible for discussion papers are neither read nor even introduced by their authors. Discussion of a paper is started right away with a critical evaluation by one of the other participants. Reaffirming the experience in previous workshops, the participants agreed that this procedure greatly enhanced the exchange of ideas and information.

The workshop was divided into eight sessions. After Prof. C. van Dijk had opened the workshop and Dr H. Steinhauer had introduced the subject, giving a detailed overview of the entangled languages in the different countries of Southeast Asia in the morning of December 9th, that same afternoon language resilience and maintenance was the topic for discussion. Prof. J.U. Wolff (Corpus Linguistics Research Centre, University of Oxford) and Dr H. Steinhauer (Leiden University) gave presentations on 'The Status of Dutch in the Low Countries and its role in the internationalization of higher education'.

On Wednesday the focus of attention shifted to Malaysia, Sabah, and Sarawak (the extinct Kenaboi, which may in fact have been a taboo language), and to Cocos and Sri Lanka Malay, with papers by Dr J. Hicken (University of Melbourne), E. Kopping, and Dr K.A. Adelaja (University of Melbourne). Thursday morning was reserved for a presentation of the ISIR research programme by Prof. L. de Vries, Drs Ph. Del, Dr J. Meedema, and Dr G.P. Kroml, ISIR ‘or ‘Tarian Jaya Studies – a programme for Interdisciplinary Research’, as a Priority Programme of the Netherlands Organization for Scientific Research (NWO) carried out under the auspices of the Netherlands Foundation for the Advancement of Tropical Research (WOTRO) by the Project Division of the Department of South-East Asian Languages of Leiden University.

Entangled literature was the topic of the next session, in which two specific examples were dealt with. Prof. Muthamad Hj. Salih from the University of Kebangsaan Malaysia had prepared a paper on contemporary oral traditions in Malaysia and Dr W. Deeks of the IAS once on Malay storytelling in Sumatra. In the final session of papers by Prof. J.T. Collins (University of Hawaii at Manoa), Dr S. Premsirat (Mahidol University at Salaya), and Dr W. Bumprah (Mahidol University at Salaya) provided the substance for a discussion of the 'Asian' languages and Malay dialects in Malaysia, and that of the Kam-Tai language group in China and in Southeast Asia.

Though many of the papers of the workshop dealt with a specific language or literature, or with the language situation in the individual countries of Southeast Asia, discussions often veered in the direction of the general topic of language endangerment and what is also possible, revitalization. Such subjects and the position concerned scholars have to take became the major point of discussion in the concluding session. It was observed that for a great variety of reasons language shift, language loss, and language death, including the loss of dialects and traditional oral literature, are widespread in Southeast Asia, the question was asked what the response of linguists should be. Documentation and the publishing of the results, not neglecting the Internet, was seen as an imperative move, as was calling the attention of policy makers to the serious decrease in the number of languages. One consideration was accorded the fact that 'death is a natural phenomenon' and that people should not be forced to keep their language alive if they themselves, again for a variety of reasons, opt for a language shift. Regional differences and unique conditions of individual groups make it impossible to draw uniform conclusions or advance uniform policy guidelines. Still, the general feeling was that initiatives and co-ordinating efforts with respect to documentation, study, and efforts to preserve or revitalize languages and literatures should largely come from the people of Southeast Asia themselves.

The proceedings of the workshop will be published. ■

Prof. C. van Dijk and Dr R.G. Tol

New Publications by KITLV Press

School Plan (ed.) Bestuur in Nederlands-Nieuw Guinea

KUITV Uitgeverij 1996 ISBN 90 6718 093 9

This compilation contains 25 stories told by 17 retired civil servants of the colonial administration in Dutch New Guinea between 1945 and 1962. During this period in time, strains between the Netherlands and Indonesia engendered by the sovereignty question were becoming increasingly more severe. The stories are full of adventure and bizarre happenings, but also show a portrait of the daily life of a civil servant and the tasks he had to perform.

A-Troos, Dit mededeling van L.S. Pijpersjend

Indonesisch-Nederlands Woordenboek

Vander Have, Henk en Ingrid van de Wetering

Veerle, herzien en uitgebreide druk KUITV Uitgeverij 1996 ISBN 90 6718 105 6

This book introduces the records of twelve months of fieldwork in South Bali. It provides insights into social relationships in a South Sulawesi village, focusing on demographic and spatial data, systems of marriage and the position of women. This transmision of his work is of great value for comparative historical work.

Jordaan, Roy (ed.) In Praise of Prambanan. Dutch Essays on the Loro Jonggrang Temple Complex

Publications in Translations Series 26

KITLV Press 1996 ISBN 90 6718 074 2

Chaloe's studies in Dutch, based on fieldwork in the 1940s, provide insights into social relationships in a South Sulawesi village, focusing on demographic and spatial data, systems of marriage and the position of women. This transmission of his work is of great value for comparative historical work.

The first comprehensive history of Balinese politics from the middle of the 17th century till the end of Dutch colonial rule in 1945, this study is based on extensive research in colonial archives in the Netherlands and Indonesia, a variety of Balinese historical narratives, interviews with former colonial officials as well as many Balinese, combined with data concerning temples, ritual, and oral histories gathered during twelve months of fieldwork in South Bali.

Bouagreid, Peter, Harry A. Parson en Gerard Tambrastan (red.) God in Indië. Bekijkingsverhalen uit de negentiende eeuw

KITLV Uitgeverij 1997 ISBN 90 6718 110 2

This compilation in Dutch contains mostly ego-documents from missionaries working in Indonesia in the 19th century. The stories tell the tales of success and failure, and describe the adventures of these people in their own words.

Chabot, H.Th.

Kinship Status and Gender in South Celebes

Translations Series 24

KITLV Press 1996 ISBN 90 6718 104 1

A compilation of important articles in English translation about the Hindu-Javanese temple complex of Prambanan, preceded by an extensive introduction to the temple complex by Roy Jordaan.
The Southeast Asian Mediterranean

Recently, D. Lombard and R. Ptak (Munchen) directed an international symposium entitled 'La Méditerranée asiatique dans la longue durée'. This meeting, held at the Maison des Sciences de l'Homme in Paris, was supported by the European Science Foundation. It was the second joint Franco-German effort to bring together scholars interested in the history of the Western Mediterranean, in particular to the concept of the Southeast Asian Mediterranean. This was followed by a session on important Asian ports and networks involved in the exchange of ideas and goods. As trade and other forms of exchange depended on merchant groups and institutions, special sections were also reserved for different kinds of networks; this included commercial and political systems with a regional character as well as networks operating on a broader scale. The sequential arrangement of the seventeen papers read, thus allowed the audience to move from general to specific, from the bird's-eye perspective to the local Asian context.

The first two papers, both by Dr. D. Lombard and M. Aymard, both on the Western Mediterranean, put forth a number of questions which were taken up again during the discussions of the following papers. It was asked, for example, to what extent common notions of the Western Mediterranean were influenced by purely Eurocentric thought, and to what degree the emergence of these concepts can be linked to momentary political goals. The idea of large maritime spaces being 'units' with some kind of cultural or economic homogeneity probably became important in periods marked by symptoms of disintegration. The same may be true for Southeast Asia. Details, however, remain to be studied. When, for example, did concepts of a Southeast Asian maritime space emerge? These and other questions addressing possible connections between Europe and Asia were raised in the third paper, by D. Lombard.

Asian ports and networks

The second section tried to bridge the enormous spatial gap between both 'Mediterraneans' and the distance between Southeast Asia and China by highlighting the role of individual ports. The initial contribution, by J.F. Salles, looked at different stations along the maritime routes from Europe to the Indian Ocean from which were particularly important other points, it showed that in certain periods maritime links shifted from the Red Sea to the Gulf and back, just as insular Southeast Asia could be defined by maritime trade and traffic. One such area is Southeast Asia. It was thus one of the aims of the meeting to find the geographical notions of the Mediterranean in the Braudelian sense also apply to this area. The other aim was to highlight different 'constituents' of the 'Southeast Asian Mediterranean', especially its ties to neighbouring regions, and the ways in which exchanges between these two sectors were achieved. These aims, the symposium was structured in the following way: an initial, methodological section was devoted to the European end, in particular to the concept of the Southeast Asian Mediterranean. This was followed by a session on important Asian ports and networks involved in the exchange of ideas and goods. As trade and other forms of exchange depended on merchant groups and institutions, special sections were also reserved for different kinds of networks; this included commercial and political systems with a regional character as well as networks operating on a broader scale. The sequential arrangement of the seventeen papers read, thus allowed the audience to move from general to specific, from the bird's-eye perspective to the local Asian context.

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By RODERICH PTAK

The title of the Paris meeting is, of course, related to the idea of F. Braudel and others who have tried to view the Mediterranean as a complex 'system' of exchanges between different cultures. Concepts of regional trade, economic and other variables play a significant role in Braudel's work. Similar criteria can be applied to the history of maritime Asia.

To achieve these aims, the symposium was structured in the following way: an initial, methodological section was devoted to the European end, in particular to the concept of the Southeast Asian Mediterranean. This was followed by a session on important Asian ports and networks involved in the exchange of ideas and goods. As trade and other forms of exchange depended on merchant groups and institutions, special sections were also reserved for different kinds of networks; this included commercial and political systems with a regional character as well as networks operating on a broader scale. The sequential arrangement of the seventeen papers read, thus allowed the audience to move from general to specific, from the bird's-eye perspective to the local Asian context.

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A selection of papers

Euroviet II revisited

The Euroviet Association is the leading interdisciplinary association of Vietnamese specialists in the Social Sciences and Humanities in Europe. Its second conference on Vietnam Studies was held in May 1995 under the theme "Sources and Approaches". The proceedings of this conference have now been published in a collective volume, edited by Philippe Le Failler and Jean-Marie Mancini.

The first big conference on Vietnamese Studies was organized in 1993 in Copenhagen about Vietnam between China and the West. In July 1997, the Third Bi-annual Conference will be held in Amsterdam taking as its theme Vietnam in Transition; continuity and change. Between these two conferences the Euroviet Association organized the Second Euroviet Conference on Vietnam, Sources and Approaches which was held in Aix-en-Provence from 3-5 May 1995, edited by Philippe Le Failler and Jean-Marie Mancini.

Euroviet seems to have emphasized the need for research in all other specific fields: Traditional Vietnamese, Soviet period and Vietnam today. The volume concludes with two papers on historiography describing the current state of research on Vietnamese Studies in Europe and abroad.

The editors have also succeeded in publishing a good reflection of the current debates on the sources and methods used in current research. They have also succeeded in presenting new views on the new sources of material that have recently become available in archives all over the world. The papers in this volume also give new perspectives on the French archives only. This is a significant work which is a valuable contribution to the study of Vietnam's turbulent political past and the development of the Thai political landscape.

The volume is more or less divided into three parts: Traditional Vietnam, the socio-economic development of the Thai, and semi-colonial Vietnam. In the case of the first topic, it is obvious that the history of Vietnam is not the same as that of Thailand. However, the approach to the study of the Vietnamese and Thai history is the same. The volume is divided into three main parts: Traditional Vietnam, the socio-economic development of the Thai, and semi-colonial Vietnam.

The papers delivered by Mary Olsen on the relationship between the First and Second Chinese Revolution and Vietnam, and Trinh Van Thao, both from the Institute of Southeast Asian Studies in Europe and abroad, have given a good reflection of the current debates on the sources and methods used in current research. The editors have also succeeded in presenting new views on the new sources of material that have recently become available in archives all over the world. The papers in this volume also give new perspectives on the French archives only. This is a significant work which is a valuable contribution to the study of Vietnam's turbulent political past and the development of the Thai political landscape.
The Awareness of Rights

Before we discuss the awareness of rights, it is necessary to define the meaning of ‘rights’. However, diverging the views in different cultures, or even among people in the same culture, they always relate to interests (i.e., benefits) and freedom. Thus rights can be defined as the interests and freedom enjoyed by each member of society under given circumstances according to justice and law. Acquiring interests is an essential condition for a member of society to be able to maintain his or her existence and raise his or her living standards. Enjoying freedom is an indispensable condition for this person to be self-determinate, self-actualized, and self-fulfilled. Awareness of rights refers to the attitude of a member of society towards these rights.

In traditional Chinese society, the social structure, institutional arrangements, and cultural values deprived people’s awareness of rights. In China, the basic units were state and family. Unlike the Middle Age of the West, characterized by independent juridical associations, free city communions, and powerful churches, which stood up to kings as equals, in China, at the level of state, ‘loyalty’ was emphasized to the utmost; at the level of family, the ‘filial piety’ was valued beyond measure. So the relationships between king and subjects, and between parents and children were not equal or reciprocal relationships, but a one-sided duty (e.g., the duty of a child towards its parents). In the Western tradition, law has always been related to rights, but in traditional Chinese society, law largely meant criminal law, and was related to coercion, punishment, and suppression. Judicial duties were not divorced from the administration, and the common people were not given the opportunity to participate in trials as citizen judges or juries. The law did not function to protect the people’s rights and restrict the rulers’ power. It was used as an instrument to maintain the rulers’ power and to make the common people even more obedient.

Culturally speaking, Confucianism dominated the Chinese society for more than two thousand years. Confucianism valued and attached most importance to social harmony and group solidarity. To this end it persuaded the people to fulfill their duties and not to claim rights. Chinese people were encouraged to be forbearing and conciliatory and to try to avoid litigation, consequently people’s interests and freedom were not protected and the awareness of rights was constrained.

Changes since the Reform

Before the reform, public ownership (by the state or by the collective) was the most dominant ownership, with a simple structure. Almost everything was arranged by the government and its administrative power was omnipotent and omnipresent. Since the reform, enterprises have gradually been set free of state control and have operated according to market rules. The emergence of joint ventures and private enterprises has diversified and complicated ownership structure from a vertical administrative relationship to a horizontal one.

2. Changing the organizational structures. Before the reform there were two kinds of basic, fixed, organizational structures. The first was the structure of city versus countryside, in which the dividing line between cities and the countryside was very clear and each was a closed system. For example, it was almost impossible for a peasant to become a worker. The second was the structure of individual unit versus governmental department. This structure meant that every person was a part of a unit, and every unit was a part of a governmental department. It was an administratively subordinated relationship: the individual was subordinated to a unit which was subordinated to a governmental department. Everything for the individual was arranged and regulated by the unit, and the individual was not permitted to develop his own interests outside the unit. The unit, on the other hand, was controlled by the governmental department, and it was not permitted to engage in production or in independent business. Since the reform, these basic structures have been dismantled in the wake of the development of joint ventures and township enterprises, the changes of labour management, and the increasing number of people moving around freely. Nowadays individuals have a bigger chance in seeking their own interests and more freedom to act independently.

3. Changes in social relationships. Population mobility and the particularization of the people’s interests have undermined the ‘acquaintance society’, where people lived or worked in the same place for a long time, being helpful and familiar to each other, and with stable relationships. Consequently in mutual contacts and trade, trustworthy worth was more important than any other factor. Now China has shifted to an ‘estranged society’, in which relations have become more independent and the incorporation into the social network is a matter of choice. Also, the incorporation into the social network is a matter of choice. Furthermore, the inclusion of the people’s rights in laws and regulations has not yet been something by the citizens. Fourthly, the incorporation into the market economy of Chinese society means that large corporations are gaining massive responsibility in social life. A legal person enjoys a more favorable position than a natural person should have been. In corporations, management is displaying centralizing and hierarchial traits. To maximize profit, corporators often neglect their employees’ rights. Recent investigations show that many joint ventures, foreign proprietary corporations, and Chinese private enterprises force their workers to work overtime, as well as undermining part of their wages.

Society, especially modern society, is expected to maximize the human being’s freedom, dignity, and interests. So the development and reform of society should be centered on the human being as the subject of society and not as its object. Generally speaking, a reasonable modern society is a society in which the citizens’ rights are protected well and the awareness of these rights is cultivated and enhanced. Modern society means that the writer neglects the consciousness of duties that does exist in Chinese society. In fact, duties are very important, if there are no duties, there are no rights. While acknowledging this, I do believe that a rights-oriented social relationship should be established in a democratic modern society. Furthermore, awareness of citizens’ rights in China and in other countries must become common. At the same time, China must be allowed some unique features because of its particular history and reality. If China intends to build new types of awareness of rights, both rights and duties must be considered. We are happy to see that the Chinese awareness of rights is going in that direction.

Gao Hongjun

East Asia

The People’s Republic of China

The People’s Republic of China

CHINA • HONGKONG

JAPAN • KOREA

MACAO • TAIWAN

The Awakening of the Awareness of Rights

By GAO HONGJUN

Problems and Prospects

There are still some obstacles to citizens’ awareness. Firstly, the mechanism of rights protection needs to be improved. The court plays an increasingly important role in rights protection, but sometimes it falls short in impartiality and efficiency. Some judicial activities have been interfered with by the administrative authorities; the professional morality and ability of some judges leave a lot to be desired. Secondly, traditional values still have a great influence upon people’s ideology. Some powerholders tend to abuse their given power and to interfere with the rights of people. Many people still tend to submit to the power of officials, even though they are unhappy about their abuse of power. Thirdly, legislation cannot keep pace with social development. For example, there are no specific legal provisions for the rights of reputation, privacy of the individual, or even some of social rights. Also rights that are stipulated in laws and regulations have not yet been something by the citizens. Fourthly, the incorporation into the market economy of Chinese society means that large corporations are gaining massive responsibility in social life. A legal person enjoys a more favorable position than a natural person should have been. In corporations, management is displaying centralizing and hierarchial traits. To maximize profit, corporators often neglect their employees’ rights. Recent investigations show that many joint ventures, foreign proprietary corporations, and Chinese private enterprises force their workers to work overtime, as well as undermining part of their wages.

Society, especially modern society, is expected to maximize the human being’s freedom, dignity, and interests. So the development and reform of society should be centered on the human being as the subject of society and not as its object. Generally speaking, a reasonable modern society is a society in which the citizens’ rights are protected well and the awareness of these rights is cultivated and enhanced. Modern society means that the writer neglects the consciousness of duties that does exist in Chinese society. In fact, duties are very important, if there are no duties, there are no rights. While acknowledging this, I do believe that a rights-oriented social relationship should be established in a democratic modern society. Furthermore, awareness of citizens’ rights in China and in other countries must become common. At the same time, China must be allowed some unique features because of its particular history and reality. If China intends to build new types of awareness of rights, both rights and duties must be considered. We are happy to see that the Chinese awareness of rights is going in that direction.

Gao Hongjun

Assessor Professor of Law, Institute of Law, Chinese Academy of Social Sciences in Beijing was a Senior Visiting fellow at the IIS from 20 May to 20 July 1996.

He wishes to thank Ms. Marianne Collin, a visiting scholar from Lund University, Sweden, for kindly reviewing the English draft of this article.

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Foreign Academics in Japan: Term or Tenure?

The more optimistic - and the more trusting - were the foreign faculty members employed at Japanese universities in 1982 must have been very excited about the long-awaited new Foreign Faculty Employment Law which would offer them the opportunity to have permanent employment (tenure), professorial titles, participation in departmental meetings and other trappings of the scholarly world. Unfortunately, little or nothing changed in 1982 or in the years since.

■ by MATT STEIN & TOMY LASZLO

TOKYO, JAPAN

The Foreign Faculty Employment Law was never to transform foreign academics from guests to full-fledged faculty members, just like their Japanese counterparts and seemed right in step with Japan’s “internationalization” and globalization - at least those among the foreigners who were Japanese was to treat foreign academics just as they are in Japan, as the “foreign community”’s expectation of their having to equalize the ranks of Japanese academics already enjoying tenure in U.S. and other foreign universities, it would bring diversity to the curricula and crafts of Japanese universities and perhaps even help a few to gain world-class stature.

In actuality, little or nothing changed in 1982 or in the years since.

The FAJ website

For a full tale of books, please visit the Foreign Academics in Japan website: http://www.faj.or.jp/issue

Matt Stein studied Japanese literature at Stanford University and is the Director of the FAJ Project. He currently manages Yahoo’s international Web directory sites.

Tony Laszlo, Director of Issho Kikaku, is a Japan-based non-Japanese writer and lecturer at Waseda University.

The Birth of Chinese Pornography

In the wake of Foucault’s insights, studies have begun to appear which are centrally concerned with the relation between philosophy, pornography and the state of modernity. These studies have placed pornography back on to the map of Chinese literature and of Chinese studies, and promise to be a crucial source for our understanding of gender and sexual ideology in late imperial China.

■ by GIOVANNI VITIELLO

unseen as recently as 1992 one needed elaborate explanations (scientific research being an insufficient factor) to have access to the notorious Private Case of the British Library, for instance, or to the most (travellingly named) hinterland de la Bibliothèque Nationale in Paris to mention the best known receptacles of traditional European pornography. In the last few years, however, the increasing state of modernity in the wake of Foucault’s insights have finally began to appear which are generally concerned with the relation between philosophy, pornography, and the rise of modernity (an excellent choice of which is Lynn Hunt’s ‘The Invention of Pornography. New York: Zone Books, 1995). An analogous investigation into the Chinese cultural context has now also become possible, thanks to the appearance, in the last few years, of critical, repeat editions of most of traditional Chinese pornography. Pornography has thus been placed back on to the map of Chinese literature and of Chinese studies, and promises to be a crucial source for our understanding of gender and sexual ideology in late imperial China.

Chinese pornography had a short but intense life, emerging toward the mid-sixteenth century and flourishing in the second half of the seventeenth, the period historians refer to as the late Ming. As in Europe, the rise of pornography in China is linked to that of the novel and to the boom in the printing industry. Its geographical setting was the most prosperous and cultured area of the late Ming empire, the lower Yangtze delta, comprising cities like Nanjing, Suzhou, and Hangzhou. The emergence of pornography occurred in a highly commercialized society where class boundaries were increasingly blurring, and in an intellectual climate marked by what is probably the most radical critique of Confucian orthodoxy before the twentieth century, one that has made some scholars speak of this period as ‘an Enlightened moment’, or ‘a Renaissance’. In such a context pornography arises as one of the distinctive products of early modern Chinese culture.

From its very inception within the panoply of Chinese letters, pornography had its supporters and its detractors. The name of Li Zhi - the radical late Ming philosopher who insisted on separating the novel Water Margin (Shuihu zhuan) and vernacular fiction as the great literary form of his time - is as associated with the publication of a pornographic novel such as The Country Story of the Embroidered Couch (Xiaoye yushi). His close friend, the well-known literary critic Yuan Hongdao, was one of the first to admire the erotic novel Ping Mei, which he defined as ‘a classic outside the canon’ (waidi can). But while vernacular fiction and pornography were supported by at least a section of the intelligentsia, the state began to realize their threatening potential as vehicles of heterodox and contaminating ideologies. In the words of the seventeenth century scholar Qian Daxin, fiction had established itself in the Ming as the fourth great doctrine, after Confucianism, Buddhism, and the Confucian classics, and needed to be controlled and censured to prevent it from spreading dissent and subversion.

The movement against pornography was spearheaded by the Ministry of Education (Monbusho), national universities hired foreign lecturers on short-term renewable contracts unlike Japanese faculty, who enjoyed automatic tenure. In addition, the old lecturer system was maintained. In 1990, eight years after the law was enacted, there were 134 foreign faculty members (kansai) employed at Japan’s 96 national universities, but only 10 had tenure. Some foreign lecturers and researchers in Japanese universities. In the late eighties and early nineties, Nature Japan magazine published several articles, on the topic, including, ‘Turnover in Treatment of Foreign Staff’ (1985), ‘Problems of Tenure in Japan’ (1990) and ‘Japanese Universities Slow to Welcome foreignlecturers’ (1995). These articles showed the dissatisfaction and despair of foreign scholars, but they also signified the foreign community’s expectation of future change and true ‘internationalization’ of the sort that Japan was talking about more than ever.

At the end of 1990, the Ministry of Education sent a directive to the national universities which read, in part, ‘Due to a limited budget... the Ministry will have no alternative but to reduce the number of foreign teachers.’ Senior foreign lecturers, many of whom were long-term residents with Japanese families, suddenly found themselves not only without tenure, but unemployed as well. U.S. Ambassador to Japan Walter Mondale has also become involved, saying that he believes there to be ‘evidence of a systemic and officially approved discrimination on the basis of nationality [and age]’ by which senior lecturers were being replaced by younger ones.

The FAJ Project is a collection of essays and resources dealing with the issue of employment terms and conditions for foreign professors, lecturers and researchers in Japanese universities. Launched in 1996, FAJ has developed into a resource centre about employment discrimination in Japanese higher education with a series of English and Japanese. The writings...
Chinese Business Connections

The international academic workshop on 'Chinese Business Connections in Global and Comparative Perspective' was held in Beijing, 10-12 September 1996.

The workshop was organized by the Chinese Academy of Social Sciences and the Nordic Institute of Asian Studies and sponsored by the European Science Foundation and the Ford Foundation.

Chinese enterprises today are perhaps best described as being in 'transition'...

Essence and Plurality

The Chinese in mainland China and overseas do not share among themselves a singular business culture, the so-called Chinese way of doing business. The business conduct of a Cantonese in Southern China differs much from that of a Shanghaiese, a Taiwanese, a Hongkong Chinese, a Singaporean Chinese, or a Sino-Thai. There are visible, empirically observable behavioral differences among them in spite of their alleged shared ethnic, cultural and ethnicity which may more often be imagined than real - this is particularly so among third- or fourth-generation overseas Chinese. Historically, in Southeast Asia, changing state sentiments and policies toward the Chinese as an ethnic minority have always been a real force for the Chinese businesses to contend with. Consequently, the Chinese overseas have constantly attempted to make adaptations to particular historical and structural circumstances then prevailing in respective host countries.

At the conference, there was a perceptible contrast between the approach to the subject by the participants from the PRC and by visitors from Southeast Asia or elsewhere who know or have studied the situation of the Southeast Asian Chinese. The latter group were far more aware of the differences in political outlook, identity, and socio-cultural characteristics among the overseas Chinese in various parts of Southeast Asia (and other parts of the world) as well as of the gradually widening gap between them and the Chinese in several respects. The participants from the PRC were generally inclined to regard all overseas Chinese as sharing a single Chinese cultural heritage and ethnicity, although several of them insisted that they need to learn more about the differences.

Co-operation and Competition

Several speakers touched on the discrepancies between myths and reality about the extent of overseas Chinese 'monopoly' or 'control over business culture and networks were brought up and several points were made that are noteworthy in terms of a future research agenda.

Chinese enterprises today are perhaps best described as being in 'transition'...

Tradition and Modernity

Chinese enterprises today are perhaps best described as being in 'transition', 'between generations', or 'at the crossroads' of tradition and modernity. In a contemporary Chinese enterprise, capital is no longer monopolized by the family; management is increasingly being separated from ownership, while social relations other than those from within the family and kin network are being pursued for business purposes.

Several times in the conference as a matter of which fuller information is badly needed. Not much is really known about the former while a great deal of media attention has been paid to the latter.

Conclusion

In retrospect, the conference can be seen as a collective awakening to the complex character of Chinese business culture and networks. The Chinese enterprise worldwide is changing, caught in transition, in flux - it expresses itself in a plurality of ways at different times and in different places.

There are several challenges as far as the future research agenda is concerned. The comparative and historical methods must be taken more seriously and structurally, institutionally and historically. The factors associated with business development need to be stressed, not culture per se. When using comparative lenses, the analyst is better positioned to wonder if the 'family-first principle', the predominance of the family in business, the ethnic solidarity thesis, the invoking of values such as hard work and frugality, and the inordinate emphasis on trust and guanxi are uniquely Chinese or not.

Studies of Chinese business also need to be integrated into the larger literature on race and ethnic relations in general, and on ethnic and immigrant entrepreneurship in particular. And finally, analyses of Chinese trading networks should be treated as a typical case subject to the theory, method, and practice of social network analysis - an exercise as such will force the analyst to search for other social ties in business transactions that are beyond the familial and the ethnic.

The original report was revised and shortened by Erik L. Skanning (NAIS)
The Works of An Shigao

To Buddhologists and Sinologists alike An Shigao is a well-known figure. A native of the Parthian Empire, he arrived in the Han Dynasty capital, Loyang, in 148 CE, and spent two or three decades translating Buddhist works into Chinese. He was the first major translator and a pivotal figure in the early development of Chinese Buddhism. An Shigao's work set the stage for the flourishing of Buddhist thought in China and contributed significantly to the emergence of the Mahayana school.

The sectarian affiliation of An Shigao figured prominently in discussions at the workshop. An Shigao was associated with the Mahayana, but modern scholars disagree on his exact affiliation. Some argue he was a Mahayana master, while others propose he was a Sarvastivadins. The debate is complex and has been the subject of much scholarly research.

An Shigao's translations of Buddhist scriptures, particularly the Six Stūpas, attracted much attention. The workshop focused on the text "Six Stūpa Section," which contains works of critical importance for understanding the early development of Chinese Buddhism. The texts are significant for their role in shaping the early Mahayana movement and for their early and influential position in the period's religious culture.

The improved texts of the An Shigao corpus, presented by Prof. Stefano Zaccardi (Hirakata) and others, revealed interesting results. These new texts, based on the discovery of the "Agni sūtra," challenged the traditional attribution of the sūtras to the earlier and well-known "Six Stūpas." The new translations and research strategies opened new avenues for understanding the Mahayana and early Buddhist literature.

Paul Harrison, one of the convenors of the workshop and an Associate Professor of Religious Studies at Florida State University, summed up the findings and emphasized the ongoing need for methodological improvements in the study of Buddhist translation history. The workshop was organized to assess the recent discoveries and to discuss the implications of these new findings for understanding the early history of Chinese Buddhism.

The workshop aimed to stimulate further research on An Shigao and his significant contributions to the development of Buddhist thought in China. It brought together experts from various disciplines to discuss the latest findings and to foster new collaborative projects.

The results of the workshop have contributed to our understanding of the early Mahayana and the development of Chinese Buddhist thought. The insights gained from these discussions will continue to shape the field and lead to further discoveries.

Further reading on An Shigao and Chinese Buddhist translation history can be found in the literature referenced throughout the workshop proceedings. The workshop organizers encouraged continued dialogue and collaboration among scholars interested in this fascinating period of religious history.
Texts and Exegetical Tradition

Reading The Mo-ho chih-kuan

By LUCIA DOLCE

The Mo-ho chih-kuan
(The Great Cessation and Contemplation) is a seminal text of T‘ien-t’ai Buddhism, one of the most influential and enduring traditions of East Asian Buddhism. Its centrality in the development of T‘ien-t’ai doctrine and its influence on other traditions of Buddhism have been acknowledged for centuries, but recently the ‘Mo-ho chih-kuan’ has received renewed attention among scholars of Buddhist thought, both in the East and in the West.

It is in this context that a seminar on the ‘Mo-ho chih-kuan’ was held in Leiden from January 13 to 18, 1997, organized by Prof. W. Boot and Lucia Dolce of the Centre for Japanese and Korean Studies of Leiden University, with the financial support of the Bukkyo-dendo kyobai and the CNWS-Research School for Asian, African, and Amerindian Studies.

Swanson also advocated a more direct reading of the Mo-ho chih-kuan, rejecting a reading which relies heavily on the later exegetical tradition, such as one finds especially among Japanese scholars. The problem of the relationship of a text is potentially useful to a reader, who wants to constitute the canonical tradition of that text within a certain area, is a heavy one. In various ways it affects the understanding of many religious figures who, as initiators of a tradition of thought, produced writings that aimed at producing a comprehensive and definitive version of the Mo-ho chih-kuan.

The text is, rather, a comprehensive philosophical work, which, while discussing various forms of meditation, presents and interprets crucial themes of Buddhist doctrine as it was understood by one of the greatest Chinese thinkers of his time.

The seminar was conducted by Dr. Paul Swanson, professor of Nanzan University in Nagoya and editor-in-chief of the journal Journal of Religious Studies. Dr. Swanson is engaged in a translation project of the entire six-volume chih-kuan, as part of a wider plan proposed by the Kosei Publishing Co. in Tokyo, which aims to translate the text into various European languages so far, drafts have been completed in French by Jean-Noël Robert and in English by Swanson. Some of the participants, graduate students and senior researchers from the departments of Chinese, Japanese, and Buddhist Studies of various European universities (Leiden, Hamburg, Bonn, Kocshun, Venice, and Copenhagen) attended the seminar, which turned out to be more intensive than planned, with sessions both in the mornings and in the afternoons, while the discussion was continued informally in the evenings.

Although the primary purpose of the seminar was to read some parts of the text, namely the introduction and the seventh chapter (which is traditionally regarded as the core of the Mo-ho chih-kuan and of T‘ien-t’ai doctrine), problems related to the critical edition of the text and its place among Chih-i’s other writings were certainly not neglected, nor were doctrinal and methodological issues overlooked.

Swanson, for instance, stressed what he considers to be the key principle of T‘ien-t’ai Buddhism, the ‘ten-fold truth’, i.e., the notion that reality is a single unity in which the three aspects of emptiness, conventional existence, and the middle way are integrated. This truth expresses Chih-i’s synthesis of Buddhist doctrine and practices and constitutes, in Swanson’s opinion, the foundation through which the analysis of T‘ien-t’ai’s philosophy should be undertaken.

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The Documentation and Research Center for Contemporary China

The Documentation and Research Center for Contemporary China (DC) was established in 1986 as part of the Sinological Institute of Leiden University. Since its foundation, the DC has concentrated on building up a research library for contemporary Chinese studies together with the main library of the Sinological Institute. The principal percentage of DC staff members' time is devoted to the pursuit of research, while they also take an active part in the teaching program of the Institute as well as providing courses to those outside. Courses are run on modern Chinese history, economic, political and social developments, Chinese law, and foreign relations. In addition, staff members undertake supervision of students' work leading to higher degrees.

Since 1986, the DC publishes China Information: A Quarterly on Contemporary China Studies - a refereed, English-language academic quarterly which publishes research articles on all aspects of 'Greater China'. The annual special theme issue in 1996-1997 (Vol. XLI Nos. 2/3) was entitled 'Perspectives on Mao and the Cultural Revolution', and contained 11 articles on the 'Great Proletarian Cultural Revolution'.

In the summer of 1997, a special theme issue entitled 'Hong Kong under Colonial Rule', edited by Tak-wing Ngo, will be published to commemorate the transfer of Hong Kong from British colonial rule to Chinese sovereignty. The editors focus on analysing how the 'Hong Kong system' came into being and how it developed during the last 150 years of British rule. The articles show that colonial rule was in practice extremely complex and multi-faced, and that the stereotyped image of the British exercising indirect rule over an apathetic society, transforming a fishing port into a capitalist metropolis through a benevolent laissez-faire policy, is mistaken. Instead, the papers show that there was active intervention by the colonial state in Hong Kong society and economics, and that indigenous entrepreneurship played a much greater role in the colony's development than colonial historiography has cared to acknowledge. The articles examine the strategies of rule and the reach of the colonial state, the deliberate manipulation of social conflicts and the maintenance of regime stability; and the mixed roles of colonial rule as an agent of modernisation and a hindrance to development.

Modern China: A Manual

By Kitty Yang

Why is it that with so many good books, you only realize that it is the missing piece you have always been looking for until you just happen to read it one day? Chinese history, be it modern or in the distant past, has never needed to complain about a shortage of coverage. The last two decades especially, with China's 'opening up' since 1978, have seen a rise in published attempts to describe what has happened to China, and what is going so happen soon. But here is a book that gives a clear cut overview of the period from the late Qing dynasty until late 1995. Spence recently baptised this period 'The Century of China', and although Christiansen and Raj are not so China-centric to follow this exactly, they take the 'opening up' of China—defined by the authors as beginning at the middle of last century, i.e. the last years of a weakened Qing Empire—as a Leitmotiv. And they do a good job. The contents alone read like a book, thanks to the meticulously subdivision in book parts, chapters, and paragraphs, indicated with just enough words to get a perfect outline of modern Chinese history. Actually, it looks so perfect that one feels almost sorry for future students who will probably have to learn this outline by heart in order to get a framework of modern Chinese history imprinted in their minds. But this is at the same time the source of my own slight disappointment: when diving head over heels into this book I did not expect a pedagogical book. I clearly missed the blurbs that explicitly indicates that the book is aimed at undergraduate students, which, for example, also shows in illustrative boxed texts with parts of definitions, theories etc.

Halfway, I started wondering a little whether the choice of the boxed texts could not have been better. If this book is aiming at students with hardly any knowledge of modern Chinese history, isn't it better to give more definitions? For example, a clear (boxed) definition of all the political terminology (the notorious 'boms', as in dialectical-materialism) seem more useful to me than the translated poem by Mao on 'The Long March' (p. 61). Reading on in an increasingly critical mood, I wondered about the certainty with which it is stated on p. 137 that the campaign against Jiang Qing (Mao's woman) was 'carried by sexist prejudices and stereotypes about strong women'. I am in doubt about which of the 1989 student leaders favoured the interview with Li Peng was broadcast on television - Wang Dan? (p. 147) I would say Wu'er Kaixi. And the chapter on the PIA is a little concise, as in the controversial subject of nuclear weapons. But all these are minor details when set against the thorough approach that Fleming and Raj apply in describing China's most recent history. They divide the book into four parts (The Making of Modern China, Politics, The Economy, and Society), and still succeed in achieving a coherent overview. Besides that, they give a detailed glossary and a carefully selected bibliography (in which there is an almost refreshing absence of Spence's work) for further reading - something many other books lack.

I strongly recommend this book to any student in Chinese modern history, or anyone with a keen interest in China. The book is a great help in reminding us what has happened in China this century. The well-organized structure makes it a very accessible book: well done, gentlemen!
Tantric Buddhism in China

Michel Strickmann
Manuscrits et Maniératures: le bouddhisme tantrique en Chine
ISBN 2-07-071810-4

In this posthumously published work Michel Strickmann addresses himself to the history of Tantric Buddhism in China. Trenchant, witty, and often eminently quotable, Strickmann's observations put this religious phenomenon and its study in a new light.

By PAUL HARRISON

Strickmann begins by tracing the course of his own scholarly progress towards the subject and by sketching the development of Tantric studies in the West, before running in his introduction to a broad-brush portrait of Tantric Buddhism itself. Here his considerable erudition is brought to bear on the nature of Tantrism, its roots in Indian ritual practices, its high-class political inspiration and deployment, and its relations with Taoism in China, among other things. He sees Chinese Tantrism (and its later incarnation in Japan in the form of Esoteric Buddhism) as preserving unique evidence of the early history of the movement in India, a thesis which underlies the work as a whole. Although one might disagree on this point—after all, the Tibetan canon also preserves the earlier Kriya and Carya tantras in large numbers—there is no doubt that the Chinese sources give us the means to pluck the rise of Buddhist Tantrism with greater precision.

The book is organized thematically, but a certain historical progression is evident. Strickmann first explores the diffusions, "books of incantations", both those translated from Indian languages or composed in China, to uncover what he regards as proto-Tantric developments: closely linked, in his view, to eschatological concerns. Here he discerns an easy merging of Indian Buddhist concerns and styles with Chinese Taoist beliefs and practices. The Guan'ming jing or "Book of Consecration" (ca. 5th century), on which Strickmann has written elsewhere, figures prominently in the narrative here, although Strickmann is mistaken when he claims that it is the best-known example of a Buddhist "treasure text", that honour must go to the PrayaPan-nam-sam-hdi-sima, first translated into Chinese in the late 7th century by Lokaksema. In certain other respects too the translations of Lokaksema contain elements which might require the revision of some of Strickmann's ideas about proto-Tantrism. Successive chapters deal with the ritual and philosophical preoccupations of the various schools as found in the works of the Tantric masters: the practical section the ritual practices employed for the animation of sacred images (here we treated of the famous Kriya-tantras of the Degagis, and the use of child mediums for purposes of exorcism, healing, and blessing.

The disagreement regarding the question of whether Taiwan should rejoin the UN-organ as an observer first, or as a full-fledged member of the General Assembly, offers a glimpse of the lively atmosphere in which these issues must have been debated during the conference. The crux of the question regarding Taiwan's international status, it seems to me, is not whether Peking has legitimacy to speak on behalf of China in these meetings, but rather whether Peking is capable of speaking on behalf of China in these meetings, and the absence of Taiwan at the conference devoted to the absence of Taiwan in 1993, 1994, and 1995 were not even discussed in the General Assembly, let alone in the Security Council, owing to political pressure exerted by Peking.

This situation increasingly underlines the more than 21 million Taiwanese. After all, as the world's 14th largest trading nation, with an annual per capita income of more than US$1,000, the country wants more influence on topics that directly touch upon its economic welfare, and these topics are often decided in UN organs such as the International Maritime Organization, the Food and Agriculture Organization, and the Universal Postal Union. Moreover, since the abrogation of martial law in 1987, Taiwan has embarked upon a course of democratization, culminating in direct presidential elections in March 1996. During the conference, the four most important issues determining the international status of Taiwan were discussed. The contributions in these chapters, which were updated in early 1996 where necessary, are grouped around these issues, while the editor draws the various strands of argument together in a number of thoughtful concluding observations in the last section.

In the first section, Taiwan's international legal status is examined. The essays by Prof. Hung-hsiung Chou and contributors Hans Kuijper and Michael C. Davis, using compelling legal and historical arguments, make short shrift of the argument that the People's Republic of China (PRC) that Taiwan is an inalienable part of China. The essays bring out the heart of the uncertainty surrounding Taiwan's international status, if only because it enables the PRC to consider each attempt to solve the problem as interference in internal affairs.

The second section is devoted to Taiwan's attempts to gain recognition of its sovereignty and increase its international standing through informal diplomacy. Linjun Wu and Kay Möller discuss the various pros and cons of this practice in two well-argued articles.

The bulk of the book, in terms of pages, deals with Taiwan's diplomatic isolation, and more precisely, its non-participation in international organizations, in particular the United Nations and its various organs. In their contributions, Dennis van Vranken Hickey, Ke Swan Sik, Vincent Wei-chung Wang, and Yang Jang-Loi, Lewis B. Sohn, Neri Sybesma-Know and Lung-chu Chen offer a plethora of precedents, arguments, opinions, and their relations with pigs). Next, the interpretation of these precedents is assessed with particular reference to the reading of this work, one is struck by the clarity of the author's command of the subject matter. Whatever interests one brings to the reading of this book, one is bound to be enlightened or challenged by a text which Strickmann has uncovered or an insight which he has arrived at. Add to this the fact that the book is written in a clear and lucid French, is mercifully free of postmodern jargon, and is packed with valuable bibliographical references, and it becomes all the more clear what a great loss Michel Strickmann's premature death in 1995 was to the world of scholarship.

Paul Harrison
A lecturer at the Sinological Institute,
Ludmer University, the Netherlands
Picturing the Heart

Joshua S. Mostow

Pictures of the Heart: The Hyakunin Isshu in Word and Image
Honolulu: University of Hawai'i Press, 1996

The anthology known as 'One Hundred Poets, One Poem Each (Hyakunin Isshu)' is one of the most important medieval Japanese poetic texts, still widely used today in classrooms in Japan. Joshua Mostow has compiled a book that is not only the first solid academic monograph in an European language about this anthology, but is also innovative in using painting as a form of reception history of this text.

In 1835 the famous painter and illustrator, Hokusai, then already sixty-five, embarked on yet a new series of drawings to cater to the ever-expanding market for woodblock prints in Japan. He called it One Hundred Poets, One Poem Each, Explained by the Views (Hyakunin isshu u ga eeku). Hokusai meant this to be a series of a hundred prints, but he only finished sixty of them, although some additional designs are still extant. The poems that served as the starting point for Hokusai's designs were, and still are, by far the best known anthology of classical Japanese poetry, known as One Hundred Poets, One Poem Each. The poems became part of an elaborate card game, akin to 'Memory', that is traditionally played at New Year, or all year round by hard-core addicts in school or university clubs. Illustrated editions of One Hundred Poets, One Poem Each had been published since the seventeenth century and Hokusai's was one more in a long chain of visualizations of Japan's best-known poetry.

Like those of his predecessors, Hokusai's drawings were visual renderings of the poems and at times even deliberate misinterpretations. Such visual play and graphic manipulation could only work when the public was thoroughly familiar with the texts and their traditional interpretations. The tradition of visualizing poetry, and of poetry rendering paintings, is a long one in Japan, and it is to Josiah Mostow's credit that he makes us see this. Pictorialization is as much part of literary reception history as are conventional exegetical texts and anyone remotely interested in poetry and the visual arts will find Mostow's Pictures of the Heart a refreshing study of the inter-relation between text and image.

Pictures of the Heart is much more than just that, however. In many ways this is an ambitious book, disguised as a reference work for one of Japan's canonical poetry collections. As an anthology, One Hundred Poets, One Poem Each was put together by the poet Fujiwara no Teika (1162-1244) at the end of his life. The idea of compiling outstanding poetry that could function as text-books examples suitable for emulation by novice poets was not a new one by the time Teika compiled his work. However, since Japanese poetry could now boast of a tradition that stretched back several centuries, Teika included examples from all eras, beginning with the seventh century emperor Tenji up to his own contemporaries. Literary history therefore must be more than a description of the genesis of texts, it should take into account the many transformations that canonized texts underwent in the eyes of successive generations of readers. The history of waka, like the history of any literature, is a story of a continuous reshaping of the literary canon. The history of One Hundred Poets, One Poem Each, too, is the history of what the original poets may have intended, of how Teika misinterpreted their meaning, and of how Teika's anthology was subsequently interpreted in commentaries and painting. The most recent visual interpretation is a comic book version of One Hundred Poets, One Poem Each, published ten years ago but still on the market. In other words, this book argues, there is no final reading and even 19th and 20th century English translations of Teika's collection have become part of reception history.

Reception history may yet have some way to go before being widely accepted as just as valid a method of East Asian literary and cultural history as is the reconstruction of the texts' original function. However, Mostow is not alone. Recent studies of eleventh and fifteenth century Japanese poetry, for instance, do incorporate discussions of the shifting focus on the poetic heritage, although Pictures of the Heart carries the idea further than most. The notion of an authoritative and final interpretation is more widely disputed than this book at times suggests, even within the field of classical Japanese literature, but nowhere as eloquently challenged as in these pages. Pictures of the Heart is the first academic monograph in an European language to deal with a famous poetic text and cultural icon of lasting importance that One Hundred Poets, One Poem Each is. At a generic level, the book asks sensible questions about the nature of literary history, but its best contributions to scholarship is perhaps to link the fine arts firmly to reception history. The last commentary on each poem in this book is a design for a kimono. Visualizations of the hundred poems of Teika's anthology also served for patterned kusaki (the precursor of modern kimono) and as such carried part of reception history. The history of any literature, is a story of how the original poets may have intended, of how Teika misinterpreted the poems meanings, and of how Teika's anthology was subsequently interpreted in commentaries and painting. The most recent visual interpretation is a comic book version of One Hundred Poets, One Poem Each, published ten years ago but still available on the market. In other words, this book argues that there is no final reading and even 19th and 20th century English translations of Teika's collection have become part of reception history.

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RESEARCH FELLOWS AT THE IAS
15 MAY 1997 - 15 AUGUST 1997

The IAS is a post-doctoral institute jointly established by the Nether­lands Academy of Arts and Sciences (KNAW) the University of Nether­lands (VU), the University of Amsterdam (UvA), and Leiden University (RLU).

The main objective of the IAS is to act as a national centre for Asian Studies in the Humanities and Social Sciences, nationally as well as internationally.

To achieve this end, the constituent institutes have agreed upon the following activities, which were defined in the Agreement on National Cooperation in Asian Studies signed by all parties in 1993.

1. to set up and execute a post-doctoral programme for young researchers;
2. to organize international scientific gatherings;
3. to act as a national centre for Asian Studies in order to improve international cooperation in the field;
4. to develop other activities in the field of Asian Studies, such as the publication of a newsletter and the establishment of a data base, which should contain up-to-date information on current research in the field of Asian Studies.

STAFF

PROF. A. Hagendoorn

The main objective of the HAS is to:

1. to organize international scientific gatherings;
2. to act as a national centre for Asian Studies in order to improve international cooperation in the field;
3. to develop other activities in the field of Asian Studies, such as the publication of a newsletter and the establishment of a data base, which should contain up-to-date information on current research in the field of Asian Studies.

TEMPORARY STAFF

E. Hennewijnen (Project Management); F. de Lang ty (Library); T. J. Sanders (WWW); D. A. Duin (Informational Phd; M. Pol (administration); H. L. E. Lasschuijt (secretary); J. A. H. J. B. T. C. van Tijen (Secretary). etc.

1. RESEARCH PROGRAMMES

(a) POST PHD, 40 YEARS

Research fellows can be individual, or in collaborative projects.

(b) POST-PHD, NO AGE LIMIT

The IAS offers senior scholars the possibility to engage in research work in the Netherlands for a period from 1 to 6 months. The IAS will host be several senior visiting fellows in 1997 of 1 to 15 May.

(c) POST-PHD, 40 YEARS

Selected by the Asia Committee of the Netherlands Academy of Sciences (KNAW) and the University of Amsterdam (UvA) for a period of 2 years.

2. SENIOR VISITING FELLOWS

(a) POST-PHD, NO AGE LIMIT

The IAS offers senior scholars the possibility to engage in research work in the Netherlands for a period from 1 to 6 months. The IAS will host be several senior visiting fellows in 1997 of 1 to 15 May.

(b) POST-PHD, NO AGE LIMIT

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3. PROFESSORIAL FELLOWS

The IAS offers senior scholars the possibility to engage in research work in the Netherlands for a period from 1 to 6 months. The IAS will host be several senior visiting fellows in 1997 of 1 to 15 May.

4. VISITING EXCHANGE FELLOWS

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6. ETHNICITY

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7. DUTCH SENIORS

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IIAS (Travel) Grants for Asia Researchers

Each year the IIAS makes available a limited number of grants for outstanding (Dutch) scholars, in order to do research abroad. The grants are given for a maximum of two months and should be used to cover the costs of accommodation, travel and/or research.

Conditions and Procedures:
- The stay abroad and the activities have to be compatible with the aims and the activities of the IIAS.
- Objectives of the proposal will be evaluated by the Board on the recommendation of the Academic Committee.
- The requests for a grant have to be supported by at least two members of the Board and/or Academic Committee. The IIAS will contact the (relevant) members of the Board and/or Academic Committee.
- Standard application forms can be obtained from the IIAS secretariat.

IIAS subsidy to cover the costs of a research project

In order to be granted an IIAS guaranteed subsidy, a project application should at least meet the following requirements:
- The subsidy is meant to reinforce the infrastructure of Asia Studies in the Netherlands (attention is paid to national impact, the internationalization of Asia Studies, and the filling of present gaps in the Netherlands).
- In general the maximum possible subsidy per project amounts to Dfls. 15,000-
- Other institutes besides the IIAS also contribute to the project;
- The IIAS receives a final report containing remarks about both financial matters and content;
- The applicant will hand in a report;
- The IIAS receives a final report about the activities of the grant recipient.

The IIAS subsidy can be obtained at the IIAS secretariat.

For more information, please contact:
the IIAS secretariat
Tel. +31-71-527 2227
Fax +31-71-527 4162

Application forms and more information can be obtained at the IIAS secretariat.
The HAS signs Memoranda of Understanding (MoUs) with research institutions all over the world, in order to stimulate further cooperation in this field, and to improve the mobility of scholars through the exchange of research fellows at post-Ph.D. level. The period of exchange can vary from one to six months, depending on the relevant MoU.

Both parties commit themselves to supporting these visiting exchange fellows, by offering office facilities, and in some cases temporary housing and reimbursements of travel costs.

The HAS welcomes Dutch scholars or researchers employed by a Dutch research institute to visit the following MoUs:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen
2. East-West Center in Hawaii (EWC), and the Research School of Pacific and Asian Studies of the Australian National University at Canberra (RUPM-ANU)
3. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta
4. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna
5. The Institute of Oriental Studies (IOW) of the Russian Academy of Sciences, Moscow
6. Vietnamese National University-Hanoi (VNU-Hanoi), Hanoi
7. The Institute of Indonesian Studies, Academy of Sciences, Jakarta
8. Shanghai Academy of Social Sciences (SASS), Shanghai
9. École Francaise d’Étrange-Orient (EFEO), Paris
10. Academia Sinica/Program for Southeast Asia Area Studies (AS/PROSEA), Taiwan

In all cases the applicants are required to send in a curriculum vitae, an outline of the proposed research (i.e. work plan), a letter of recommendation, and reasons for seeking placement at the other institute.

Selected candidates are supposed to present a progress report to the receiving institute before departure, and to write a report for the sending institute.

Performing Arts of Asia: Tradition & Innovation

The PAATI Programme of the HAS "Performing Arts of Asia: Tradition and Innovation" aims to examine and compare processes of change in Asian performing arts, and, in particular, traditional Asian theatre. The focus will be on the way in which these processes of change are institutionalised and standardised; how they balance between flexibility and fixation, influenced by globalisation and localisation; and how these processes of change affect content, form, and organization of the teaching. This will be realised through the PAATI Programme (PAATI) each of whom will focus their 3-year research on traditional theatre in a particular Asian region, and place this in a comparative perspective and one Programme Director, who will co-ordinate these three comparative studies, and put the programme in a wider national and international context.

By WIM VAN ZANTEN

The programme "Performing Arts of Asia: Tradition and Innovation" involves the expression of identity in a changing world. How do they gain respectability and become integrated into society? Old genres are re-interpreted and they may be partly integrated into new genres. This sometimes leads to new forms in which the traditional aspects are emphasised: an "invention of tradition". Stressing the old tradition of a relatively new genre is a fairly common practice in many parts of the world.

In the performing arts, institutionalisation often means that the rules of a traditional performance are elaborated and codified. Conventions become verbalised norms. Often such codification is influenced by Western, as well as by traditional models. National and regional governments will frequently intervene in this process by giving subsidies to certain groups, honouring performers, employing groups for radio and television, writing new educational programmes, and the like.

These days the tourist industry and the desire of performing in foreign countries are new challenges to the imagination of the performers. They have to deal with constraints in time for instance, to confine the performance of a puppet show to only two hours during the daytime, instead of a whole night long, or to give a concert that fits exactly within one hour of broadcast-time. The programmes of performances are thus often to the development of theories. How do they gain respectability and become integrated into society? Old genres are re-interpreted and they may be partly integrated into new genres. This sometimes leads to new forms in which the traditional aspects are emphasised: an "invention of tradition". Stressing the old tradition of a relatively new genre is a fairly common practice in many parts of the world.

For more information, please contact: the HAS secretariat
tel. +31-71-537 2227
fax +31-71-537 4162

(Advertisement)

Institute of Netherlands History

Documentary editions on the Dutch presence in the East Indies

New title

Fransje ter Meulen, drs. Maelis Mulder; 1938-1942 (Historical docu­ments on the central Molucca Islands 1900-1942) Ch. F. van Fraassen and P. j. j. de Josselin de Jong, 4 vols., 3219 p., with plates and maps, f 395.

The main purpose of the Dutch in Indonesia has been an enormous range of historical documents about the Dutch influence. From the time of the VOC, research on the bulk of this material came from western parts of Indonesia. The Moluccas have, on the other hand, been largely ignored by Western scholars, and only with recent developments in the area, such as the Dutch presence in the Moluccas, the U.S. and France, and also renewed interest from historians.

The Moluccas (the Indian Ocean area, including the Molucca Islands, the U.S., and France, and also renewed interest from historians) have also been largely ignored by Western scholars, and only with recent developments in the area, such as the Dutch presence in the Moluccas, the U.S., and France, and also renewed interest from historians.

Molucca Islands concerning the transfer of command to the governors of Ambon and 17th and 18th centuries. The Moluccas (the Indian Ocean area, including the Molucca Islands, the U.S., and France, and also renewed interest from historians) have also been largely ignored by Western scholars, and only with recent developments in the area, such as the Dutch presence in the Moluccas, the U.S., and France, and also renewed interest from historians.

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The International Institute for Asian Studies (IIAS) at Leiden has initiated an international project to compile a bibliographic database entitled 'ABIA - South and Southeast Asian Art and Archaeology Index'. Formerly known as the 'Annual Bibliography of Indian Archaeology' (ABIA) published at the Kern Institute in Leiden, the new 'ABIA - South and Southeast Asian Art and Archaeology Index' will supply annotated and indexed entries on publications in Asian and European languages relating to the prehistory, protohistoric archaeology, art history (including modern art), material culture, epigraphy, numismatics, and sigillography.

The ABIA - South and Southeast Asian Art and Archaeology Index will be an electronic online database which will guide its users through the enormous flood of monographs and articles in professional journals, congresses, and commemorative volumes via a simple search engine. Eventually the ABIA will be available on CD-ROM as well. Besides these ultra-modern versions, the ABIA will also be published annually in a printed version abstracted from the database. Besides the title description, each record will contain keywords and annotations which will elucidate the context, the inherent interest, and the potential value of each of the publications for the user. For each reference given, the ABIA database will indicate the source library, and thus make such widely dispersed professional literature more easily traceable.

In addition to the bibliographic information, the ABIA will contain references to books and journals, in which recent, important contributions clustered around a particular theme will be discussed. It will also offer review articles summarizing important publications or research results which have been written in a language other than English. The first new ABIA - South and Southeast Asian Art and Archaeology Index has been scheduled to appear in the autumn of 1998.

The ABIA - South and Southeast Asian Art and Archaeology Index may be expected to be consulted regularly by art historians, archaeologists, Asia specialists, anthropologists, numismatists, historians, and epigraphists. It would also appeal to investors, educational service staff, and collectors of Asian art and coins.

Regional ABIA offices

At the start of the project three regional centres of expertise are participating in the production of the database: the IIAS in Leiden, the Netherlands; the PGIAR (Postgraduate Institute of Archaeology of the University of Kelaniya) / the CCF (Central Cultural Fund) in Colombo, Sri Lanka; and SPAFA (the Regional Centre for Archaeology and Fine Arts in Southeast Asia) in Bangkok, Thailand. Prof. K.R. van Koot, of Leiden University, is the project leader and general editor. The IIAS will bear ultimate responsibility for the project. To ensure the acquisition of adequate bibliographic information for the vast region covered, the ABIA aims at a gradual expansion of its network with more assistant editors or full-fledged regional offices in the major parts of South and Southeast Asia.

Enhancing the ABIA database

The new database will include publications from 1996 onwards. The ABIA project aims at providing a basis for two subsidiary projects: 1. feeding the annotated bibliographic database over the years 1926-1972 from the printed ABIA old style (some 27,000 references) into the new database; and 2. collecting bibliographical details for the virgin period 1973-1995 (estimated to involve some 22,000 references). These data will greatly enhance the bibliographic depth of the new database.

Call for bibliographic information

Scholars in the field covered by the ABIA - South and Southeast Asian Art and Archaeology Index are kindly requested to send information to the editors about their publications from 1996 onwards, preferably in the form of a copy with a concise abstract.

Changing Labour Relations in Contemporary Asia

This programme aims to build a comparative understanding of labour relations in different parts of Asia which are undergoing diverse historical changes and experiences of globalisation. Their national economies, their links with international markets, the nature of state intervention, and the composition of their labour force. Given these diversities, the programme attempts to obtain a comparative and historical perspective linking macro and micro-level analyses. This will be conducted in a collaborative framework with several European, Asian, and Australian institutions.

The programme is led by Dr Ratna Saptari with the International Institute of Social History in Amsterdam as the executing body. Initial funds are provided by the International Institute for Asian Studies.

By RATNA SAPTARI

Since the programme is still in its initial phase, the specific contents and the organization are still to be decided. A workshop on this topic is likely to be held in October 1997, after which the research themes as well as the composition of the programme will have been determined.

In this phase, several overlapping points regarding labour relations can be identified. The first concerns the impact of macro-level processes on labour force formation and labour relations. The nature of labour relations is strongly influenced by the strategies of capital and the state. Whether capital is 'foreign' or 'domestic', independent or subsidiary, there is no uniform strategy on labour recruitments and labour control. Movements and strategies depend on various factors such as: the sector they operate in (e.g. the commodities they produce), the nature of competition; the availability of labour (or the availability of the 'right' type of labour); labour's response to the demands of the state. A dynamic focus on the state will also show diverse policies adopted by different states in a given period of time, such as one country in different historical periods. The politics of national policy making often interferes in the process of 'globalisation'. Who gets state patronage, which are prioritized, large or small-scale enterprises?

How are these priorities reflected in the legal regimes of each country? A second point of interest is that of changing labour markets and labour force formation. Changes in priorities as formulated by the different sections of capital and by the state may open up new sectors of the labour market, or close down old ones and these shifts create changes in the lives of workers. Under what conditions have old movements changed in turn affect the way in which they respond to their new situations. This is dependent on a complex mix of factors that can be located at different levels. At the community, household, and individual levels, at the local labour markets in the agricultural, service, industrial sectors etc.

The third point of interest is that of labour mobility. With rapid changes and unequal developments in different parts of the world, various forms of migration have emerged. From rural to urban, rural to rural; within sectors, between sectors; within national boundaries and beyond. Different forms of labour mobility result in various social and cultural consequences and affect different categories of people differently. In host as well as 'donor' countries, state policy towards such movements have changed over time and made clear distinctions between different categories of people.

A fourth possible area of research is the nature and process which is a process involving strategies undertaken by employers to obtain the labour of their workers and the counter-strategies workers undertake, consciously or unconsciously, to resist or to accommodate. From the employees' side this involves economic and social control over the production process and labour relations. The strategies that the workers resort to are also strongly influenced by factors such as gender, race and age. Following from this, the fifth point of interest is the question of labour conscription, the various forms of conscription towards management (or the state). As certain material conditions generate a certain commonality of experience there may be certain dimensions to act in particular ways although these do not dictate the types of actions that come out in practice. These 'dispositions' can be influenced by various factors, such as gender, race and class, and also to the role of local norms and traditional norms which may or may not generate militant responses.

The nature of resistance (or accommodation) may thus manifest itself within the cultural framework of the workers, but it may derive also from the nature of labour relations emerging in the market or the workplace.

Finally, another point to be highlighted is that of old and new labour movements. Asian countries have shown diverging levels of labour militancy. The strength of labour movements has usually been gauged through the strength of their unions. However, with the drive towards rapid industrialization and the dominance of the neo-liberal social and communitarian political apparatus all over the world, worker-union-party links have been weakened by state (neo)liberal policies. It is within this context that the term 'new labour movements' has appeared. In some countries these movements are involved in organizing workers in non-factory workplaces and are also forging links with other elements of 'the opposition' within their countries. These groups face various problems in the new economic order, namely the mobility of capital, the diminishing role of the socialist and communist political apparatuses all over the world, worker-union-party links have been weakened by state (neo)liberal policies. It is within this context that the term 'new labour movements' has appeared. In some countries these movements are involved in organizing workers in non-factory workplaces and are also forging links with other elements of 'the opposition' within their countries. These groups face various problems in the new economic order, namely the mobility of capital, the diminishing role of the socialist and communist political apparatuses all over the world.
This programme focuses its research on how ethnic Chinese entrepreneurs from Southeast Asia have extended their businesses into South China. We will look into what problems these entrepreneurs faced in the late 1980s, they resumed investments in China on a rather significant scale. The investments, and the cònvenient amalgamations and support by the government in Beijing by themselves were nothing new; they have existed since the early 1900s.

Nevertheless, there was a fresh start in the late 1980s. Many among the Chinese entrepreneurs, quota from Southeast Asia had to learn how to deal with governments at various levels in the PR China, how to capture the user local, labour markets, and which technologies to use. They began to influence social behavior and political rituals in the communities where they established their companies.

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Dissertations on Asian Studies: A Preliminary Survey

Each year, thousands of new dissertations are submitted at various universities. These dissertations, from Asia, Europe and the Americas, are cataloged and available electronically for consultation. The aim of this project is to examine the current state of completed PhD research in Europe since 1990 and to make this information available for consultation.

In the period January-April 1997, a preliminary survey retrieved approximately 4000 titles of completed dissertations on Asian Studies in Europe. Among those universities and institutions which have submitted dissertations to lists in this survey, the following organizations have made available records on CD-ROM, which can be consulted on site and are accessible through the Internet, or have published their records on CD-ROM, which can be downloaded or printed.

The project aims to cover all dissertations on the fields of the humanities, social sciences, economics and law. Most PhD research in Asian Studies continues to focus on the traditional studies like anthropology, history, linguistics, literature and sociology. In recent years these traditional areas of research have been challenged by research in new areas of expertise.

New challenges

The project aims to cover all dissertations in the field of the humanities, social sciences, economics and law. Most PhD research in Asian Studies continues to focus on the traditional studies like anthropology, history, linguistics, literature and sociology. In recent years these traditional areas of research have been challenged by research in new areas of expertise. As developmental studies and gender studies have become more important, the need for specific academic research in these fields continues to grow. Although a quarter of the dissertations which have been submitted in the last seven years, did have an economic or juridical subject, much emphasis has been put upon Asian banking and development of financial markets and industries. Other important subjects have been diplomatic relations, which have had a strong influence on recent economic relations between Europe and Asia. Diplomatic relations, which have had a strong influence on recent economic relations between Europe and Asia.

In recent years, economic relations between Europe and Asia have been expanding. As a result of this, the need for specific academic research in these fields continues to grow. Although a quarter of the dissertations which have been submitted in the last seven years, did have an economic or juridical subject, much emphasis has been put upon Asian banking and development of financial markets and industries. Other important subjects have been diplomatic relations, which have had a strong influence on recent economic relations between Europe and Asia. Diplomatic relations, which have had a strong influence on recent economic relations between Europe and Asia.

Influence of colonialism

All different regions in Asia are covered by the retrieved information. However, the main interest lies in the regions South Asia, Southeast Asia and East Asia. During the research for this project it has become apparent that PhD research on Asian Studies in several European countries (France, The Netherlands, and Great Britain) has strongly been influenced by the possession of colonies in Asia. The greater part of completed dissertations in these countries has been more or less connected with the former possession of colonies. PhD research on Asian Studies in the Netherlands is focused on Indonesia, the former Dutch East Indies. China and the countries in South Asia also have had a strong influence on French and British research.

European countries without former possessions in Asia, had other areas of interest. These areas included the collection of information on Asian Studies, in order to make this kind of research more accessible and to contribute to an improvement in current research on Asian Studies.

With this project on doctoral dissertations in European countries, the HAS has initiated a first contribution to a detailed collection and information on PhD-research. Unfortunately, due to lack of space, it has not been possible to publish a preliminary version of these results in this newsletter. However, all information concerning this project has been made available for consultation on the HAS-Website http://ias.ledenuniv.nl/collect/disas

PROSEA: Taiwanese partner in MoU

In December 1995, the IAS visited Tai-

With this project on doctoral dis-

The project aims to cover all disser-
THE INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS) SEeks:

2 Research Fellows (M/F)

for its research programme Performing Arts in Asia: Tradition and Innovation; The expression of identity in a changing world (PAATI)

The PAATI programme will study:
- the way in which the performing arts in Asia are institutionalized and standardized, how they balance between flexibility and fixation, influenced by globalization and localization;
- how processes of change affect form, content, and organization of the teaching.

To this end, 3 research fellows (see requirements hereunder) will be appointed. They will each focus their research on traditional theatre which these days can be found in Asia (South, Southeast, East and Central). The fellows will place their research in a comparative perspective. Further, a programme director will coordinate these three comparative studies, and put the programme in a wider and international context.

REQUIREMENTS/QUALIFICATIONS

Applicants should:
- have a doctorate (PhD) based on research in the Humanities or the Social Sciences, with emphasis on the performing arts of Asia;
- have a good knowledge of the language and culture studied;
- preferably have some performing experience in Asian genres;
- have obtained the doctorate less than 5 years ago;
- not be older than 40.

APPOINTMENT
- one fellow has to start on 1 November 1997, the other on 1 January 1998 at the earliest;
- for 3 years, with an evaluation at the end of each year.

For candidates who are interested the full text of the PAATI research programme and application forms can be obtained from the IIAS secretariat, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31 (0) 71 527 2227, Fax: +31 (0) 71 527 4162. Please use the official application forms only.

The INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS) SEeks:

1 Research Fellow (M/F)

specialized in the field of the Humanities or the Social Sciences

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 3 years with an evaluation at the end of each year.

Application forms can be obtained from the IIAS secretariat. Please use the official application forms only.

For more information please contact:
IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31 (0) 71 527 22 27, Fax: +31 (0) 71 527 41 62.

Further information can also be obtained from:
Dr. Wim van Zanten, Director, Institute of Asian Studies,
Tel: +31 (0) 71 527 36 19; E-mail: w.zanten@rulfsw.leidenuniv.nl.

Applications should include short proposals (4 pages) for their intended research within the PAATI programme. The closing date for applications is 1 September 1997.

For candidates who are interested the full text of the PAATI research programme and application forms can be obtained from the IIAS secretariat, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31 (0) 71 527 2227, Fax: +31 (0) 71 527 4162. Please use the official application forms only.

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For more information please contact:
IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31 (0) 71 527 22 27, Fax: +31 (0) 71 527 41 62.

Applications should include short proposals (4 pages) for their intended research within the PAATI programme. The closing date for applications is 1 September 1997.
On September 30, Prof. Hermen Hi­
jula-Kirschreiter resigned from the Com­mittee. Recently the Netherlands Forschungsge­meinschaft (DFG) appointed as new member Prof. Klaus Kracht of the Centre for Japanese Language and Culture, Humboldt University, Ber­lin, Germany (Zentrum für Sprache und Kultur Japan der Humboldt Universität Berlin).

Workshop proposals and fellow­ship applications

Among others, an article on the previously published IAS newsletter, the deadline for fellow­ship applications and workshop proposals to be submitted for fund­ing by the ESF Asia Committee was 31 March 1997. Of the twenty-five workshop proposals that have been received, a relatively large propor­tion (14 in total) concern topics on East Asia. Quite a number of propo­sals that were submitted followed the recommendation of the Asia Committee that the workshop be or­ganized as a joint venture between European and Asian institutes. Inter­estingly, compared to 1996, the number of workshops proposals submitted has decreased quite substantially. The fellowship applications that have been sent in, numbering 51 in total, showed the same preference for research on East Asia. Only 12 proposals concern topics on South Asia and 7 are directed towards Southeast Asian issues. In all (both workshop and fellowship) applica­tions, the Social Sciences seem to dominate the Humanities.

Workshop reports

From now on, reports of work­shops that have taken place and that were supported by the Asia Commit­tee may be found in this newsletter under the geographical sections con­cerned. This newsletter contains the following reports: 'Chinese Business Connections in Global and Compar­ative Perspective', Beijing 30-12 Sep­tember 1995 (section South Asia); 'Asian Minority Cultures in Transi­tion: diversity, identities and en­counters', Münster 12-15 December 1996 (section General News); and the 'International Symposium on the 'Southeast Asian Mediterrane', Paris 1-3 May (section Southeast Asia).

International Convention of Asia Scholars

The International Convention of Asia Scholar (ICAS) will be held in Noordwijkerhout, the Netherlands. The ICAS is a joint ven­ture of the Nordic Institute of Asian Studies in Iceland, the Centre for Asian Studies, University of Oslo (KOPPASAN), the Nordic Institute of Asian Studies, Copenhagen (NRIAS), the International Institute for Asian Studies, Leiden, the Netherlands (IIAS), and the European Science Foundation (ESF). The Asia Committee, the ESF Asia Com­mittee secretariat, will organize the conference in co-operation with the AAS. Partners from Asia and Australia will also be involved. The European Associations for Asian Studies (ASE), the Nordic Associations for Asian Studies (NARAS), the ASEAN Association of Asian Studies (ASEAN), the European Association for Asian Studies (EASEAS), and the ESF Europe (ESF), (see below) will co-operate in this convention with their American counterparts: the representatives of the regional councils of the AS. The European associations have appoint­ed representatives as members of the programme committee (for more in­formation, see also page 48).

European Associations for Asian Studies

The ESF Asia Committee gives lim­ited support to several European As­sociations of Asian Studies. Further­more, the AAS Committee Secretariat functions as an information desk for the associations involved. Every two or three years, these associations hold their own conference (see agenda in General News section). Addresses of the associations can be found in this section of the IAS Newsletter.

Programme Development

The international research pro­gramme on 'Charging Labour Relations in Contemporary Asia', to be executed under the aegis of the ESF Asia Com­mittee, is currently in its pre-opera­tional phase. Dr. Rama Saptari has been appointed co-coordinator of the programme as of 15 March 1997, and is stationed at the International Centre for Social History (ISH), Amster­dam. An advertisement for a research fellow in this framework may be found in a future newsletter. The steering committee of the pro­gramme will convene in the autumn of this year, in Manila, the Phillipi­nes. The Asia Committee will contrib­ute to this meeting.

This research programme was ini­tiated and largely financed by the IAS. Other partners are the ISH, Aus­tralian Centre for Asian Studies (NIDA); Research School of Pacific and Asian Studies, Australia National University (KOPPASAN), Academia Sinica, Taiwan; and the Centre for Asian Studies Amsterdam (CASA). Partners in Asia will be identi­fied in more detail. For more information and addresses, please refer to the arti­cle on page 48 of this Newsletter.

Within the framework of the pro­gramme on East-West Environmental Linkages, supported partly by the ESF Asia Committee, the workshop 'A Critical Examination of the Uses and Abuses of Indigenous Environmental Knowl­edge and its Translations' (Kent 8-10 May 1997) was selected for finan­cial support by the ESF Asia Commit­tee. For more information about this programme, please refer to Dr. A. Kal­land (Centre for Development & the Environment, University of Oslo).

European Database for Asian Studies

One of the means through which the ESF Asia Committee seeks to fulfill its tasks is the setting up of a di­rectory/database of Asian Studies in Europe. The IAS, the Secretariat of the Asia Committee, has been work­ing on this directory since the end of 1994, with the support of the Chiang­Ching-kuo Foundation, Taiwan. A Preliminary Guide to Asian Studies in Europe '95 was included as an insert in the IASN 4, in order to evoke as many reactions as possible. Since then questionnaires have been sent out and data were improved, which should result in the Guide to Asian Studies in Europe '97-'98 which is expected to appear in the summer of this year. Series '900 Eastern Asian special­ists will be included in the guide.

For information on conferences in the general IAS database of Asian special­ists may be obtained from the IAS secretariat.

Information about the Committee

Data and news from the ESF Asia Committee may be found on the following pages of each IAS newsletter, work­shop and fellowship reports, and ar­ticles on Asian Studies in Europe may also be found in the IAS news­letter under the geographical sec­tions concerned. Similar informa­tion links to related issues/institu­tions may be found on the World Wide Web under:

http://ias.leidenuniv.nl/A brochure on the background, history, and scope of the ESF Committee was printed in 1997. This brochure as well as a copy of the Report on the work of the ESF Asia Committee in 1995-1997 and Plans for a second mandate period 1998-2000, may be obtained from the Asia Committee's Secretariat.
International Convention of Asia Scholars

In the past couple of years the AAS and the IAS have been engaged in a major effort to promote Asia Studies to a far greater extent. The previous newsletter included an announcement about an international convention of Asia scholars in the Netherlands, a joint venture of the AAS and the European Foundation for Asian Studies (EFAS) in co-operation with the six European Asian Studies associations. During the 49th Annual Meeting of the AAS in Chicago (13-16 March 1997), representatives of the AAS and the IAS met to discuss plans for the International Convention of Asia Scholars (ICAS), to be held in The Netherlands (near Leiden) from 25-28 June 1998. Rumours of the ICAS spread like wildfire during the AAS meeting in Chicago and aroused a great deal of enthusiasm among the participants. On this page you will find information pertaining to the ICAS and a call for contributions. The convention will be organized by the IAS and all communications pertaining to the convention should be sent to the ICAS secretariat of which the address is indicated below.

By Helga Lasscbuijt and Paul Van der Velde

Other than one or two plenary sessions, the formal programme will be divided into conventional sessions of various sorts. Some of these will be organized by committees within participating associations or by the Programme Committee, but most will be selected from proposals from the field. It is not necessary to be a member of any association to make a proposal. Proposals can be of two basic types: for an Organized Session, or for an Individual Presentation.

The programme has no fixed limits. Because we can be flexible about the number of meeting rooms at the conference centre, we can adjust the number of sessions depending on the number of and degree of interest in proposals and the anticipated attendance. At whatever size, every effort will be made to provide a good balance of sessions in terms of region and topic.

Organized Sessions

A variety of formats is possible: the classic panel of 3-4 scholarly papers and 1-2 discussants, and the round-table of up to 8 scholars talking informally about a topic. However, we are very happy to encourage innovative formats that will stimulate discussion including audience participation.

Regardless of format, to the widest possible extent all sessions will use established dialects across borders of nationality, discipline, region studied, or conceptual approach. The majority of sessions should have a good mix of presenters from Europe, the United States, and elsewhere, and many sessions will compare a topic (perhaps a very specific one) across regions of Asia (and the rest of the world) or treat a problem from several disciplinary angles. Organizers are also asked to consider gender, ethnic, and institutional balance.

Scholars interested in proposing or participating in an Organized Session should visit the IAS or AAS website, where we will attempt to provide opportunities for network
ing as well as up-to-date information. The IAS website will feature a special ICAS bulletin board where scholars can post a preliminary panel proposal and seek contact with others with similar interests. They are also welcome to get in touch with a Programme Committee member well in advance to exchange ideas (though not by telephone).

A proposal for an Organized Session should be submitted on the form. It must include an abstract of no more than 250 words that makes clear the purpose, the content, and the format of the session. If more elaboration is needed a letter may be attached, but a complete abstract is required regardless. If scholarly papers are to be presented, a title and an abstract of no more than 250 words is required for each paper. All participants—the chairs, presenters, and formal discussants if any—should be listed with all the requested information in the designated space. The chair or another person must be designated as the Session Organizer, who is responsible for conveying information in both directions between the session participants and the Convention Chair. Please note on the proposal form any audio-visual or computer requirements.

Individual Presentations

We believe that Organized Sessions are most likely to promote dialogue, but recognize that for many scholars—students or recent graduates, those in isolated situations, people with particular sorts of time restrictions, or who find it difficult. As noted above, visiting the IAS website is encouraged as a way to form or find a session, but Individual Presentations proposals will also be considered. These may be in one of two forms: for a traditional format a poster, which normally combines the outline of a paper with photographs or graphs, or for a less formal format to be displayed for two hours, during which time the presentee will be there for discussion. Experience from previous meetings has proven that posters are the best medium for intense discussion of a specific project by a few people. The other format is an individual paper to be read. We will do our best to group these into reasonably coherent sessions, but, as we explained in the United States, have also made a point of ensuring that sessions often do not attract much of an audience and tend to be rather fragmented. Therefore, individual paper proposals will be given lower priority, or in some cases a poster may be suggested. A single form is insufficient to cover all types of Individual Presentations proposals. All requested information must be provided and it must be written in 50-250 words. The deadline is Dec. 15, 1997.

The Programme Committee

Most members of the Committee were nominated by the European associations or the Four Councils of the AAS, and have been active in those bodies. There are two specialists each for the following regions of Asia: China, Central Asia, Japan, Korea, Southeast Asia, South Asia. A variety of disciplines are represented. There are also members with expertise in media and telecommunications, resources, teaching, education, and museums. A list of Programme Committee members can be found on the IAS website.

While Programme Committee members are responsible for ensuring that there will be a sufficient number of presentations in their areas of expertise, including helping to stimulate and arrange for Organized Sessions, they are also quite prepared to go beyond their immediate specializations to encourage boundary-crossing proposals. When the Convention Chair has a theme, Organized Session proposals will be considered a whole, rather than being ranked-ordered according to region or some predetermined category.

Process and Schedule

A few discussions about possible proposals within various groups and among individual scholars, including those in different countries, have already begun. The earlier the better, but there is still plenty of time. We will post an electronic means for making connections as soon as possible, and consultations with Programme Committee members can be started.

All proposals for the Formal Programme must reach the IAS by the deadline of 1 October 1997. We prefer electronic submissions through the IAS website, but proposals by mail or fax will also be accepted. One copy will suffice. The Programme Committee will decide on proposals by mid-November, and notifications will follow as soon as possible. All participants in the formal programme must pre-register for the Convention, including paying the fees (see schedule below) by 15 January 1998, or their names cannot be included in the printed Programme.

Registration Fees:

Prospective registrants must pre-register by 15 November 1997 for inclusion in the printed Programme. The earlier the better, but there is still plenty of time. We will post an electronic means for making connections as soon as possible, and consultations with Programme Committee members can be started.

Deadline for submission of proposals: 1 October 1997

For more information, please contact:

International Institute for Asian Studies
PO Box 515
2300 AA Leiden
The Netherlands
Fax: +31-71-527-4162
WWW Homepage:
http://iias.leidenuniv.nl
The second Conference of the European Association for South-East Asian Studies (EUROSEAS) will be held in Hamburg from Thursday 3 September to Sunday 6 September, 1998.

Theme of the conference is 'Southeast Asia: looking forward, looking back.'

I n order to reflect the interdisciplinary character of EUROSEA the programme is set up with plenary morning sessions of three 'core panels', one on each day, on topics of general interest, and parallel afternoon sessions of 17 'normal panels'. The panels are multidisciplinary and cover the entire Southeast Asian area. A special 'young scholars panel' will allow novice researchers to present their papers and meet their colleagues. We expect at least 50 participants from European countries as well as from Southeast Asian countries. Participation is open to both EUROSEAS members and to non-members.

Deadline for Abstracts
The deadline for receiving abstracts (preferably in English, about 1 page) is 31 August 1997. They must be sent directly to the panel convenors, whose addresses are stated below. Abstracts for the young scholars' sessions must be sent to the EUROSEAS Secretariat in Leiden. All correspondence regarding papers should be sent with the panel convenors.

For more information:
EUROSEAS SECRETARIAT
c/o KITLV
P.O.Box 915
2300 RA Leiden
The Netherlands
Tel: +31-71-537 2245
Fax: +31-71-537 2638
E-mail: euroseas@rvflc.let.uu.nl

EUROSEAS NEWS
3-6 SEPTEMBER 1998
HAMBURG, GERMANY

The second EUROSEAS Conference
Southeast Asia: Looking Forward, Looking Back
Mobiliteit in Azië en de Pacific


Staalkaart

Door een diversiteit aan ideeën over mobiliteit aan bod te komen, wil de NVAPS ook de toekomst van het Azië studiegebied benadrukken. De NVAPS wil ook discussie over de toekomst van de Azië studies en deels aan wetenschappelijke bijdragen rondom het centrale thema ‘Mobiliteit in Azië en de Pacific’. Het eerste aspect komt aan de orde in een forum waarin sleutelfiguren van de diverse Nederlandse onderzoeksscholen hun visie geven op de actuele ontwikkelingen op hun terrein. In thematische middag sessies geven individuele wetenschappers verslag van hun invulling op het thema mobiliteit. Tijdens de eerste algemene ledenvergadering van de NVAPS zal het belang van de vereniging voor de beoefenaars van Azië en Pacific studies in Nederland en Vlaanderen worden besproken. Het congres zal worden afgesloten met een borrel.

VOORSTELLEN

In het middagproogram komen ook discussies over praktische en maatschappelijke aspecten van het onderzoeksinstituut aan bod. We streven daarbij naar:

1. Freelance Onderzoekers; tussen Hobbyleven en Ondernemerschap
Het uitgangspunt van deze paneldiscussie is de freilance activiteit van de onderzoeksactiviteit en de opleidingsaspecten. Wie pas is afge keerd als een freelance onderzoeker en waar komt zijn specialisme niet op in te gaan, wordt freilance onderzoeker. De freilancer ziet zichzelf geconfronteerd met de desugende praktijk, dat medewerken is met een zaak die in kaart moet worden genomen. Een eigen expert met een praktische waarde te geven in de wereld. In de sessies wordt een najaarst bijeenkomst georganiseerd met de afgerond, zoals het bespreken van de bestaande organisaties en het aanpakken van de freilancekwesties. Dat is de vereniging Nederland en het Historisch Platform. Daarnaast beinvloeden twee sprekers respectievelijk de freilanceactiviteit op de samen met Aziatische communicatie of de freilancebuis in de opleidingsaspecten van het opleiden van een freilance onderzoeker. De freelancer ziet zich geconfronteerd met de deels praktische, deels ethische vraag 'hoe maak ik mijn expertise op een verantwoorde wijze te koop?' De sessies en de paneldiscussies worden aangestoken door een speurtocht op de freilancekant van de NVAPS.

Organisatie: bv. GVM en NVAPS.
Sprekers: Helga Lasschuijt, Dr. Helene Buiting, KUN.

2. Nieuwe Richtingen in de Aziatische Kunst en Cultuurgeschiedenis
Organisatie: draad n. Kaptein (RUL), E-mail: n.kaptein@rullet.leidenuniv.nl
Sprekers: Vraagstukken van de wetenschappers voor deze problemen zijn ook discussies over praktische en regionale oplossingen. Het uitgangspunt van de illustratie van de opleidingen is dat het ouderdom is met een freilance activiteit. De freilance onderzoeker ziet zichzelf geconfronteerd met de deels praktische, deels ethische vraag 'hoe maak ik mijn expertise op een verantwoorde wijze te koop?' De sessies en de paneldiscussies worden aangestoken door een speurtocht op de freilancekant van de NVAPS.

Organisatie: bv. GVM en NVAPS.
Sprekers: Helga Lasschuijt, Dr. Helene Buiting, KUN.

3. Sociale Mobiliteit en Demografisch Gedrag in India, China en Indonesië
Organisatie: Prof. Dr. L. van Meijl (EUR), Willem Wolters (KUN).
Sprekers: Toon van Meijl en Silvia Broeke (KUN), Rosemary van den Berg (Perth) en Gabriele Weichart (Wenen).

4. Economische ontwikkeling en Transnationale Mobilité van mensen, goederen en ideeën. Transnationale bewegingen zijn ook waarneembaar in bijvoorbeeld de expanderende Aziatische economie, toeneemende arbeidskracht, regionale en internationale wetenschappen en technologie en internet. Problemen die de studiebedrijven in het bijzonder, maar ook voor de wereld in het algemeen vragen er ook bij te komen in het middagprogramma komt ook discussies over praktische en regionale oplossingen. Het uitgangspunt van de illustratie van de opleidingen is dat het ouderdom is met een freilance activiteit. De freilance onderzoeker ziet zichzelf geconfronteerd met de deels praktische, deels ethische vraag 'hoe maak ik mijn expertise op een verantwoorde wijze te koop?' De sessies en de paneldiscussies worden aangestoken door een speurtocht op de freilancekant van de NVAPS. De freilance onderzoeker ziet zichzelf geconfronteerd met de deels praktische, deels ethische vraag 'hoe maak ik mijn expertise op een verantwoorde wijze te koop?' De sessies en de paneldiscussies worden aangestoken door een speurtocht op de freilancekant van de NVAPS.

Organisatie: bv. GVM en NVAPS.
Sprekers: Helga Lasschuijt, Dr. Helene Buiting, KUN.

5. Sociale Mobiliteit en Demografisch Gedrag in India, China en Indonesië
Organisatie: Prof. Dr. L. van Meijl (EUR), Willem Wolters (KUN).
Sprekers: Toon van Meijl en Silvia Broeke (KUN), Rosemary van den Berg (Perth) en Gabriele Weichart (Wenen).

6. Sociale Mobiliteit en Demografisch Gedrag in India, China en Indonesië
Organisatie: Prof. Dr. L. van Meijl (EUR), Willem Wolters (KUN).
Sprekers: Toon van Meijl en Silvia Broeke (KUN), Rosemary van den Berg (Perth) en Gabriele Weichart (Wenen).

7. Islamiseringsprocessen rondom de Pacific
Organisatie: Hans Gooszen (NVAPS), E-mail: nvaps@rullet.leidenuniv.nl
Sprekers: Dr. N. Kaptein (RUL), E-mail: n.kaptein@rullet.leidenuniv.nl

8. Sociale Mobiliteit en Demografisch Gedrag in India, China en Indonesië
Organisatie: Prof. Dr. L. van Meijl (EUR), Willem Wolters (KUN).
Sprekers: Toon van Meijl en Silvia Broeke (KUN), Rosemary van den Berg (Perth) en Gabriele Weichart (Wenen).

9. Sociale Mobiliteit en Demografisch Gedrag in India, China en Indonesië
Organisatie: Prof. Dr. L. van Meijl (EUR), Willem Wolters (KUN).
Sprekers: Toon van Meijl en Silvia Broeke (KUN), Rosemary van den Berg (Perth) en Gabriele Weichart (Wenen).
The Arthur M. Sackler Gallery and Freer Gallery

The Arthur M. Sackler Gallery and Freer Gallery are national museums of Asian art at the Smithsonian Institution in Washington DC. The Arthur M. Sackler Gallery is dedicated to advancing public interest and knowledge about the arts and cultures of Asia through exhibitions, publications, research, and education. The Gallery is connected by an underground exhibition space to the neighboring Freer Gallery of Art.

The Sackler gallery was opened in 1987 to house a gift of some 1,500 works of Asian art from Dr Arthur M. Sackler (1913-1987), a research physician and medi­cal publisher from New York City. Among the highlights of his gift are early Chinese bronzes and jades, Chinese paintings and lacquerware, ancient Near Eastern ceram­ics and metalware, and sculptures from South and Southeast Asia. Since 1987, the gallery's collections have expanded through purchase and gifts to include the Vever Collection, an important assem­blage of the Islamic art of the book from the 9th to the 19th centuries; 19th and 20th-century Japa­nese prints and con­temporary porce­lain; Indian, Chi­nese, Japanese, and Korean paintings, arts of rural India; contempor­ary Chinese ceramics; and photography.

International loan exhibitions have included "Timur and the Princely Vision: Persian Art and Culture in the 15th Century: Yami: The Brush of Immor­tality, featuring paintings by a 14-year-old Chinese prodigy, and Court Arts of Indonesia.

The Freer collection of Asian art is opened for purchase and gifts to include the Vever Collection, an important assem­blage of the Islamic art of the book from the 9th to the 19th centuries; 19th and 20th-century Japa­nese prints and con­temporary porce­lain; Indian, Chi­nese, Japanese, and Korean paintings, arts of rural India; contempor­ary Chinese ceramics. Among the highlights of the gallery's Islamic art holdings, which also feature metalwork, sculpture, ceramics, textiles, jade and glass from Iran, Iraq, Turkey, and Syria. In addition, there is a group of gold, silver, and bronze ob­jects made in the ancient Near East prior to the birth of Islam in the seventh century.

Paintings from the Hindu, Jain, and Muslim religious traditions of India are important features of the Freer's South and Southeast Asian art collection. The paintings are complemented by stone and bronze sculptures and precious objects in gold, silver, mother-of-pearl, and lacquer.

Vanuatu
Islands of Corals, Ashes and Arts

Vanuatu is one of the black, Melanesian archipelagos in the Pacific. An exhibition in Basel, hometown of the ethnographer Felix Speiser (1860-1941), shows the stunning richness and vitality of its tribal cultures. Speiser brought together a wide collection of objects that become Vanuatu, through a high artistic quality of Vanuatu tribal cultures and illustrates their complex rituals. His collection is the core of the exhibition. Embellished with pieces from Vanuatu's Cultural Centre, the Musée Territorial de Nouvelle-Caledonie in Nouméa and the Musée National des Arts d'Afrique et d'Océanie in Paris, it offers the first survey of the wide variety of arts in this island state.

T he Republic of Vanuatu consists of eighty small volcanic islands (with two active volcanoes), stretching for 300 kilometers in the Pacific, southeast of Papua New Guinea (PNG). Vanuatu forms, with PNG, the Solomon Islands, New Caledonia and Fiji the Melanesian part of Oceania. Like PNG, Vanuatu is home to a large number of tribal groups. Four thousand years ago Austronesian migrations spread from PNG and New Britain into the Pacific, reaching Vanuatu around 100 BC. More than a hundred languages are spoken by a population of approximately 200,000, showing one of the highest linguistic densities of the world with 2.5 to 3 of each language spoken by 100 persons. Today Bislama, the Pidgin language, is the only one of the three official languages (with French and English) that everyone speaks and understands.

In 1606 a Spanish expedition reached Vanuatu, followed more than a century later by expeditions led by De Bougainville (in 1768) and Cook (1774). Both the French and the English retained a claim on the islands, leading to a joint government, a constitutional monarchy in 1980. The early explorers did not believe in the existence of Vanuatu, which was named after South Malakula. They were the height of a man, overmodelled with fibre paste, all sorts of leaves are applied as well as spider webs, wood, bark, stone, and coral. Beautiful and highly abstracted representations of one of the island's major symbols, a person who killed pigs. The intensity remains extraordinary, even in a museum, and they must have been overwhelming when they were used in rituals, accompanied by songs, music, and dance. One of such figures was in the possession of the French painter Matisse, who left it to Picasso after his death. Both painters had the effigy seated in a chair in their studio, today it can be seen in the Picasso Museum in Paris.

Network Vanuatu is traditionally divided into several social networks and sub-networks (which, to the end of the 19th century, were maintained by trading groups travelling in large dugout canoes). Before such a network could be established, a powerful link or rod had to be made between potentially hostile groups, normally in the form of exchanging women. Once this rod was established other items—pigs, crafts, ritual characteristics—could follow. There was a major island or group for each item, which became the focus of this specific trade line. In these shore-fortress—like—flourished—and still does—an exchange of non-material goods, such as ritual forms, music, songs, dance, myths, and ideas. The use of these, and the right to sell and re-sell them, is controlled by a complex system of cultural 'properties' that recognizes certain individuals, groups, or areas as the proper owners of cultural items.

As far as the material side of the trade is concerned, the importance of pigs cannot be overestimated. Speiser remarked that 'the pig is the standard of value and all other values are related to it'. Pigs are sacred. Most valued are the male pigs, overmodelled with bark, stone, and coral. Beautiful and highly abstracted forms are found as house decorations, mask-protectors, and so forth.


The two emerging lower ranks are thus free to develop the highly prized round forms. Circular tusks are applied in the arts, they add status and power to masks and statues and their abstracted forms are found as house decorations, mat-protectors, and so forth.

A Living Culture
Although the objects Speiser collected reflect an undiminished spirituality and creativity, Speiser considered them a thing of the past. Colonization had done its work. Today the visual arts are completely degenerate (...). Not is this surprising since, clearly, a healthy art can flourish only on the soil of a healthy culture. If this is true, Vanuatu culture has regained considerable and lasting importance both in health since the Speiser's stay. For an anthropologist familiar with the often suppressed and marginalized position of tribal groups in Southeast Asia, the current political context in Vanuatu is a revelation. Here the inhabitants of the traditional Karen vilages can live their lives in the jungle, organize rituals, wear penis-protectors and watch with out feeling the hot breath of state-promoted modernity in their necks. At a governmental level, the National Council of Chiefs is integrated into the parliamentary democracy. When I visited Vanuatu in the eighties, the people seemed proud of and satisfied with their traditions, and showed a lively interest in their tribal past and present. In The Happy Isles of Oceania, travel-writer Paul Theroux remarks that he had never met such 'confident animists' in his life as in Vanuatu (1992:100).

This is not to say that Vanuatu has not changed dramatically, it will continue to do so. Due to a variety of factors many traditional institutions have broken down. Nevertheless, the history and cultural lore of the republic are seen as the key to an alternative path for social change. To record the Vanuatu heritage, and re-evaluate and revitalize aspects of its culture, it is the principal role of Vanuatu's Cultural Centre in Port Vila. This unique institute, headed since the seventies by British anthropologist Kirk Huffman and now run by a Vanuatu staff, has more than sixty fieldworkers who are trained and equipped with a tape recorder or video-camera to record their own cultural traditions. Thus two hours of audio tape, 200 hours of video tape and thousands of photographs form the invaluable database of Vanuatu cultures. In the streets of Port Vila one will often encounter tribal delegations from the more remote islands that come to the Cultural Centre to see their rituals on video.

Arts and Artefacts
Last year the Basel Museum for Ethnography and Swiss Folklore changed its name to the 'Museum of Cultures'. The Vanuatu exhibition indicates that this change in name also reflects a new approach. Ingrained distinctions such as those between Western cultures and 'the east' and between art and artefacts are challenged in the way the exhibition is staged. In the first part of the display, the objects are exposed on pedestals, without context, as art. In the second part photos, texts and photographs play a central role. The objects exhibited. The visitor is invited to investigate his or her response to the different ways of exhibiting to be more aware of differences in or similarities between European and Vanuatu aesthetics. In the well-illustrated publications that come with the exhibition this theme is addressed in more depth and the developments and changes in Vanuatu are elucidated from different angles. If this stimulating dialogue between ethnography and European art history is continued, the museum has started a promising course.

Catalogues

MUSEUM OF THE KULTUREN
Augustengasse 3
CH-4001 Basel Switzerland
Tel: +41 (0) 61 265 5000
Fax: +41 (0) 61 265 5005

Vanuatu Expedition 1900-12. Photo by Peter Hönig, Museum der Kulturen, Basel.
Art in Southeast Asia

The artists of Southeast Asia are creating remarkable works of art as they face the new social and cultural realities of the nineties and search for their own modes of expression. These forms of expression are unique in Southeast Asia and differ significantly from American, European, or Japanese contemporary art. In these countries, the position of the artists and art itself seems to be different from that in the West or Japan. Many of the artists produce work rooted in the life of the community, and their artistic investigations often have what might be called a moralistic tendency. Naturally, this is reflected in the formal aspects of their work.

The works of art created by artists in Southeast Asia today have been held in Japan in recent years. Art in Southeast Asia is designed to provide a comprehensive presentation of the contemporary art of this area, including painting and installations with strongly local characteristics rather than more sophisticated forms of expression seen in the contemporary art of the West and Japan. This exhibition focuses on the fundamental role of art and artists demonstrated by the current art of five Southeast Asian countries: Indonesia, Malaysia, the Philippines, Singapore, and Thailand. The exhibition will include 80 works, some of them made especially for this exhibition, by 77 individuals or groups representing these countries, grouped under three headings.

Crossroads of Culture
Southeast Asia is the site of great cultural diversity. Traditional indigenous cultures coexist side by side with remnants of Western colonial cultures and cultural influences from India and China brought in by immigrants. More recently deep roads have been made by the urban consumer culture of the United States as well as a subculture of Japanese cartoons and popular music, accelerating the process of diversification. Out of this cross-over of these varied cultural paths a new hybrid culture is taking form. Artists are seeking their own cultural identity in this environment, referring to the cultures of the specific ethnic groups to which they belong or actively incorporating the new hybrid culture as they create new hybrid cultures as they create remarkable works of art as they face the new social and cultural realities of the nineties and search for their own modes of expression. These forms of expression are unique in Southeast Asia and differ significantly from American, European, or Japanese contemporary art. In these countries, the position of the artists and art itself seems to be different from that in the West or Japan. Many of the artists produce work rooted in the life of the community, and their artistic investigations often have what might be called a moralistic tendency. Naturally, this is reflected in the formal aspects of their work.

The Shifting Region of the 'I'
Individual identity in Southeast Asia is threatened by rapid modernization and the huge influx of foreign culture. Older social orders and value systems are breaking down, and individuals previously supported by a stable community and family network find themselves cast into a state of uncertainty and confusion. Artists have embarked on a search for personal identity, attempting to bring stability to a self which is cracked, warped and split. Individual identity is inevitably involved with ethnic identity. For an artist of Chinese extraction, a minority in the multi-ethnic nation of Malaysia, there is a close link between the origin and history of his family and his present self.

Changes in feudal systems of values have also led to changes in the position of women in society. For women artists, exploring the issue of identity necessarily entails an inquiry into the meaning of being a woman. Southeast Asian women are examining this issue seriously but without becoming strident.

Artists: Brenda Fajardo (the Philippines), Chandrasekaran (the Philippines), Hwee Chu (Malaysia), Imelda Cajipe-Endaya (the Philippines), Pinaree Sanpitak (Thailand), Wong Hoy Cheong (Malaysia)

Social Statement
The rush to modernize in Southeast Asia has brought phenomenal economic growth, but with an inevitable shadow side. A building boom has left the larger cities bristling with high-rise architecture but struggling with growing problems, including traffic congestion, air-pollution, and rampant slums. Industrial development and tourism have resulted in degradation and pollution of the natural environment and damaged life in small farming and fishing villages. There are also problems in implementing democracy, protecting human rights, and preventing gender discrimination, and raising the social position of women.

These problems are certainly not exclusive to Southeast Asia. They are faced in every part of the world today. But that does not change the fact that they are part of the reality from which Southeast Asian artists cannot escape. These artists react by observing the reality around them attentively, making assertive statements, and actively involving themselves in the life of society. Because of this reaction, their work contains important messages for the people who view it.

Artists: Nuneleo Alvazado (the Philippines), Arabamaisai (Indonesia), Dadang Christanto (Indonesia), Moebomo (Indonesia), Sanggawa (the Philippines), Semsar Siahaan (Indonesia)

Uncle Pan, from the project "Tha Kho Mat On Tour" (1997) by the Nuvim Production Co., Ltd. (Thailand)

The Museum of Contemporary Art Tokyo
4-1-1 Miyashita Kato-ku
Tokyo 115
Japan
Tel: +81-3-62454111
Fax: +81-3-62451140/114
HIROSHIMA CITY MUSEUM OF CONTEMPORARY ART
1-1 Hiyama-bashi, Minami-ku
Hiroshima
Japan
Tel: +81-82-264-1121
Fax: +81-82-264-1198

Spring 1997 - IAAS NEWSLETTER NO.7 - 51

Art in Southeast Asia

Glimpses into the future

The Horn Bill and the Monstromy (1996) by Agus Suwage (Indonesia)
2000 Years on the Silk Road
Treasures from Uzbekistan

The heart of the silk road, the traditional link between Europe and Asia, lies in Uzbekistan, a new country with a rich, centuries-old history.

Over the past 2000 years many people have passed through this region, driven by economic interests or the survival instinct, by curiosity and yearning for adventure. These travellers, from various cultures along the silk road, inspired local craftsmen and artists. The exhibition ‘2000 Years on the Silk Road: Treasures from Uzbekistan’ presents the rich culture which resulted from these encounters.

Sixth Biennial of Havana

The Sixth Biennial of Havana, an international art show of non-Wester art, will assemble artworks by artists making a contribution to the subject matter of The Individual and its Memory. Besides the exhibitions, meetings to discuss theory and critique will be held at different venues in the city of Havana. Fourteen Asian artists from the Philippines, Singapore, Indonesia, India, and Australia will participate in three different exhibitions.

For many people, one of the most serious problems with which man has had to cope during the second half of this century is the loss of memory at a point of reference from which to erect any action on society in order to understand changes which are necessary to improve it. This is taken to an extent when a sort of amnesia is stirred up as a means to avoid the gravity of certain current issues whose explanation can be found by analysing and meditating on the past.

Recintos Interiores

The objects in the exhibition are accompanied by photographic material depicting life in both ancient and presentday Uzbekistan. The prospective traveller will find information about modern life along the Silk Road.

The Museum of Ethnology also offers visitors an interactive programme based on great explorers such as Marco Polo and Sven Hedin. The catalogue in English and German contains photographs and detailed background information. The objects come from museum collections in Uzbekistan, Germany, and England and a number of private collections. It is the first time that most of the exhibits have been shown in the Netherlands. The exhibition was created by the Linden Museum in Stuttgart.

MUSEUM OF ETHNOLOGY
Willemstraat 25
3016 DP Rotterdam, The Netherlands
Tel: +31-10-4110555
Fax: +31-10-4118331
Open: Tuesday to Friday 10am - 5pm
Saturday and Sunday 11am - 5pm

For more information:
CENTRO WILFREDO LAM
San Ignacio y Emperatriz
Havana Vieja, Cuba
Tel: +53-7-612096/639781
Fax: +53-7-332749/338477

Surapa Biswas (India), Andar Mansik (Indonesia) and Mike Part (Australia) will exhibit in Rostros de la Memoria at the Morro Castle.
**MUSEUMS AROUND THE WORLD**

### AUSTRIA

**AUSTRIA**

- **Museum of the History of Art**
  - Maria-Theresien Platz
  - 1010 Vienna
  - Tel: +43-1-5277301
  - Daily 10am - 6pm, closed on Mon.

### AUSTRALIA

**National Gallery of Victoria**
- 80 St Kilda Road
- Melbourne, Victoria 3004
- Tel: +61-3-96638222
- Fax: +61-3-9648085
- Permanent exhibition: Egyptian and Oriental collections, paintings, coins and antiquities.

**Queensland Art Gallery**
- Permanent exhibition: Chinese, Indian, Southeast Asian and Polynesian art.
- P.O. Box 3686
- Queensland Cultural Centre
- Brisbane, Queensland 4001
- Tel: +61-7-38407333
- Fax: +61-7-38408866
- Daily 10am - 5pm

- **Melbourne Art Gallery**
  - 388 Little Collins Street
  - Melbourne, Victoria 3000
  - Tel: +61-3-96631777
  - Fax: +61-3-9648085
  - Permanent exhibition: Chinese and Japanese export porcelain.

### BRAZIL

**Visual Arts State Institute**
- Av. 36367 10042-900 Porto Alegre
- Tel: +55-51-32777743
- Fax: +55-51-32777744
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

### CHINA

**National Cultural Art & Corporation**
- No. 89, Juyuan Street
- Beijing, China 100055
- Tel: +86-10-51399177
- Fax: +86-10-51399177
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

### CUBA

**Centro Wifredo Lam**
- Place de la Revolucion (Place du Marche)
- Havana Vieja
- Tel: +33-81-615098
- Fax: +33-81-615099
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

### FRANCE

**Museum of Fine Arts**
- Place de la Revolution (Place du Marche)
- 75003 Paris, France
- Tel: +33-1-4484 8453
- Fax: +33-1-47236165
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

### GERMANY

**Museum of East Asian Art**
- Karlstrasse 40, 14195 Berlin (Dahlem)
- Tel: +49-30-8315972
- Fax: +49-30-8315972
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**Kassel Documenta X**
- Friedrichstrasse 12
- Kassel
- Tel: +49-561-707270
- Fax: +49-561-3232724
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

### GREAT BRITAIN

**British Museum / The Museum of Mankind**
- Great Russell Street, London WC1B 3DG
- Tel: +44-171-4171355
- Fax: +44-171-3221564
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

### BELGIUM

**Museum of East Asian Art**
- Universiteitsplein 100
- 50074 College
- Tel: +49-221-407290
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**China Gallery**
- Schonderstrasse 66
- 90596 Schwaz sensational
- Tel: +49-91707454
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

### BRAZIL

**Visual Arts State Institute**
- Avenida 36367 10042-900 Porto Alegre
- Tel: +55-51-32777743
- Fax: +55-51-32777744
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**Museum of Ethnology**
- Universitatstrasse 8
- 50676 Cologne
- Tel: +49-221-322-286-128
- Fax: +49-221-322-286-129
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**Museum of East Asian Art**
- Universiteitsplein 100
- 50074 College
- Tel: +49-221-407290
- Fax: +49-221-407290
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**China Gallery**
- Schonderstrasse 66
- 90596 Schwaz sensational
- Tel: +49-91707454
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

### ROYAL MUSEUMS OF ART & HISTORY - BRUSSELS

**Cinquantenaire Museum**
- Jubelpark 10
- 1020 Brussels
- Tel: +32-2-7471711
- Fax: +32-2-7377325
- Daily 10am - 5pm, closed on Mon.

**Royal Museums of Art & History**
- Place de la Bourse 1
- 1000 Brussels
- Tel: +32-2-5111111
- Fax: +32-2-7277373
- Daily 10am - 5pm, closed on Mon.

### ROYAL MUSEUMS OF ART & HISTORY - BRUSSELS

**Royal Museums of Art & History**
- Place de la Bourse 1
- 1000 Brussels
- Tel: +32-2-5111111
- Fax: +32-2-7277373
- Daily 10am - 5pm, closed on Mon.

**Museum of Fine Art and Archaeology**
- Place de la Revolution (Place du Marche)
- 75003 Paris, France
- Tel: +33-1-4484 8453
- Fax: +33-1-47236165
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**Museum of Ethnology**
- Universitatstrasse 8
- 50676 Cologne
- Tel: +49-221-322-286-128
- Fax: +49-221-322-286-129
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**Museum of East Asian Art**
- Universiteitsplein 100
- 50074 College
- Tel: +49-221-407290
- Fax: +49-221-407290
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**China Gallery**
- Schonderstrasse 66
- 90596 Schwaz sensational
- Tel: +49-91707454
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**Kassel Documenta X**
- Friedrichstrasse 12
- Kassel
- Tel: +49-561-707270
- Fax: +49-561-3232724
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**China Gallery**
- Schonderstrasse 66
- 90596 Schwaz sensational
- Tel: +49-91707454
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.

**Museum of East Asian Art**
- Universiteitsplein 100
- 50074 College
- Tel: +49-221-407290
- Fax: +49-221-407290
- Permanent exhibition: Important collections of Chinese and Japanese export porcelain.
MAY 1997 > SEPTEMBER 1997

ASIAN ART

AGENDA

INDIA

Gallery Chemould
1st Floor, Jagdamba Complex
Jalal Sahar, Mahim Road
Mumbai 400 032
Tel:+91-22-23585240
Fax:+91-22-23585241

Permanent collection
Exchange between Indian and Australian artists, entitled ‘Fire and Life’.

INDONESIA

Cebara 6, Galeri Kafe
Jalan Cebara 6
Kemang, South Jakarta
Tel:+62-21-325890
Fax:+62-21-324505

Permanent collection
Paintings and sketches executed during Tel: +62-21-3290616
Art in Southeast Asia: Glimpses into Fax:+91-22-2836058
the future (see article)

Japanese artists, entitled

Paintings have been exhibited

Museum of Contemporary Art
1st Floor, Dayabumi Complex
I-I Hijiyama-koen
Minami-ku, Hiroshima
Tel:+81-82-264-1121
Fax:+81-82-264-1198

Permanent collection
Large exhibition of ceramics from Japan and other countries after 1945.

JAPAN

Museum of Contemporary Art
Tokyo
4-1-1 Minato, Kita-ku
Tokyo 113
Tel:+81-3-34156413
Fax:+81-3-34156417

Permanent collection
The history of contemporary art in Japan and other countries after 1945.

Until 1 June, 1997
Art in Southeast Asia 1997

Setagaya Art Museum
1-2, Tamachi-cho
Setagaya-ku
Tokyo 157
Tel:+81-3-37135021
Fax:+81-3-37135025

Permanent collection
Display of the Shido Collection.

14 June – 31 August 1997
Pairing What the Eye Sees; The human figure
First exhibition of the permanent collection of figurative expression by a variety of artists from Japan and other countries.

Hiroshima City Museum of Contemporary Art
1-1 Higashio-ku
Hiroshima City
Tel:+81-82-264-1198
Fax:+81-82-264-1199

2312 BS Leiden

Galerie Bronbeek
Wijdegraafweg 5
3584 MH Leiden
Tel:+31-79-4163907
Fax:+31-79-4163908

Permanent exhibition
Visualisation of the Dutch colonial past, emphasizing the history of the Dutch Colonial Army (KNIL).

Chassé Kazerne
Kazernestraat
info Fundamentele Foundation
Tel:+31-18-2200722
Fax:+31-18-2200721

Museum of Ethnology
Steenstraat 1, 2311 BS Leiden
Tel:+31-71-6188000
Fax:+31-71-6188343

During reconstruction activities a semi-permanent exhibition will be presented june 1850.
An exhibition about life in Japan around 1860.

Museum of Ethnology
Rotterdam
Willemsdijk 23, 2016 DM Rotterdam
Tel:+31-10-2532847
Fax:+31-10-2532848

Museum of Ethnology
Rotterdam
Willemsdijk 23, 2016 DM Rotterdam
Tel:+31-10-2532847
Fax:+31-10-2532848

Until 10 August 1997
2000 Years on the Silk Road.
Souvenir from Uzbekistan

Permanent exhibition
The lives of people of the Moluccas who came to the Netherlands in the 1950s.

Ethnographic Museum
Frederiksgate 2
0164 Oslo
Tel:+47-22-625930
Fax:+47-22-629960

Until 1 June 1997
Images of Life
More than 30 low-culpatures made by 18 Chinese artists.

Museum of Ethnology
Rotterdam
Willemsdijk 23, 2016 DM Rotterdam
Tel:+31-10-2532847
Fax:+31-10-2532848

Permanent collection
Exhibitions from Africa, America, Asia, and Europe.

From May 1997
Stones of Geo
Anthropological exhibition about Geo (Bird) in a natural area in which Christianity and Hinduism are superposed.

SINGAPORE

National Heritage Board
For general information
93 Stamford Road, Singapore 179977
Tel:+65-3323573
Fax:+65-3323578

Singapore Art Museum
39 Amoy Street
Singapore 179939

Permanent display
This exhibition will introduce visitors to the world of Chinese beliefs, symbolism, connoisseurship, and the Chinese scholar tradition.

Until October 1997
Renunciation: A Long Tradition
Ramayana in Asia through its manifestations in oral, written visual and performing traditions.
The National Museum
from January 1997
The Art Agenda is produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information with regard to activities and events relating to Asian art to:

THE GATE FOUNDATION
KEIZERSGRACHT 613
1017 DS AMSTERDAM
THE NETHERLANDS
TEL: +31-20-4208507
FAX: +31-20-4390742

The Museum
49 Washington Street
Newtown, NJ 08638
Tel: (201) 234-2100
Fax: (201) 234-2101

Until 10 August 1997

Mexican Art from the South Sea (see article)

The National Museum
from January 1997

United States of America

Arthur M. Sackler Museum
2 Quincy Street, Cambridge, MA 02138
Tel: +1-617-4952197
Fax: +1-617-4956732
Daily 10am-5pm, closed on Sunday

Until 14 September 1997
Rocks, Mountains, Landscapes, and Gardens: The Essence of East Asian Painting

Dallas Museum of Art
1717 N. Harwood, Dallas TX 75201
Tel: +1-214-2412000
Fax: +1-214-9540774
Tuesday, Wednesday and Friday
11am - 4pm; Thursday 1am - 9pm;
Sat. 1am - 5pm

Permanent collection
Art from Africa, Asia, and the Pacific;
Specifically mentioned are the Japanese
gallery, Chinese gallery, and the South
Asian gallery.

Honolulu Academy of Arts
100 N. Beretania Street
Honolulu, HI 96814-4915
Tel: +1-808-532-8700
Fax: +1-808-532-8727

Continuing exhibition
Takato: the Japanese works of art and everyday items which show modern design
elements of the Taisho period (1912 - 1926).

20 June - 27 July 1997
The Gakuemon tradition of tea:
Highlights of the Honolulua Academy of
Arts collection.

Until 29 June 1997
Shadows and Reflections: Japanese lacquer
taques from the collection of Dr. Edmund Lewis.

21 January 1998
Hindu Garden: Steps on a modern pilgrimage;
A Tribute to Arto Hirschlof (1797 - 1858).

Permanent collection
African, Oceanic, Melanesian and
American art.

Rietberg Museum
Gablerstrasse 15
CH-8002 Zurich
Tel: +41-1-2024528
Fax: +41-1-2325221
Daily 10am - 5pm. closed on Mon.

Permanent collection
Indian and Turkish art, art from Africa
and the Pacific, Edo and Northwest
American Indian and pre-Colombian art.

21 March - 8 June 1997
Three Swiss artists in India;
Joetel Brown; Alon Bonet;
and Georgie Bore in India during
the period 1925-35.

Museum der Kulturen
Augustengasse 2
CH-4011 Basel
Tel: +41-61-2665500
Fax: +41-61-2666055

Until 10 August 1997

Rainforest Art from the South Sea (see article)