GENERAL NEWS

The HAS is expanding slowly, nationally as well as internationally. Nationally, 1996 was the year of the deepening of the base. HAS Director, Professor Wim Stokhof, explains how this has been achieved.

The last decade in the run-up to the twenty-first century has been particularly intriguing for its contradictory but concurrent centripetal and centrifugal impulses. As communities grow increasingly interconnected, proclamations of distinctiveness and exclusivity become more pronounced. Lily Zubaidah Rahim goes in search of the 'Asian Way'.

INSULAR SW ASIA

At the time of the French conquest in 1895, Madagascar was already a well-organized political state. When and how was this state born? Dr Rafolo Andrianaivoarivony attempts to answer these questions.

SOUTHEAST ASIA

The collections of the Royal Botanic Gardens, Kew support the institution's work into plants and beauty, concentrating on the tropical and sub-tropical regions of the world. Kew has a long-standing and on-going interest in the botanical region of Malesia that covers insular Southeast Asia including New Guinea.

EAST ASIA

Fengshui, the name of an ancient form of Chinese geomancy, literally means 'wind and water'. Recently the mysterious old subject seems to have attracted the interest of more and more people, achieving a modern revival after being ignored for a long period of time.

CENTRAL ASIA

Two recently published books about Tibet are highlighted. 'Tibet and the British Raj' the frontier culture 1904-1947 by Alex McKay and Ranne's Tibet File: The unknown pages in the history of Tibet's independence.

SOUTH ASIA

According to Aminul Haque Faraziz, development projects 'stink' in Bangladesh. Despite the failure of most development projects to achieve their stated objectives, like poverty alleviation, employment generation, empowering the poor and marginalised people, the development industry has grown even bigger than ever before. Why is this so?

ASIAN CULTURE

Oda Nobunaga, the prime mover of Japan's reunification, has long had a reputation as a brutal warlord. Jeroen Lamers re-evaluates Nobunaga's policies, not by denying their cruelty but by placing them in the comparative perspective of the Machiavellian Prince.

Some highlights of current exhibitions of Asian Art and the Asian Art Agenda in which forthcoming exhibitions and performances on Asian art are announced.

INDEX

Pink Pages

IIAS
The IIAS has opened a new branch office in Amsterdam.

ESF ASIA COMMITTEE
News from the ESF Asia Committee.

AKSE
News from the Association of Korean Studies in Europe.

EASAS
The 6th meeting of the European Association for South Asian Studies.

EUROSEAS
2nd Conference of the European Assoc. for Southeast Asian Studies.

SEAASUK
News from the Association for Southeast Asian Studies in the UK.

NYAPS
The 1st congress of the Dutch Assoc. for Asia and Pacific Studies.

ICAS
The 1st International Convention of Asia Scholars.

VACANCIES
Vacancies in the field of Asian Studies.

AGENDA
International Conference Agenda.

NEWSLETTERS
Newsletters on Asia in Europe.
The IIAS is a post-doctoral institute jointly established by the Royal Netherlands Academy of Arts and Sciences (KNAW), the Vrije Universiteit Amsterdam (VU), the University of Amsterdam (UvA), and Leiden University (LUL).

The main objectives of the IIAS are to encourage the pursuit of Asian Studies in the Humanities and Social Sciences, and to foster international cooperation in this field.

Relevant programs in the US are at risk of being cut because the particular cultures studied have always been a complex mix of local and global elements. "No area is any more an island unto itself," points out Perry.

Asianists have not been as influential as they might have been in the past because the particular cultures studied have always been a complex mix of local and global elements. "No area is any more an island unto itself," points out Perry.

International Convention of Asia Scholars (ICAS)

Scott thus ends on a positive note. The internationalization of Asian Studies is not a threat but an opportunity for Asianists around the world to become increasingly aware of each other's endeavors. He plans to present his ideas at multi-disciplinary conferences and workshops to make the internationalization of Asian Studies an accessible and widely known phenomenon.
How International is the IAS?
Some observations

The International Institute for Asian Studies is expanding slowly, nationally as well as internationally. Nationally 1996 was the year of the deepening of the base. This has been achieved by strengthening our relations with researchers affiliated to the many universities, museums, libraries, archives, and institutes in the Netherlands. Needless to say, this will be an ongoing concern: an institute will only be able to embark on its international mission effectively when it enjoys the support and trust of its national constituency.

By WIM STOKHOF

The IAS initiated and co-ordinated the draft of a proposal for a national information technology host, intended to be a general service to Asian Studies. 'Special IAS chairs in Asian Studies' have been set up: these chairs are meant to stimulate Asian Studies either at universities where Asian Studies do not have a special focus, or to stimulate specific fields of study at universities with a well-established reputation in Asian Studies. The 'Platform Asia Collections in the Netherlands' was launched: this is a work group for representatives of libraries with Asian collections. Aim of the group is to coordinate the acquisition of Asian collections at a national level. As a first step it is envisaged that a general description of Asian Collections in Dutch libraries has recently been published. The IAS is also involved or in similar projects with Asian collections, as well as in an inventory project for film archives relevant to Asian Studies; the latter in close cooperation with the Dutch Film Museum (Amsterdam). A national platform for (the study of) performing arts of Asia was also created.

For the Netherlands the benefits of internationalization are obvious. A country too small to play a role of any importance, and one that should concentrate on those fields in which it traditionally excels: research, logistics, transfer of knowledge; mediation between persons, goods, and ideas. The concentration at the IAS of foreign researchers from all over the world and of various academic creeds and approaches, on an individual or vertical basis or in a co-operative research framework, has proved to be conducive to a higher academic creativity and productivity, an acceleration of academic activities. The amalgamation of foreign researchers and young highly talented Dutch researchers seems to us a successful formula which complies well with the objectives of the IAS to work to serve the Asian Studies internationally, without losing or denying its own national identity.

National Co-operation

The IAS has taken up another initiative on a European scale by making preparations for the formation of an IAS-NIAS alliance. In due time, the main institutes related to Asian Studies in Europe will be invited to join this nucleus of approximately 3,500 institutes and 5,000 European scholars categorized according to Asian region, specialty, and nationality. Two new international long-term co-operative research / facilitation projects were initiated. The first is entitled ARIA, Key to South and Southeast Asian Art and Archaeology Index. The ARIA project concerns the fields of archaeology, art history, natural culture, epigraphy, numismatics, and sigillography of South and Southeast Asia. It will be an electronic reference work consulted online and to which newly annotated titles will be regularly added. The programme will be implemented by ARIA offices in Colombo, Bangkok, and Leiden working in close co-operation with groups from Japan and Indonesia.

The second programme recently launched is called Changing Labez Relations in Contemporary Asia. Responsible for the programme on the Dutch side will be the International Institute of Social History (IISH). Several Asian institutes have been invited for an initial preparatory meeting. At present various possible themes for the programme are being worked out and new research links are being considered. In November 1997, the: programme will be presented and discussed in Manila.

The IAS has continued to play its role as the secretary of the Asia Committee of the European Science Foundation (ESF). Together with the ESF office in Strasbourg it facilitates the awarding of Asia Committee Fellowships, the sponsoring of the Asia Committee workshops, and the promotion of Asian Studies in Europe and Asia. The institute also took the initiative of setting up a task force for Asian Studies in Europe; director of the leading institutes discussed the implications of recent developments at a political and economic level: will there be a role for Asian Studies in ASEF and what is our position towards it and the European Network of Asian Studies? In collaboration with the Nordic Institute of Asian Studies (NIAS, Copenhagen), the IAS has taken yet another initiative on a European scale by making preparations for the formation of an IAS-NIAS alliance. In due time, the main institutes related to Asian Studies in Europe will be invited to join this nucleus of what will eventually become a non-exclusive European co-operation. The aim of the alliance is to increase multi- and inter-disciplinary research, as well as to bring Asian Studies in Europe into a cross-national interchange of perspectives. The alliance will rely on the strength of national umbrella organizations for its success. Yet will advocate regional financing to contribute to the dynamics of younger European Asianists. Expanding on the intended IAS-NIAS alliance in Europe, the alliance aspires to integrate academic research on Asian Studies into non-academic domains such as business, politics, the media, and among the general public. By reaching outside of the academic arena, this IAS-NIAS alliance will enable Asian Studies to contribute more actively to policy making and becoming accessible to society at large.

Colleagues from Germany were invited to join an informal get-together to discuss possible forms of further collaboration at a national level; it was decided to draft a state proposal for the National Government to discuss a national comprehensive Asia Studies programme for Germany. The IAS functioned as a catalyst for the foundation of a Spanish Association for Asian Studies.

In conjunction with the Association for Asian Studies (AAS, Ann Arbor) the IAS will organize the International Convention of Asia Scholars (IKAAS) which will be held in the Netherlands in 19-28 June 1998 in Noordwijkheuvel. The main purpose is to establish dialogue across borders of nationality, discipline, region, and organizational approach. The Programme Committee consists of representatives of the AAS regional councils and the European regional associations.

The IAS calls itself international, on the other hand it is obviously very Dutch indeed. Finding a balance between identity and internationality is not always an easy task. How international is the IAS? If we take the number of foreign fellows working at the institute in the medium-term period of time, the international character can hardly be doubted: approximately 85% of all fellows are non-Dutch. Of every foreigner spent on research, facilitation of research, and research management 65% is invested in per-
Asia Meets Europe: Science and Technology

The Asia-Europe Meeting (ASEM), which was held in Bangkok in March 1996, marked the recognition of Asia's growing importance in the post-Cold War period, politically and strategically. The main issue stressed was the need for more and closer co-operation between the European Union and Asia. To follow up on the ASEM process, Promethea, the Inter-Academic and University Network (Nicas), organized two conferences: the first was 'Europe meets Asia' about 'The Future of Inter-Academic and University-Company Relations between the European Union and Asia' (Munich, June 1996. See ISAN 9). The second conference, 'Asia meets Europe', about 'New Trends in Euro-Asian Co-operation in the Field of Science and Technology', was held in Chiangrati, Thailand in June 1997. This conference was organized with the collaboration of the Thai Ministry of Science, Technology.

NEW TRENDS IN EURO-ASIAN CO-OPERATION

- Future programmes have to go in the direction of 'equal co-operation' (instead of being one-way streets from Europe towards Asia).

- Existing networks that have made their worths should be utilized more often, instead of constantly trying new avenues.

- In this light it seems sensible to support more international centres that are able to stimulate interregional co-operation.

- The establishment of the Asia-Europe Foundation (ASEF) in Singapore is to ensure better mutual understanding between Asia and Europe through greater intellectual, cultural, and people-to-people exchanges.

- The establishment in Thailand of an Asia-European Environmental Technology Centre for Scientific and Technological Research and Activities. The Centre is expected to give policy recommendations to government authorities.

- A programme of Post Graduate Technological Studies in Asia (PIST) is in preparation in collaboration with the Asian Institute of Technology in Bangkok with the aim of fostering the presence of young European professionals in the Asian countries.

- The establishment of a Junior EU-Asian Mappers (JEMP) programme, with the objective of raising the profile of interregional co-operation.

- The flow of information should no longer be unidirectional.

- The possibilities of electronic networks should be used to the full (to save time and money).

- The possibilities of academic companies should be used to the full (to save time and money).

- Technology transfer.

- Another topic was the Technology Transfer to Asia. With regard to this topic, the situation in Europe and Asia should be taken into account. In Europe there is an evident lack of efficiency in University-Industry co-operation, but this is counterbalanced by a rapid development of institutionalized offers (e.g., industries liaison offices) and the development of communication through such bodies as chambers of commerce. The Asian situation is threatened by rapid economic growth allied to the danger of technological dependency. However, there is a growing awareness of the importance of developing indigenous techniques, and there is strong pressure on universities to facilitate the transfer of technology. When transferring technology to Asia it is necessary to be aware of complicating factors. For instance, local equipment is usually of a lower standard than in Europe; trained craftsmen are often unavailable; it is commonly necessary to develop new forms of technology (there is a little or no technological information going back to Europe).

- Finally, some general criticisms of the EU policy on Euro-Asian co-operation came to the surface. One of the most striking points is that the completely ignores the needs and expectations of Asian countries (programmes are not demand-driven). The EU has an Asia-strategy, but Asia does not have a Europe-strategy. The Asian people still have to be convinced that it is worth working with the EU. The needs and expectations have to be matched. 'Cultural rapport' (i.e, stressing similarities, while acknowledging diversity) between Asia and Europe is an absolute prerequisite for Euro-Asian Co-operation.
TOKYO, JAPAN

Information Resources Center at the ILCAA

The Neys-Van Hoogstraten Foundation

New Study Programme at Hochschule Bremen

The Neys-Van Hoogstraten Foundation was founded in 1970 in honour of his parents by the late Dr Karel Neys (1902-1971). Most of his life, Dr Neys worked in various countries in the interest of development assistance for the United Nations. In his last will, he bequeathed his fortune to this Foundation.

The purpose of the funds made available to the Neys-Van Hoogstraten Foundation is to provide financial support to organizations for socio-economic research and development in Indonesia and other developing countries in Asia.

Who is eligible?

Applicants can be researchers and development organizations and institutes or researchers affiliated with such organizations and institutes in Indonesia or another developing country in Southeast Asia.

The grants are meant to cover the cost of research projects, including the cost of preparation, fieldwork, data analysis, and publication, up to a maximum of US$100,000 per research project. The grants do not allow for the funding of salaries of researchers. Travel, per diem payments of interviewers or research assistants, cost of computer analysis, and so on, can be funded.

How to apply?

The applicant should send a proposal to the secretary of the Neys-Van Hoogstraten Foundation, Mr Th.W.M. Lippmann, at the address mentioned below.

Information Resources Center at the ILCAA

New Study Programme at Hochschule Bremen
The Resurgence of Cultural Nationalism in Asia
In Search of the ‘Asian Way’

The last few decades in the run-up to the twenty-first century have been particularly intriguing for their contradictory but concurrent centrifugal and centripetal impulses. Undeniably, there has been a growing trend of cultural nationalism, counterbalanced by a tendency towards cultural and economic exclusivity. As communities grow increasingly interconnected, declarations of distinctiveness and exclusivity become more pronounced.

Asians Look East

The ‘Asian Way’ cultural relativist discourse is essentially concerned with challenging the dominant Western liberal democratic concepts of democracy and rights. To its credit, it highlights the important fact we do not exist in a monocultural world and that more than one political model can manifest democratic principles. However, like a double-edged sword, while the concept can never sufficiently undercut ethnocentrism, promote political pluralism, and cultural awareness, it can also serve as a potent ideology for enfeebling the legitimacy of nationalistic sentiment has been invoked by politicians to justify domestic policies. This has been criticised by other nations, international bodies, and non-governmental organizations (NGOs).

The liberal democratic model of politics has been deemed by Singapore’s Senior Minister, Lee Kuan Yew and Malaysia’s Prime Minister, Mahathir Mohamad, to be culturally inappropriate to Asians, who are supposed to be more attuned to the communitarian ideals of harmony and consensus. The stress on individual rights in the West is also rejected for undervaluing community rights and responsibilities. As the ‘Asian Way’ political model represents a form of ‘good government’ that acts paternalistically in the interests of the collective national entity, liberal democracy’s stress on the protection of individual rights is perceived as a Western concept.

The heightened sense of cultural confidence has been boosted by the reputation of Singapore and Malaysia as the high economic achievers in the Southeast Asian region, with Singapore having attained the distinction of the first Newly Industrializing Country (NIC). With the region and more recently the status of a developed economy, the Organization of Economic Cooperation and Development (OECD). Malaysia is poised to be the region’s next NIC and business hub in the twenty-first century. The image of the ‘Asian Miracle’ is not lost on the region, and while it is still not considered to be keen on adopting Indonesia’s New Order defunct model, which is said to hamper imports unfairly.

The Return of the ‘Rising Sun’ State

The emergence of Japan from the ashes of World War Two, to the status of an economic superpower, has been an inspiration to many Southeast Asians. In particular, the intervention role of the Japanese and NIC status in mastering new and managing inexperienced strategies that have propelled high levels of economic growth have been readily emulated. Impressed by the ‘East Asian miracle’, the Malayan government has been promoting the ‘Look East’ policy in the early 1980s. This included the favouring of Japanese companies in joint ventures, the promotion of Japanese-style education, and the emulation of the Japanese work ethic. Significantly, the interventionist development state model is particularly attractive to the region because it complements the authoritarian and corporatist tendencies of the Singapore and Malaysian state.

Recent political developments are leading figures from the Japanese corporate and political establishment on the imperative of a ‘return to Asia’ have served to remind human rights activists of the growing authoritarianism in Southeast Asia. However, Japan’s more recent expressions of a ‘return to Asia’ resound with the same self-interested economic motives as her WWII ‘reparation’ campaign. In response to the growing protectionism in Europe and North America manifested in trade blocks such as the European Community (EC) and North American Free Trade Agreement (NAFTA), Japan has systematically sought to foster greater economic integration with her Asian neighbours. The de-Asianization impulse is also a response to vociferous Western criticism of Japanese trade policies and extreme non-tariff barriers that are said to hamper imports unfairly.

As the fastest growing economic region in the world, Southeast Asia has not gone unnoticed by the major trading nations. In particular, Japan’s more recent diplomatic activities have served to capture the complex, dynamic processes of cultural cross-fertilization that have long occurred in Southeast Asia. Besides this, the conditional attachment of aid and trade to human rights, the rise of protectionism tendencies, and the emergence of trade blocs, coupled with the ‘Western’ media’s critical reporting of events in Southeast Asia, have been labelled as pernicious forms of neo-colonialism.

The Resurgence of Nationalism in Asia

The resurgence of nationalism in Asia poses a threat to the region’s economic and political stability. As the region becomes more interconnected, the rise of nationalism could lead to increased tensions and conflicts among neighboring countries. Moreover, the growing influence of culturally specific traditions and values could undermine international cooperation and efforts to promote human rights and democratic values.

Concluding remarks

The ‘Asian Way’ cultural relativist discourse, and its nearly dichotomized ‘East versus West’, individualism versus communitarianism, rhetoric fails to capture the complex, dynamic processes of cultural cross-fertilization that have long occurred in Southeast Asia. Moreover, the region’s economic growth has come at the expense of environmental degradation and human rights abuses. There is a need for a more balanced and inclusive approach that respects the region’s unique cultural and historical heritage while promoting economic development and human rights.
New Migrations in Asia-Pacific region

A Deal for Security

Today, there is a phenomenon, which is and will be of particular importance in the Asia-Pacific region, presenting a new deal for the security and economic prosperity of Asian states at the beginning of the new millennium: new migration movements.

By CARINE GUERRASSIMOFF

Asia has two demographic giants (India and China) and several states with more than one million pople (Indonesia). Despite this fact, Asia had never been an emigration pole. Conflicts which have occurred since 1945 have induced massive population movements of refugees, but today those flows are coming to an end. The major fact of the 1990s is the conclusion of migration within the Asia-Pacific region. These flows follow a "diagonal of co-prosperity" as Giddens noted, which runs from east to west.

There are two major tendencies in these migrations. The first one is an expansion of unskilled migration, for which the countries of origin are Thailand, Malaysia, the Philippines, and the People's Republic of China. The second major movement is a rapid flow of skilled migrants, as are those elements permitting political and economic development, these impacts can still be observed in two examples. The first looks at the flight of skilled labour, which is not merely a matter of economic deprivation, illegal employment, and brothels. These problems are now on the increase in Asia, especially among Filipinos, Thais, and Korean migrants.

Immigration problems can lead to conflicts between states. The prime cause of migration can give rise to conflicts of sovereignty born of the opposition between arrival and departure migration policies. At the end of the 1980s, Taiwan, the United States, and Japan reproached the PRC for having a "laxist" emigration policy, favorising Chinese illegal immigration. A second kind of state-level conflict can occur when arrival states do not accord migrants legal protection, allowing them to work under very poor conditions and without any rights. No Asian states have yet made any official requests about this, but scandals involving labour migrants are occurring with mounting frequency, notably in Japan and Taiwan. If labour migration movements are passive at their present rate of increase, this last kind of conflict may occur even more in the future, linking up with political problems which try to integrate migrants.

What will be the reaction of departure states? Asian governments are aware of the importance of finding solutions to these labour migration problems.

The trainee system

The prevalent Asian government attitude towards labour migration, is to control it. One way to achieve this goal is the declaration of occupation, a solution chosen by Japan and Taiwan. But, this solution generates new problems, like the creation of a local labour force, which try to integrate migrants. The second way to control the flows might be to institutionalize them. In both Asian départures and arrival states, recruitment agencies are flourishing. They select, and check on potential labour migrants furnishing them with a labour contract destination. This is the way that thousands of Koreans and other Asians now live and work in the Gulf states. Their presence gives rise to particular configurations of the labour market which are in themselves an interesting study.

There are some co-operative ways by which Asian-bound labour migration might be controlled. One such attempt is the trainee system. It is often used in Taiwan, Singapore, and Malaysia. The PRC, Thailand, and Malaysia have reached agreement with these countries on this matter. This system has, in theory, had many positive results: the training of unskilled people, short-term stay in the immigration states, and prospects of entry into the local labour market. But, some specialists have denounced the negative sides of the trainee system, accusing local enterprises of exploiting unskilled and cheap labour. Trainers are given a position in the firm and work hard, receiving no training and sometimes forced to submit to bad labour conditions. To escape this situation, they leave their designated employment, becoming illegal immigrant laborers.

The complexity of the labour migration problem in Asia is also the result of the utilization of labour migration by governments. In fact, some, not only all of them, encourage the labour migration movements in their efforts to accelerate economic growth and the integration of the region, for example by promoting the mobility of skilled labour in the case of Japan, or by setting returning policies for former migrants, in the case of the PRC. The reactions and policies of Asian states facing these new labour movement are an interesting field for exploitation, first off all because they overthrew many well-entrenched elements and secondly because older immigration states, like those of Europe, have not even yet been able to find sustainable solutions to labour migration problems.

For more information please contact:
JOHN P.C. MOFFET
National Council on Orientalist Library Resources
East Asia History of Science Library 8 Strayen Road
Cambridge CB2 1A6
UK
Tel.: +44-1223-315159
Fax: +44-1223-382703
E-mail: john@psos.cam.ac.uk

DEVELOPMENT AND ENVIRONMENT

The International Centre for Development and Environmental Studies (ICDES) was established in 1990. It works closely with the third world development and environmental issues. The ICDES enjoys a wide international support level and the Project Planning and Coordination Unit (PPTCU) projects academic and activist-oriented research on issues of Race and Ethnicity on a students' place in the world.

ICDES provides a forum for associates to disseminate their research findings and ideas, whilst the Centre's Research Seminar Series offers a platform for both local and international scholars to share current views on development and environmental debate. ICDES publishes an international newsletter, Common Ground, which is funded by the Danish Ministry of Foreign Affairs, and acts as an interface between government and NGOs, aid agencies, and academics. ICDES currently supports three PhD scholarships in the area of environmental management in Ghana, the role of the State and NGOs in Bangladesh, and low-income housing in Punjab. The Centre expects to offer at least two further PhD students in the near future.

For more information please contact:
DR TASLEEM SHAKUR
Director ICDES
Edge Hill University College
St Helens Road, Ormskirk
Lancashire L39 4QF
UK
Tel.: +44-1959-584571
Fax: +44-1959-584573
E-mail: shakur@uio.edgehill.ac.uk
The Asian Autobiography

The interest in Asian autobiography is gathering pace. This has happened despite the distinctive comments of those who would cry 'What Asian autobiography? There's no such thing and the whole concept is anyway alien to Asian cultures. Where it does exist it is a modern form written in close imitation of Western examples and not representative of any indigenous tradition.' It was certainly this notion which George Gusdorf put forward in a seminal article on autobiography which has inspired much of the new critical thinking on this genre in Western literature.

By BILL WATSON

The idea that accounts which are given in true and the experience described is that of the writer of the narrative. As far as Asian scholars are concerned there may be a willingness to concede the second argument: there certainly seems to be little in the way of a tradition of prose autobiographical narratives in Asian literatures, but to reject the first argument: there certainly seems to be little evidence of Asian literary forms throughout the world, the most well-known example of which is the widespread distribution of the novel often written in imitation of the first translated works of European fiction. As far as autobiography is concerned, this imitation of the novel takes a twist of its own in modern Japanese literature. The idea of using the novel, allegedly fiction and therefore absorbing the writer of the actions and thoughts of the book, was familiar to English novelists of the eighteenth and nineteenth centuries such as, more famously, Charlotte Bronte. Modern Japanese novelists, ever since the publication of Tayama Kafu's famous novel, have developed this particular autobiographical form - known as the shosetsu - to a very sophisticated level as recently described by E. Fowler in his prize-winning book The Writer of Confessions and in Janet Walker's book The Japanese Novel of the Meiji Period and the Ideal of Individualism.

In Indonesia too this literary option has been fruitfully exploited especially in the period after 1945 when we see the emergence of many first-person narratives by among others, Pramoedya Ananta Toer, who have been recently described by E. Fowler in his prize-winning book The Writer of Confessions and in Janet Walker's book The Japanese Novel of the Meiji Period and the Ideal of Individualism.

In terms of autobiography, there is a range of autobiographical accounts, and not just those written by political figures, that are organized around similar principles of finding one's identity in larger realms than the extended family or the local geographical region and culture.

Dr C.W. Watson (cwwl@ukc.ac.uk) is attached to the Department of Social Anthropology, Exeter College, The University, Canterbury, Kent CT2 1BP, UK.

The First Asia-Europe Young Leaders Symposium

By BOUDEWIJN HERTSCH & ROGIER BURSER

The inaugural Asia-Europe Meeting (ASEM) was held in Bangkok on 1-2 March 1996 and was attended by the Heads of State and Government from ten Asian countries (the seven ASEAN member states, Japan, South-Korea and India), representatives from fifteen European nations and the President of the Council of the European Union. The Bangkok summit forestalled a meeting between Europe and Asia with the objectives of fostering a political dialogue, reinforcing economic cooperation, and promoting cooperation in various fields, such as environmental issues, cultural affairs, and human resources development. Although the Bangkok summit could be a starting point between Europe and Asia with the objectives of fostering a political dialogue, reinforcing economic cooperation, and promoting cooperation in various fields, such as environmental issues, cultural affairs, and human resources development.

The symposium was opened with speeches of welcome by the former Swedish prime minister, Carlsson, the former South-Korean minister of foreign affairs, Dr Sung Joo and Professor Tommy Koh, executive director of the ASEM. The second ASEM meeting is scheduled for 30 June 1998, in Austria. Meanwhile, a network of academics who were part of the first ASEM meeting was established. Anyone interested in further information on the first AEST or the network of young people from Asia and Europe.

The second AEMS meeting was scheduled for 1998, in Austria. Meanwhile, a network of academics who were part of the first AEMS meeting was established. Anyone interested in further information on the first AEMS or the network of young people from Asia and Europe.

EAYLS WEBSITE:

http://www.mofa.go.jp/aeyls/

Boudewijn Hertsch ([boudewijn.bertsch@few.eur.nl] is attached to the Faculty of Economics and Rutherford School of Management of the University of East Anglia, Norwich.

Rogier Busser ([busser@rullet.leidenuniv.nl] is attached to the Centre for Japanese and Korean Studies, Leiden University.

[Looking for Islam]. A characteristic peculiar to all these Indonesian autobiographies is that they imply that all events are a direct reflection of what it is to be an Indonesian. As in the case of the USA a century before, the personal is political, as opposed to a local or ethnic, identity is something new and recent, and individuals, again as in the case of the States, cease to be defined by their family with this and often do so in the writing of their autobiographies which are theologically organized around the notion of becoming a citizen of the new nation. We see similar themes in modern Indian autobiographies. One by Surinder Mani Kumar, for example, is specifically titled A Nation and the making of the individual and his country's history is made thereby explicit. Again it would be interesting to trace how in other Asian literatures modern autobiographical accounts, and not just those written by political figures, are organized around similar principles of finding one's identity in larger realms than the extended family or the local geographical region and culture.
Mass Media and the Transformation of Islamic Discourse

By Jeroen Peeters

This IIAS seminar tried to assess the role of the mass media in the transmission of Islamic discourse in countries with sizable Muslim audiences, such as Egypt, Pakistan, and Indonesia. The point of departure was the introduction of television in the sixties. The rise of the electronic media, and the subsequent transformation of the public sphere, has had an effect on the transmission of religious ideas in a variety of ways. In the field of Islamic cultural production, this has led to the rise of popular preachers using both television and audio cassettes in what certain commentators have interpreted as the birth of an Islamic cultural industry. Although less spectacular than the rise of television and radio audiences, the market for printed materials on Islam has also shown clear signs of growth in the past three decades. Rapid expansion of secondary and tertiary education allowed for religious revival among certain sections of the urban middle classes, resulting in a growing number of Islamic publishers and publishers in most Muslim countries. These dynamics of Islamic print culture are not only apparent in theignon of debates among Muslim intellectuals, but also in the middle or low-brow field of cultural production, where many new publishers, among those of these publishers present their efforts on publishing Islamic women's magazines or Islamic children's books.

The international seminar was hosted by the IIAS in the Snouck Hurgronje House in Leiden. It was directed by Dr. Finkel (UK) and aimed at bringing together a group of scholars committed to the study of the media in the Muslim world. As such the conference aimed to assess the representation of Islam in contemporary Indonesian literature, in particular the role of the mass media in the transmission of Islamic discourse. The seminar was devoted to two papers on television by Angela Major (Canterbury) and Zainul Abidin (University of Malaya, Kuala Lumpur). Angela Major both greatly informed and amused her audience with a series of tv-clips, illustrating censorship practices in Pakistan. The seminar was then concluded by Ab. Ghani's paper which provided an overview of religious broadcasting by "Television Islam" (TVM), as well as the audience's response to such programmes.

The next day, Dr. De Vogt (UK) presented the results of his research noted, like the other presentations, a tentative deadline of 1 September 1997 for the journal, the theme of "New Approaches to Board Games Research: Colloquium of Board Games in Academia". The colloquium was concluded with a lunch in the sun and a concert.
Developments in the Co-ordination of Asian Collections

By RIK HOEKSTRA

The growing amount of literature coupled with dwindling library funds has made it necessary to co-ordinate the acquisition of materials. With this in mind the IAS organized an international workshop on 'Developments in the Co-ordination of Asian Collections', held in Amsterdam on 15 April 1997. It was attended by librarians from major Dutch libraries containing Asia collections, who discussed their experiences with representatives from other countries and explored possible future directions for a more effective Dutch co-ordination of the field of Asian collections.

The workshop was addressed by four foreign speakers from countries with (sometimes long-standing) experience in the co-ordination of Asian collections: Germany (Sonderverwaltung), Great Britain (British Library), Australia (National Library of Australia) and the United States (Library of Congress). In addition to the international contribution there were two Dutch speakers. There were circa thirty-five participants, among whom were representatives from all libraries with major Asian collections.

The international part of the workshop revealed that while the organization of the research library system in each of these countries is different, the problems of co-ordinating collections are more or less comparable everywhere. The sixth session may be summarized as follows:

- Co-ordinating collections must be done on a voluntary basis, using a step-by-step approach. It is important to start with concrete parts of the collections involved, for example materials or specific regions.
- A strong relationship with the library-user groups may reinforce inter-library co-operation and help to give direction.
- Collection co-ordination has to be balanced by an adequate, accessible, and fast system of inter-library loan and document delivery.

In addition to national co-ordination, it would be a good idea to look into the possibilities for international co-operation.

The co-operation between libraries in the field of the Natural Sciences has led to a much more efficient system of acquisition as far as possible is concerned. This could be an inspiration to the Humanities and Social Sciences in the field of Asian Studies. Apart from the step-by-step initiatives in collection co-ordination all have been scarce.

The stimulating discussion which ended the day left no doubt that the participants felt that starting by coordinating serials, as suggested by international experience, would offer the best prospects for success.

For more information contact:

RIK HOEKSTRA
IAG
E-mail: roks@tlc.nla.com.au

Islamic Development

The objectives of the conference are to understand the meaning of development management from the viewpoint of the Al-Quran and Al-Sunnah and to correspond it accordingly, to deliberate on the theoretical and practical aspects of Islamic approaches to development management from their diversified global experiences, and to build up strategies to deal with issues and problems of development management throughout the world in the light of Islamic epistemology.

The theme of the Conference is Development Management in the light of the Islamic Epistemology. Based on this theme, several sub-themes are suggested, such as: Conceptualizing Islamic Development Management; Comparative case analysis of development management approaches in the light of Al-Quran and Al-Sunnah; Application of the Islamic Development management to contemporary issues and problems of development management; Policies and strategies in realizing Islamic development management systems.

Submission of abstracts

All papers will be referred to a referee. All writers are advised to observe the deadlines for submission of abstracts: 15 September 1997.

The conference working language is English. All papers accepted for presentation at the conference will be published.

The main organizers of the conference are Assoc. Prof. Muhammad Syedri Salleh (chairman); Dr. Naihal Mustaf Mohol (deputy chairman); Assoc. Prof. Sily Salleh (secretary).

All communications must be directed to:

ASSOC. PROF. SIBLY MAROS

School of Social Sciences,

University Sains Malaysia

11000 Minden, Penang, Malaysia

Tel: +60-4-5671788
Fax: +60-4-5694280

E-mail: sibly@usm.my

7 > 10 MAY 1997 / CANTERBURY, UK / ESF SEMINAR

Indigenous Environmental Knowledge

The workshop, 'Indigenous Environmental Knowledge and its Transformations', sought to address critically the ways in which indigenous (traditional and folk) knowledge of the environment has been incorporated into scientific knowledge, caricatured, abused, misused, and misunderstood, repackaged and sometimes re-invented in the context of first colonial science, then top-down development strategies, and more recently in farmer-first approaches and as part of the contemporary politics of Asian 'indigenous' populations.

By ROY ELLEN

The workshop was organized under the auspices of the East-West Environmental Linkages network, which was inaugurated with seed corn funds from the Asia Committee of the European Science Foundation, and subsequently supported by the East-West Center in Honolulu, the University of Oslo, and (for this workshop) an ESF Asia Committee Workshop grant.

The workshop envisaged was very much the workshop which took place. Of those originally invited, only two participants were unable to attend. It should also be noted that in the case of two multi-authored papers, not all the authors were present, i.e. Denys Snodderly-Chun, Chuchich Chi, and Michael Hsiao.

The range of themes explored varied and illustrated, except that a more explicit attention to the historical relationship between indigenous knowledge and the growth of global science would, I think, have been desirable. Participarnt attention, among the themes originally announced in the prospectus, was given to knowledge and local identity, the key conceptual differences between 'indigenous', 'folk', and 'tradition', and the re-packaging of knowledge to enhance its usefulness, both in pragmatic context and as part of the discourse of local Asian peoples, NGOs, and governments.

Papers

The following papers were delivered at the workshop: ‘unpacking the "true" in joint forest management’ by Nandini Ramachandran (Sociology, University of Edinburgh); ‘Clones to knowledge, claims to control: environmental conflict in the Great Himalayan National Park, India’ by Anita Basvinkar (Sociology, Delhi School of Economics); ‘The indigenous knowledge of upland Japan’ by John Knight (IAS, Leiden); ‘Knowledge and perceptions about fire in resource management: local people, scientists, and government officials. A case study from North-Eastern Luzon, the Philippines’ by Andy Masipiquena (Isabella University of the Philippines); ‘Palawan highlander knowledge and the misuse of knowledge’ by Nicole Zerner (Rainforest Alliance); ‘Application of the Islamic development management’ by Francois Simard (Musée Océanographique, Monaco).

In addition to those presenting papers, the following participated as discussants: Dr. Kamal Misra (University of Hyderabad); Prof. Klaus Seeland (ETH Zurich, Zurich); Prof. Nigel Leader-Williams (Durrell Institute of Conservation and Ecology); and Dr. Peter Parks (Sociology and Anthropology, University of Kent). Dr. Ulrich Kato (SOAS, London) attended as an observer on behalf of the ESF Asian Committee. Alan Bicker (University of Kent) was the workshop administrator.

We plan to publish an edited collection of between 10 and 15 of the revised papers, and this process has already begun. The editorial committee is comprised of the author of the present article, Peter Parkes, and Alan Bicker. The deadline for the revised papers is 15 September 1997.

The next East-West Environmental Linkages Workshop is planned for Latina in the Philippines and will be co-organized by De Gerard Persoon (University of Leiden) and De Percy Sajise (SEARCA). The theme will be ‘Local management of Natural Resources in Asia: a comparative perspective’.

Ray F. Ellen / R.F. Ellen@lei.knsw.ao / Department of Anthropology and Human Ecology at the Department of Sociology and Social Anthropology of the University of Kent at Canterbury, UK.
BOOK REVIEW

A.W. Macdonald (Ed.)
Mandala and Landscape.
Emerging Perspectives in
Buddhist Studies, no.6.

Since the pioneering concept of the mandala have developed from studies of art and architecture. Indeed, in recent years there has been a considerable popularization of two-dimensional mandala paintings in the West, particularly from within the Western Buddhist and New Age movements, and Tibetan monks have demonstrated the art of creating sand-mandalas at various events in the West, such as that of the ‘Wisdom and Compassion’ exhibition in London and Japan. Most of us are now familiar with the concept of a depiction of a deity at the heart of a mandala, surrounded by lesser beings depicting the depiction being used as an aid to visualization of the deity during meditation. Professor A.W. Macdonald, a senior authority in Hindu iconology, has now provided a much welcome volume bringing together specialist studies of the Asian application of the mandala concept to landscapes.

This represents an important development in our knowledge of the subject. In the Asian understanding, the mandala is not solely or even predominantly a two-dimensional artistic feature. Mandalas have a wider function as a means of socially and spatially ordering space, and the primary significance of the mandala is as a cosmological notion, which may include all existence, and be applied to features such as the human body or to sacred landscape. In the latter case, particular mandalas are, over time, projected onto natural landscapes, thus transforming them into sacred sites. These transformations take place in various geographical contexts and widely differing social systems throughout Asia, as this work indicates. Contributors discuss the mandalaization of landscapes in various settings, from Japan to the Hindu Kush, with an emphasis on the Indo-Tibetan Himalayas. The political implications of such religious claims to territory are, of course, a key feature of many of the articles.

In the opinion of this reviewer at least, the recent trend towards the incorporation of ‘coffee-table’ production values in scholastic studies of Asia can only enhance the reader’s enjoyment of them, and broaden their appeal. This volume is an excellent example of that possibility. Unlike many such collections, it is a high quality and most attractive production, fully illustrated, with both colour plates and maps, along with numerous line-drawings. It will grace the library of all those with a serious interest in this aspect of Asian religious and cultural history.


Curzon Press Ltd / 15 The Quadrant / Richmond / Surrey TW9 1BP

UK
Fax: +44-181-3326735

E-mail: publish@cruzonpress.com

Dr A.C McKay is the editor of the series ‘Critical Studies in Buddhism’. Proceedings of the 1996 BAS conference, which will be published by Curzon Press UK.

JOHN De Francis
ABC Chinese-English Dictionary
ISBN 0 7007 0552 2 / £25.00

Michael Dillon
China: A Cultural and Historical Dictionary
Shandong East Asia Series
ISBN 0 7007 0420 5 / £40.00

Brian Moeran
Folk Art Potters of Japan
Anthropology of Asia Series
ISBN 0 7007 0863 4 / £45.00

Stas Kato
A Classical Chinese Reader
ISBN 0 7007 0984 1 / £45.00

Stephen Turnbull
The Kakure Kirishitan of Japan
(Signature Library)
ISBN 0 85410 780 / £65.00

Walter Mayer
The Sanskrit Language
(Signature Library)
ISBN 0 85410 680 / £60.00

D. Kesan & C. Prebish
Buddhism and Human Rights
Crimes of Aviation
(Asia Research Forum)
ISBN 0 7007 0420 5 / £40.00

Curzon Press Ltd / 15 The Quadrant / Richmond / Surrey TW9 1BP

UK
Fax: +44-181-3326735

E-mail: publish@cruzonpress.com

Curzon Press Ltd / 15 The Quadrant / Richmond / Surrey TW9 1BP

United Kingdom / Tel: +44-181-9848600 / Fax: +44-181-3325278

SUMMER 1997 - IAS NEWSLETTER NO13 - 11
Comparative Asian Studies Series

New Publications in the CAS Series:


Contemporary political liberation movements in post-colonial states and freedom movements against ethnic and religious minority groups. The book explores how these movements perform a varying role in resistance struggles. Drawing on six examples taken from Asia and Europe, it considers the place and position of the martyr within violent and non-violent freedom movements.


Studies and modernization theory are receding before the advance, since the roles of post-modernism, post-structuralism and post-colonialism. The essays in this volume, while rejecting the premises behind the earlier paradigms, question their present-day alternatives.

- Sujata Bose considers how historical narratives can move from the rigid frontiers imposed by the colonial states and their successors, and how the existence of local cultures can be acknowledged without falling into communitarianism and over-indigenization. Artif Dharik suggests that the Globalism of the 1990s is adhered to by the same hegemonic groups which previously supported area studies, and discusses how it is connected to the present stage in the transnationalization of capital. Wilhem van Schendel suggests studying the manifold links connecting the people in Asia with each other and with the rest of the world, and exploring Asian perspectives, therefore theorizing on these links.

The essays were read at the inauguration of Asian Studies in Amsterdam (ASA), an initiative of the University of Amsterdam, the Faculty of Social Sciences, narrowly connected to the establishment of a revamped Chair of Modern Asian History. 

For information about the CAS Series, please contact:

DICK KOOIMAN
General Editor CAS Publications
Univssity of Amsterdam - Vrije Universiteit Amsterdam,
Oude Hoogracht 24
1012 CE Amsterdam.
The Netherlands.
Fax: 0325-3466
E-mail: d.kooiman@scw.vu.nl

Judicial Review Papers


The papers prepared for the conference Comparative Studies on Judicial Review in East and Southeast Asia, held in Leiden, the Netherlands on 3 August and 3-4 September 1995, have been published by Kluwer Law International as the first volume of their new series on "Public Law in East and Southeast Asia". The editor of the volume is Dr. Yong Zhang, who was also the conference convenor. The conference was organized by the CAS, the Vrije Wilhkesen Institute, and the Faculty of Law of Leiden University.

The book presents a unique perspective on the developments and status quo of judicial review in East and Southeast Asia. It clarifies the differences between the system of judicial review of administrative action adopted by East and Southeast Asian countries and that adopted by Western countries. It also explains why this system functions in countries that adopt the principle of concentration of powers and in countries that adopt the principle of separation of powers.

Together with papers on judicial review in the Netherlands and Germany, and references to English law, the legal systems discussed constitute a heterogenous group of developed and developing economies, continental and Anglo-Saxon systems of law, capitalist and socialist legal order.

The research and comparisons presented here form an invaluable resource for any scholar or lawyer interested in contemporary Asian law, or in the many facets of comparative administrative law.
BOOK REVIEW

Tibet and the British Raj

Alex McKay

Tibetan Studies retain a frontier character, wrote Alex McKay in his lucid overview of the rich and complex subject of Tibet and the British Raj. McKay's book is the most comprehensive and detailed work on the subject to date, and it is a must-read for any student of Tibet and British imperial history.

McKay begins by outlining the historical context of Tibet and the British Raj, including the background of the 1903-04 Younghusband Mission and the vested interests of both Britain and Russia in the region. He then goes on to describe the various British expeditions to Tibet, including those led by Sir Aurel Stein and Sir Charles Bell, and the role of the Dalai Lama in the relationship between the two countries.

McKay's book is a valuable resource for anyone interested in Tibetan history and the history of imperialism in the 20th century. It is a detailed and well-researched work, and McKay's writing is clear and engaging. He provides a wealth of information on the various aspects of the relationship between Tibet and the British Raj, including the role of the Dalai Lama, the British military presence in the region, and the impact of British policies on Tibetan society.

Overall, McKay's book is a must-read for anyone interested in Tibetan history and the history of imperialism in Asia. It is a comprehensive and well-researched work that provides a valuable resource for students and researchers alike.
An Official Policy That Went Aways:
The WW II propaganda campaign against the Indian National Congress

Much of the colonial state's Second World War propaganda was aimed towards challenging the Congress Working Committee's characterization of the conflict. Existing historiography has tended to regard this as an inevitable outcome of their political stand-off resulting from Britain's decision to declare India to be at war, without consulting Indian opinion, and ignores the fact that the official public relations exercise to convince the Indian National Congress went through two very distinct phases. In 1939-41, the authorities sought party members' support, while simultaneously countering their criticisms of the 'alien' nature of the war. In 1942-44, when conflict raged near - and sometimes within - the country's fluid eastern frontiers, this policy was re-placed by a purposeful campaign to destroy Congress's 'political legitimacy'.

This article attempts to highlight the principal characteristics of the latter stage of the government's publicity onslaught, re-assesses the effects of the public relations blit on indigenous opinion, and challenges the widely prevalent view about the Communist Party of India and the Muslim League being willing partners in this official enterprise against the Congress.

BY SANJOY BHATTACHARYA

The seeds of the official onslaught against Congress were sown in 1939-41, when failed negotiations between the Congress Working Committee and GOI (Government of India) resulted in Gandhi's civil disobedience movement. But the official attitude towards Congress stiffened after Japan entered the war in December 1941, culminating in the police raid on the party headquarters at Allahabad in May 1942. The minutes of the party's national executive meetings regarding India's strategic situation were confiscated for use in official publicity. The Home Department explained, 'we must have no plans ready... of prime importance is that public opinion in England and even more in America should be prepared well in advance for any strong action we may eventually decide to take against the Congress'... Consequently, official propaganda highlighted the alleged 'long-term object' of the Congress leadership, to establish a permanent 'Congress-Hindu-bourgeois domination'.

Congress opposition to the war began to be characterized as an attempt to 'bargain by pressure', and was clearly yet more evident of their willingness to 'make independent terms with Japan'. Three sets of 'proof' were constantly stressed. The first of these was Congress' opposition to the 'scrapped-earth policy', publicized as a senseless obstruction of defence preparations attributable to the influence of big business interests, to wards profit from war industries and keen to do 'business after Japanese occupation'. The second 'proof' was the frequent suggestion made by party leaders that Japan and India had no mutual quarrels. The third was Gandhi's emphasis on non-violence, represented as belief in 'no resistance at all'.

By late June 1942, the GOI had drawn up plans to arrest the Congress leadership and 'mobilise public opinion' for such the 'strategic ac tion by emphasizing how dangerous a Congress-sponsored civil disobedience movement would be. The Working Committee's pronouncements at Wardha on 10 July 1942 prompted Cabinet to embark on a more openly aggressive line. A directed to the provinces argued for 'propaganda to mobilize opinion against the concrete proposals contained in the Congress Resolution and Gandhi as open rebellion'.

As relations between the two protagonists worsened, the GOI decided to release two sets of the confidential Working Committee proceedings. The greatest emphasis was on the reported suggestion of Gandhi's draft resolution, since it contained the 'out standing sentence' declaring that if India were freed her first step would probably be to negotiate with Japan. Official publicity thus began to brand the majority of the Working Committee as 'appeasers'.

The Congress leadership was arrested on 9 August 1942. The action was publicized as 'preventive', based on 'ample evidence' that its members meant mischief, the evidence took the form of full instructions for the organization of 'violent activities' circulated by the Provincial Congress Committees. Disturbances following the arrests gave a new impetus to the publicity campaign against Congress, with widespread agreement that the party must be 'indicted' by underlining its responsibility for all major instances of violence. As civil disorders continued, the party was attacked for 'exploiting the tragic fate of police and others. Government propaganda had been brutally done to death for no fault of their own except discharging their duty'. Some Home Department officials supported the argument that 'the most important propaganda aim was to discredit Gandhi and the rest of the Congress Working Committee, with a view to encouraging a revolt against their leadership'.

Even while this was happening, notable changes of attitude were afoot in the highest echelons of power, whose members worried about the levels of criticism against the official publicity campaign. In June 1944 the Home Department released the full correspondence between Gandhi and the Indian-dominated Home Department, especially British eyewitnesses, ranged against a variety of the Congress and Muslim League leadership. In the meantime, government motives of such scandalous a nature as to be more suggestive of political propaganda than political operation. The isolation of the colonial authorities, tethered against a variety of nationalist opposition, was powerfully illustrated by the united demand of the Congress and Muslim League in March 1945, urging that the National War Front, an arm of the Central Information and Broadcasting Department, be abolished as it was being utilized primarily against the Indian leaders rather than the Axis powers. Muslim League representative Yamin Khan proposed the 'liquidation' of the official publicity organization and the resolution was successfully carried, not to impede the war-effort, but as they objected to the 'prostitution of the National War Front by interested people'.

The campaign against Congress undermined the widening cracks within the colonial administration and its network of indigenous allies.

43. The League labelled it '...at best the prevention case', as the Vidwss Bandhu, a pro-Mahasabha paper, declared that all its quotations from the Hanjans Gandhi's pamphlet were used with an explanation and used arbitrarily. The People's War, the Communists' English mouthpiece, called the publication a 'mischievous attempt' and noted that the GOI's 'charge-sheet against the Congress... relies on quoting Gandhi out of context'. The Commu nist's repeated refusal to criticise the Congress Working Committee for impeding the war was particularly galling to the nationalists. Thus the inter-state community complained that Communist promises of support to the administration had 'proved illusory'. Gandhi had 'not hesitated to impugn to Govern ment motives of so scandalous a nature as to be more suggestive of the Pakistan • Sri Lanka

PAKISTAN • SRI LANKA

Cambridge CBS 8AN, United Kingdom.

Dr Sanjoy Bhattacharya

18, Mrs. Bhattacharya's House, Cambridge CBS 8AN, United Kingdom.

He can also be reached at e-mail address: sfb@imr-mb.com.au

SOUTH ASIA
Center for India Studies
Opened at SUNY Stony Brooks

On a glorious, sunny Saturday, 600 enthusiastic Long Islanders cheered as India's Consul General in New York, Harsh Bhasin, lighted an ornate brass lamp, symbolically dedicating Stony Brook's new Center for India Studies. "From now on, there will be two Indian flags in my consulate area," he declared. "One at the Consulate in Manhattan, the other, the flag of intellect, will fly at Stony Brook." He pledged full support from the Consulate, including a 100-volume set of the collected works of Mahatma Gandhi and help in offering courses on current affairs in India.

Kenny, to transform a pipe dream into reality.

The Center, located in the heart of the Stony Brook campus, has a library, reading room, multimedia lab, a research and publications unit, and a development office. It aims to create and disseminate, and open up India by creating opportunities and resources for studying India. Its goals include teaching credence and non-credit courses, offering research opportunities, visiting professorships, study abroad, and community outreach programmes. It is funded jointly by the university and the community.

Students volunteer to turn staff fulfilling the Centre. The Centre's current projects include editing a survey of Indian civilization for the general reader, and a brochure documenting highlights of India's Freedom Revolution, both sponsored by the Association of Indians in America.

Strong Asia Studies programme

Students demanded courses on India, and the faculty and the Indian American community worked with President Shirley Strum to fulfill this demand. From a marginal to no status in the curriculum, India Studies had grown rapidly to gain campus support for a Major in South Asia. About six courses are offered every semester, and seven were planned for the summer of 1997. They included Indian Feminism, South Asian Ethnography, and 6-credit Intensive Language Courses in Kannada, Hindi, and Sanskrit.

According to President Kenen, Stony Brook was committed to building a strong Asia Studies programme, including India Studies. The Stony Brook India Centre's pragmatic and integrated vision encompassing the arts, humanities, sciences, medicine, commerce, and technology will make it a leader in the next generation of India Studies programmes. Kenny vowed to make it the best in the nation. She announces that the proposed Centre Wang American Center, which is distinct from, but complements the India Centre, will feature state-of-the-art facilities.

Inaugural address

Dr V. Arunachalam, former Science Adviser to Prime Ministers of India and Distinguished Professor of Engineering and Public Policy at Carnegie-Mellon University, delivered a lecture on India's progress since 1947. Comparisons with Singapore, Korea, or Japan are misplaced because of 'tyranny of scale' he added. India missed out on the Industrial Revolution and inherited impossible odds, such as its population density and illiteracy. It has not had the same experience as democracy in the USA, but it did not adopt totalitarian policies like China or the former Soviet Union. Yet, its accomplishments in engineering, he concluded. The real winners are the people of India, who have preserved democratic institutions.

He compared the India Centre's plan to invite visitors professors to the practices once pursued at the ancient centres of learning at Nalanda and South Ayodhya. He recommended the Centre's commitment to intellectual pluralism and openness.

For further information

Professor S.N. Sridhar
Director, Center for India Studies
Stony Brook, NY 11794-3386, USA
Tel: +1-516-6329742
Fax: +1-516-6329741
E-mail: sridhar@cgmail.sunysb.edu

New MA Degree at the South Asia Department, SOAS

The purpose of this article is to summarize some recent changes in the structure and range of the teaching programmes of the Department of Languages and Cultures of South Asia at SOAS, and more particularly to announce the launch in September 1996 of a new Masters programme in 'South Asian Cultural Studies'.

By Michael Hutt

The Department of Languages and Cultures of South Asia at SOAS comprises thirteen permanent academic staff who teach and conduct research in the literatures and cultures of ten different languages: Bengali, Gujarati, Hindi, Nepali, Punjabi, Sanskrit, Sindhi, Tamil, and Urdu. Active research interests range from South Asian folkloric to Indian films, from the poetry of English to the stories of Tagore, from India on South Asia to devotional Hinduism, and from the Himalaya to Sri Lanka.

At present, most teaching in the Department is conducted at undergraduate level, though we also contribute language and literature courses to MA programmes such as 'Comparative Literature (Africa/Asia)' convened elsewhere in the School.

In 1996 we established a single-subject BA degree in Hindi which extends over four years and includes a year in India. From 1997 onwards, the first year of all Hindi degrees will feature an intensive 8-hour-per-week course in Hindi language. The intention is to augment students' active competence in the language, and to accommodate them more thoroughly than has been possible hitherto with the social and cultural contexts of the discipline. The academic year in India will be spent at centres in UP, primarily Lucknow, with work concentrating on the spoken language and on individual study projects tailored to the interests of the students.

We continue to teach the well-established BA in 'South Asian Studies', within which students study one South Asian language alongside a range of courses in literature, culture, and religion, and study a second language. We are also developing a South Asian Studies component of the two-subject BA degree that retains optional language courses but can, if a student so desires, consist wholly of courses South Asian culture and literature that involve no language learning. Meanwhile, it is possible to combine the study of any of our main languages with a range of un-taught "minor" disciplines at SOAS. Depending on students' interests, it is possible to take courses in the study of one South Asian language alongside courses in other fields. The pathway may be, for example, a combination of the study of Sinhala and Sinhala literature, or of Hindi and its literature. The academic year in India will be spent at centres in UP, primarily Lucknow, with work concentrating on the spoken language and on an individual study project tailored to the interests of the students.

In addition to the B.A. programme, students may also choose to study a second language. We are also planning to move the study of the Chinese language and literature from the Departments of Linguistics and Comparative Literature to the South Asia Department, where they will be taught alongside our other South Asian subjects. There are currently three courses, one of which is made up of Hindi and Hindi literature. The Department is planning to offer four literature courses in Hindi, one of which is a major option (minor options are examined by written paper, major options by written paper and dissertation). Students without prior knowledge of South Asian languages may instead take an intermediate language course. Four literature courses (in Hindi, Nepali, Sanskrit, and Urdu literature) are available as minor or major options for those who are suitably qualified in those languages. Each course has different entry requirements.

Students interested in the fields of South Asian religion and politics may instead take an intermediate language course. Four literature courses (in Hindi, Nepali, Sanskrit, and Urdu literature) are available as minor or major options for those who are suitably qualified in those languages. Each course has different entry requirements.
Why do Development Projects ‘Stink’ in Bangladesh?

By Aminul Haque Faraizi

T
he development industry is very big in Bangladesh. The country receives over two billion US dollars in foreign aid every year for development. This money forms about ninety per cent of the development budget of the country. The threat of foreign aid continues as the development industry is successful in marketing the image of Bangladesh as a disaster-prone nation which needs foreign aid to help it. As I was telling my colleague in America, Dr. Henry Kissinger, who was responsible for the distribution of foreign aid to Bangladesh, the aid was given to the immediate needs of the people of Bangladesh, but it has also helped to improve the quality of life. Consequently, the question raised in these researches were directed to the problem of access of the poor to development activities, but poor people stay poor. They rarely ask questions such as ‘is development meant to help the poor?’. In reality development projects are initiated by the ruling bodies and they are the first to line their pockets.

Recently a district administrator, who was responsible for the distribution of relief goods to the flood victims of his area, offered me a can of processed meat ‘donated to the people of Bangladesh by Saudi Arabia’. When I declined his offer politely he told me that was no use to give it to the ‘illiterate, uncultured poor villagers’ who do not know the real value of it. Executive culture and ‘Speed money’

A large-scale development-related information project, such as a Flood Protection Plan or River Bank Protection Project, involves several stages between its conceptualization and implementation. It involves political decisions, funding, feasibility studies, project design, and the nomination of contractors for implementation of the project. Once a funding agency, such as the World Bank or the EU is found, the ‘risky business’ of ‘speed money’ transactions begins.

Although a formal procedure is followed to nominate a qualified contractor, unofficially the selection of a contractor is made long before the formal invitation is published. There is an informal club whose membership is confined to the rich contractors, consultants, senior bureaucrats, and technocrats. They regularly meet in the bars and restaurants of local five-star hotels, to which ordinary Bangladeshi have no access. There the contractors find out that a big project is underway. The potential contractors start examining the project and place their ‘jimmi’ (a little money into the hole) to another. Once a ‘jimmi’ is transferred from the backdoor, the contractor wants to get the job, the offering of the money to the authority who will be responsible for the distribution of the foreign aid is necessary. The contractor or his agent is able to influence the selection committee to give the job to that contractor. This insider works as a ‘jimmi’, a hostage for the contractor and the decision-making authorities to transfer money from the poor to the hand to another. Once a ‘jimmi’ is found the rest of the job becomes very easy. The contractor pours money into the hole via the ‘jimmi’ and he gets the work. To complete a project a contractor is required to find several ‘jimmi’s’ at several points. Once he is made to offer to construct or execute the project, his work will be supervised by another group of bureaucrats and technocrats. If he does not satisfy them he will not get the bill. If the project is too large it involves a lot of money. The contractor will then have to find a financial agency to influence the bureaucrats to clear the bill.

I have heard from a very reliable source that normally a contractor spends more than half of the project costs in ‘speed money’. After paying this, he is left with very little to make a profit. The result is that a flood protection development project is never executed to a satisfactory level. The project area will be flooded again and the opportunity to ‘reconstruct’ the project will come soon.

The state and civil society relations

One of the main reasons why a development project ‘stinks’ in Bangladesh is that almost all of the parties, the contractors, officials, people, and politicians, who are involved in the project or affected by the project take any responsibility for its implementation. ‘It is not my money, the World Bank is too rich, why should I bother about how this project is going to be implemented by the engineer? When I asked a villager about a flood protection project he said, ‘You can see that the embankment is poorly constructed and it is also unfinished. It will be washed away in a few years. I do not bother, because it is not my money.’ The Bangladeshi state buys more in some areas, but it remains very weak in convinc­ ing its people to be responsible for spending money borrowed from overseas. As a matter of fact the entire bureaucracy is largely financed by foreign aid. There is a harsh rationality in it. Why should you care about spending other people’s money if you feel that you do not have to pay it back? The Bangladeshi state is kept intact by the informal clubs of ruling bodies, who can use it to their advantage to get the ‘speed money’.

The family structure and desire for ‘speed money’

In Bangladesh, the urban elite has a growing desire to spend money on holidays and travels. The display of wealth to the neighbours and relatives has reached a pinnacle. It is quite common in the urban neighbourhood that wives, brothers, sisters, parents, and even more distant relatives proudly tell others about the wealth of their family. The other day I heard the wife of a middle-rank bureaucrat saying in a gathering that her husband had bought a Toy­ota Corolla car; although he was in­tending to buy a better car. This means they are wealthier than the owner of a Toyota Corolla should be. A sister in the same gathering said, ‘I bought this French perfume from Singapore, when I went there with my brother and his wife for a holiday’. The stories of displaying wealth is a way of showing power, both political and social to the other. It brings a family prestige and status, it enables them to establish new relationships, which are very important in urban elite life. Everyone at such a gathering knows each other’s legal income limits. They also know that their legal income is just sufficient to survive and not enough to buy a basic of French perfume. However, there is no shame in displaying wealth which is accumulat­ed via ‘speed money’. The members of the families are socialized in the way that they encourage the earning members to get a share of ‘speed money’. The desire for ‘speed money’ is reproduced at the family level. As long as this continues, a development project will never attain its stated objectives.

Finally the question, which provides funds to development projects, has its own logic. In addition to its guilty feelings about being so rich, it also supports development-related insti­tutions by continually pouring money to the development projects that ultimately ‘stink’.

Dr Aminul Haque Faraizi

(a.faraizi@cqu.edu.au) is an Affiliate Fellow of HAS. He teaches sociology at Central Queensland University. Faculty of HAS. He can be contacted at Central Queensland University, Faculty of Arts, Rockhampton Campus, Australia 4701.
Tel +61-79-309402, Fax +61-79-305509

Executive Culture and Reproduction of Corruption

Social scientists, who are doing research on the driving forces keeping the development industry alive. This paper also examines the legitimation process of the ‘speed money’. The thesis is that the ruling collective of politicians, contractors, bureaucrats, and technocrats use the Bangladesh state to their advantage in the reception of foreign aid. It reveals that the family structure and expectations raised within the family for consumer goods ultimately makes ‘speed money’ an acceptable social norm.
Raga: The Dynamic Melody

Raga is the melodic basis of the classical music of India, Pakistan, Bangladesh and Nepal. It is the central and predominant concept in Indian music. Raga as understood in contemporary musical parlance eludes a precise definition. Broadly, it can be considered as a melodic line or mode, defined by its characteristic notes, their relative duration and their specific melodic approach, are clearly defined. Aesthetically, a raga embodies certain attributes such as specific deity, colour, temple, rhythm (or 'varta'), time/season for the performance (seasonal variances observed, with respect to the melodic structure of individual ragas and their interpretations or performances at a specific level. Most importantly, this review has enabled us to make some connections between the post-medieval and the modern period in the history of ragas. It was interesting to note how quite a few of the ragas have already changed since the time of these influential reference works.

The journey into the origin, historical evolution, and contemporary performing styles of seventy-four ragas has indeed been very fascinating. More significantly, it reconfirms the need to trace the history of ragas through a detailed and comparative study of both historical literature and oral traditions. Only through such a comprehensive study can we ever hope to understand the evolutionary development of individual ragas.

Inspired by the outcome of this work we plan to undertake another, more comprehensive study on ragas. Besides the musicological sources in Sanskrit and in other Indic languages, this study would also include the examination of writings on Indian music in Persian and European languages. Various socio-cultural contexts will also be considered for evolving a clearer understanding of changing performance traditions of the ragas, and the influence of different cultural contexts that influenced such development.

Dr Surendra Rao
was an IAS Senior-Visiting Fellow from 10 March - 9 June, 1997 in a Research Seminar on Co-ordinator (Music) with the National Centre for Performing Arts, India.

Email: rao@ncpaicut.nic.in

28 > 30 DECEMBER 1998
CHENNAI (MADRAS), INDIA

1st International Conference on Skanda-Murukan

The 2nd Brihan-maharashtra Prachya Vidya Parishad

Call for Papers

S ince late Vedic times in the Sanskrit tradition, and perhaps far earlier among proto-Dravidian and tribal proto Dravidians of the Deccan coast, the cult of Murukan/ Skanda Murukan has exerted a powerful influence upon Indian literature and religious thought. Even today, his cult continues to command the allegiance of millions in South India, Sri Lanka, Malaysia, and there where there are expatriate Tamils.

The need exists for greater dialogue among scholars of Skanda-Murukan and the community of informants devoted to the cult of Murukan. It is with this in view that the 2nd Bi-Parishad, Prachya Vidya Parishad, in Thane, Maharashtra, India, is pleased to announce the First International Conference on Skanda-Murukan, to be held in Chennai on 28-30 December 1998. This event will bring together for the first time scholars from around the world sharing a common interest in the composite Aryan-Dravidian god Skanda Murukan and will feature presentations by English-articulate devotees from India, Sri Lanka, Malaysia and other countries.

The conference aims to assemble in a single forum leading scholars and devotees for a wide-ranging exchange of findings and interpretations concerning the god and his cult. Papers presented at the conference will also be published in a comprehensive volume of original research articles.

The seminar organizers will accept presentations concerning the historical, literary, religious, artistic, philosophical, anthropological, and sociological aspects of the cult of Skanda-Murukan from earliest times up to the present. Multiple media presentations such as video (edited and less than one hour duration) and photo exhibits will be accepted, and the seminar will also have a parallel exhibition of murukans and related objects.

For further details, please contact:
THE INTERNATIONAL MURUKAN SEMINAR COMMITTEE
Institute of Asian Studies
Chennai 600 183, India
Tel: +91-44-2469162
Fax: +91-44-2460959
E-mail: info@iwcbic.com
Towards a Global Reservoir of Idea-Diversity

When considering different approaches to reality, 'Perspectivism' has a solid background both in Western tradition and in South Asian tradition. It has survived the attempts of others to destroy it. A rational philosophical basis for taking seriously the perspectives on reality which the past has so far conserved for us can be presented in a three-step argument. In the present article, Jan Houben will briefly introduce the arguments (A and B) and the third (C) will be discussed in the next issue of the IAS Newsletter.

**A. The acceptance of imperfections in our own perceptions implies a recognition of the value of different perspectives**

A more specific example is the following: Since the ancient Greeks, Epimetheus, Philebus of Cos and others, and I. Burckhardt of the European Middle Ages, etc. the Western tradition of thought has attempted to cope with a family of paradoxes, of which the so-called 'Liar' paradox is best known. This paradox arises from a statement like: "everyday I am saying is false". These paradoxes have presented crucial problems to Russell and others attempting to establish a perfect language for logic and science. They are not an important role in logic and semantics. The point, as pointed out in a recent publication, the grammarians-philosophers Bhartrhari and Mahavira have solved one paradox in a way which is quite original compared with the attempts of the Western tradition has so far produced.

Considering Bhartrhari's approach, which has interesting implications for the more sophisticated paradoxes of logic and semantics, Bhartrhari's approach seems to come closer to an 'Austinian approach' to semantic paradoxes as proposed by Professor T. S. Deheer. These three examples, incidentally, illustrate an important point hinted before which can be expected to provide us with simpler instant solutions to modern problems. At the most, the perspectives of the past can foster a rational approach to truth that makes it necessary.

In one approach to truth it can be said that we have constructive arguments to arrive at the truth on a certain issue, including arguments for accepting certain interpretations of a text. This is the case of a quite different truth is threatened by the deviating truth perceived by someone else. Even this person himself may be considered as valid because he has found a place in the recent and compact Oxford Dictionary of Philosophy (Blackburn, 1994) as well as in the Oxford Dictionary of English, or with a catalogue of the Sanskrit term, e.g. 'non-violence' (Eng-French), 'Ge-waldungehef' (German), 'jeweldensoth' (Dutch), etc.

The fact that these notions and terms which have a strong history in South Asian thought, have found a well-established place in modern English philosophy and Sanskrit literature demonstrates a testimony to their general value and relevance.

A quite different example is provided in a book edited by R.K. Maritian and A. Chakrabarti (1984). In this recent publication the problem of how we know and understand the world is addressed with references to both Western and South Asian philosophical perspectives. An enormous amount of our daily working knowledge is based on 'linguistic input', i.e. verbal and written testimonies from authors who were known to us in time and space, and who have or had at their disposal perceptual sources and/or intellectual skills not available to us. We should be clear in this book that the Western philosophical tradition has never dealt with the problem of knowledge as reflected in spoken or written words. The South Asian tradition, on the other hand, has dealt with the problem from a systemic and profound way, and contains in this respect numerous challenges to and incentives for modern (Western and non-Western) philosophers.

One of the basic conditions for the value and power of these perspectives is the careful preservation and study of the rich heritage of textual sources which the Western and South Asian traditions have to offer. Of these perspectives, the Western tradition still contains a large amount of necessary, and never been known, scattered over numerous libraries and institutions in South Asia and elsewhere - the fragile and constantly endangered position of a precious reservoir of idea-diversity.


**The Resources of History: Traditions: Transmission or Invention?**

A symposium on Indology and the Social Sciences was organized in Pondicherry 11-16 January 1997 by the French School for the Far East (EFEO) and the French Institute of Pondicherry (IFP). The two themes of the symposium were 'Sources and Time. The Destiny of Texts' (11-13 January) and 'Ideology past, present and future,' which was jointly organized by the University of Pune, Department of Sanskrit and Prakrit Languages, the Indira Gandhi National Centre of the Arts (New Delhi), and the Sahitya Akademi (New Delhi). The organizers had invited papers addressing topics such as the shift of the accent in Indology from ancient and medieval India to contemporary India, the 'Western' versus 'Indian' discourse in Indology, Neo-Hindu attempts to actualize ancient Indian teachings for the present, etc. In addition, they invited papers dealing with the state of the art in Indology in different countries. The thirty-five participants of this seminar hailed from different parts of the world.

This time the host institution was the Taralabalu Kendra in Bangalore, capital of the South Indian state of Karnataka. The Taralabalu Kendra is not only a centre of learning but, in accordance with its name, also an educational centre for children, and it is associated with the Lingayats of Vithalapur. The latter is an early Hindu reform-movement, which originated c. 12th century AD in Karnataka, and which adhered to the use of Sanskrit but did not want to reserve its use and the accessibility of sacred texts in this language to limited groups and sections of society. The c. 1200 registered participants and many more 'last minute subscribers' gave the organizers an enormous task of which they acquitted themselves in a laudable way.

The academic programme provided ample opportunity to dive deep into specific advanced topics of research in numerous fields (divided over 20 sessions), while in accordance with the educative orientation of the host institution the social programme offered more recreative and popular applications of Sanskrit studies in the form of Sanskrit plays by professionals and by children, modern Sanskrit songs, etc. The academic programme included sessions on Agamas and Tantras; Art, Architecture and Archaeology; Buddhist Studies; Jaina Studies; Modern Sanskrit: Literature, Music and Performing Arts; Philosophy; Sanskrit Scientific Literature; Sanskrit Medical Literature; Grammar and Linguistics, etc. Most of the papers were presented in English, a good number of them were in Sanskrit. The programme also included parallel sessions on 'Perspectives on Sanskrit Studies', with presentations and discussions entirely in Sanskrit.

The next, that is, 16th World Sanskrit Conference is to take place, just like the second one in 1975, in Turin, Italy.

---

**Tenth World Sanskrit Conference**

The Tenth World Sanskrit Conference was organized in Pondicherry 11-16 January 1997 by the French School for the Far East (EFEO) and the French Institute of Pondicherry (IFP). The two themes of the symposium were 'Sources and Time. The Destiny of Texts' (11-13 January) and 'Ideology past, present and future,' which was jointly organized by the University of Pune, Department of Sanskrit and Prakrit Languages, the Indira Gandhi National Centre of the Arts (New Delhi), and the Sahitya Akademi (New Delhi). The organizers had invited papers addressing topics such as the shift of the accent in Indology from ancient and medieval India to contemporary India, the 'Western' versus 'Indian' discourse in Indology, Neo-Hindu attempts to actualize ancient Indian teachings for the present, etc. In addition, they invited papers dealing with the state of the art in Indology in different countries. The thirty-five participants of this seminar hailed from different parts of the world, as the conference gives room for discussions of research in Pali and Prakrit literature, art and architecture, and other related areas.

This time the host institution was the Taralabalu Kendra in Bangalore, capital of the South Indian state, Karnataka. The Taralabalu Kendra is not only a centre of learning but, in accordance with its name, also an educational centre for children, and it is associated with the Lingayats of Vithalapur. The latter is an early Hindu reform-movement, which originated c. 12th century AD in Karnataka, and which adhered to the use of Sanskrit but did not want to reserve its use and the accessibility of sacred texts in this language to limited groups and sections of society. The c. 1200 registered participants and many more 'last minute subscribers' gave the organizers an enormous task of which they acquitted themselves in a laudable way.

The academic programme provided ample opportunity to dive deep into specific advanced topics of research in numerous fields (divided over 20 sessions), while in accordance with the educative orientation of the host institution the social programme offered more recreative and popular applications of Sanskrit studies in the form of Sanskrit plays by professionals and by children, modern Sanskrit songs, etc. The programme also included parallel sessions on 'Perspectives on Sanskrit Studies', with presentations and discussions entirely in Sanskrit.

The next, that is, 16th World Sanskrit Conference is to take place, just like the second one in 1975, in Turin, Italy.
The Place of the Past

The Uses of History in South Asia

This workshop which was especially planned to take place in 1997, the year which marks the 50th anniversary of Independence in South Asia, was the eighth and last in a series which has been running since 1991 in the Centre of South Asian Studies at the School of Oriental and African Studies, University of London on the theme 'Understandings and Perspectives: Comparative Studies of Concepts.' Below is a report of the seminar by its organizers, Daud Ali and Avril Powell, followed by impressions of one of its participants, Majid Siddiqi.

While the project was at one level historiographical, the underlying intention was to go beyond merely retrospective representations of South Asia's 'past' to reappraise how the 'past' was both perceived and used at various times and places within the Subcontinent's 'history.' To this end efforts were made to attract participation from scholars working in the pre-modern period, and in geographically and culturally diverse regions within South Asia. That this was successfully achieved is reflected in the emphasis in the papers on early and medieval, as well as modern topics, and on South as well as North India.

While approximately 100 scholars and students attended the various sessions of the three-day workshop, there were nine paper-givers, drawn from a wide range of universities and study centres in Europe, South Asia, and the United States. Presentation and discussion of the papers were divided on broadly regional or thematic grounds into nine panels, but, as had been anticipated, issues first introduced in the early panels re-emerged and were re-contexted in the context of subsequent papers.

Problems which surfaced in many papers concerned, among other matters, juxtapositions in conceptions of the past; the utility of the concept of 'memory' in understanding the use of the past; problems, either ideological or pragmatic, of the use of the past for retrospective legitimation or the construction of authority: questions of the institutional context of knowledge about the past; and the related question, from the beginning of the historian's responsibility (or not) to be concerned with the representation of the past as a citizen or professional scholar. If much of great value has emerged from this workshop about perceptions of the past, including some significant new studies, based on hitherto little-known texts, the uses to which this has variously been put remain difficult to capture in persuasive, all-embracing conclusions which would hold both comparatively and comprehensively. Quite the contrary, the variety of strategies deployed to represent the past in the papers presented here suggests that the structural and epistemological conditions which define the past as an object of knowledge remain difficult to capture in persuasive, all-embracing conclusions.

The organizers of the workshop wish to express their thanks to the Asia-Canada University of Manchester Science Foundation and to the Ford Foundation for their financial support, which allowed the three-day workshop to become possible. A representative of the Asia-Canada Committee was also able to be present, whose advice was greatly appreciated. In the evenings there was considerable opportunity for informal contact and interchange during dinners organized for the participants. If some complained that the conference room was at times overcrowded, we take that as evidence of the interest which the topic held among scholars of South Asia. For those who were unable to attend, it should be noted that plans are in place to publish the revised papers as part of the Centre of South Asia's series on 'Understandings and Perspectives,' several of which are either already published or in the process of publication.

In the three days of hectic discussion there was, inevitably, as much self-exclusion as there was scholastic concern. Eventually the tenor of the conference veered around to turning over again and again the theme of a 'connected past,' especially in a context of cultural singularity. This was done in a wide variety of ways, ranging all the way between science and politics.

Another dimension of the conference related to the different genres of historical articulations. Thus travel books, biographies, and memoirs featured strongly in the discussions, as when scholars sought to pin down exactly how the form of historical study in the past, outside the context of a university, allowed the imaginative and the 'real' in the making of social identities as well as of 'terrestrial' identities.

Themes that surfaced again and again pertained to 'race,' 'class,' and 'nation.' A specially illuminating discussion centred on how the elements of the same myth or myths about the past of a society might be used again and again by those whose interests were served in the first instance and since, as well as by the opponents of such a myth. In the case of India in the late nineteenth and early twentieth centuries the 'original' Aryan theory of race was revealed, it underlay not just the researches of the orientalists but equally of the conservative defenders of a Brahmanical social order and, as well, the protestations of those who had sought to oppose and overthrow. So, if in the many centu­ ries the 'original' Aryan theory of race was revealed, it underlay not just the researches of the orientalists but equally of the conservative de­ fenders of a Brahmanical social order and, as well, the protestations of those who had sought to oppose and overthrow. So, if in the many centuries the Aryan invasion of India, the number one original myth. Inevitably the discussions that followed the three opening papers re­ turned to the question of the making of communalist and nationalist identities in the above-mentioned light. Promi­ nent were papers that reflected the historian's memoirs with biography and history in many different ways. The biography of a protonationalist, Tipu Sultan, could be reclaimed from the bire-a-bire of episodic and highly tautened accounts in which the imagi­ nary co-mingled effortlessly with the strictly historical images to produce a lasting image of repression.

Tiger Tipu' A leading communalist theoretician and political worker, one of the papers argued, redeployed his cultural memories in the Bah­ manic tradition not only to rational­ ize the historicity of his own persona to himself but also, in a simul­ taneous biographical moment, his un­ derstanding of the social history of the region to which he belonged. In other papers nationalism and the question of the construction of medical history was advanced. "Tao Tung", as one paper called it, was the product of the rearticulation of a historical construction of medical history, which was made through the mechanism of autobiography, the narrative of an individual life as a chronicle of an individual life in the context of a region.

Towards the end of the conference the question of the effectiveness of rhetoric in the uses of the past came up in an engaging discussion of the layers of memory and history in at­ tenuating and tantalizing combina­ tions of the past and the present in the making processes of the cultural and other identities.

As the participants of the confer­ ence rushed to the airport to catch their flights home, the organizers, Dr Avril Powell and Dr Daud Ali must have returned home happy in the knowledge that their fellow participants would take at least in memory if not in fact a cue from the conference.

Report

By Majid Siddiqi

The brief short review I wish to give to each and every presentation made and attempts to highlight some of the features that appeared particularly outstanding to this observer during the workshop.

In the three days of hectic discussion there was, inevitably, as much self-exclusion as there was scholastic concern. Eventually the tenor of the conference veered around to turning over again and again the theme of a 'connected past,' especially in a context of cultural singularity. This was done in a wide variety of ways, ranging all the way between science and politics.

Another dimension of the conference related to the different genres of historical articulations. Thus travel books, biographies, and memoirs featured strongly in the discussions, as when scholars sought to pin down exactly how the form of historical study in the past, outside the context of a university, allowed the imaginative and the 'real' in the making of social identities as well as of 'terrestrial' identities.

Themes that surfaced again and again pertained to 'race,' 'class,' and 'nation.' A specially illuminating discussion centred on how the elements of the same myth or myths about the past of a society might be used again and again by those whose interests were served in the first instance and since, as well as by the opponents of such a myth. In the case of India in the late nineteenth and early twentieth centuries the 'original' Aryan theory of race was revealed, it underlay not just the researches of the orientalists but equally of the conservative defenders of a Brahmanical social order and, as well, the protestations of those who had sought to oppose and overthrow. So, if in the many centuries the Aryan invasion of India, the number one original myth. Inevitably the discussions that followed the three opening papers returned to the question of the making of communalist and nationalist identities in the above-mentioned light. Prominent were papers that reflected the historian's memoirs with biography and history in many different ways. The biography of a protonationalist, Tipu Sultan, could be reclaimed from the bire-a-bire of episodic and highly tautened accounts in which the imaginary co-mingled effortlessly with the strictly historical images to produce a lasting image of repression. Tiger Tipu' A leading communalist theoretician and political worker, one of the papers argued, redeployed his cultural memories in the Bahmanic tradition not only to rationalize the historicity of his own persona to himself but also, in a simultaneous biographical moment, his understanding of the social history of the region to which he belonged. In other papers nationalism and the question of the construction of medical history was advanced. "Tao Tung", as one paper called it, was the product of the rearticulation of a historical construction of medical history, which was made through the mechanism of autobiography, the narrative of an individual life as a chronicle of an individual life in the context of a region.

Towards the end of the conference the question of the effectiveness of rhetoric in the uses of the past came up in an engaging discussion of the layers of memory and history in attenuating and tantalizing combinations of the past and the present in the making processes of the cultural and other identities.

As the participants of the conference rushed to the airport to catch their flights home, the organizers, Dr Avril Powell and Dr Daud Ali must have returned home happy in the knowledge that their fellow participants would take at least in memory if not in fact a cue from the conference.

By MAJID SIDDIQI

Towards the end of the conference the question of the effectiveness of rhetoric in the uses of the past came up in an engaging discussion of the layers of memory and history in attenuating and tantalizing combinations of the past and the present in the making processes of the cultural and other identities.

As the participants of the conference rushed to the airport to catch their flights home, the organizers, Dr Avril Powell and Dr Daud Ali must have returned home happy in the knowledge that their fellow participants would take at least in memory if not in fact a cue from the conference.
The Centre de Sciences Humaines (CSH) of the French Embassy at New Delhi, in collaboration with the Centre for Co-operative Research in Social Sciences (CCRS) of Pune, held a three-day seminar entitled "Culture, Communication and Power" at the Jawaharlal Nehru University, Hamdardnagar, New Delhi, on 21-23 April 1997.

The seminar was organized by the Centre for Co-operative Research in Social Sciences. The organizing committee included Dr. N. N. S. Subramaniam, Head, Department of Sociology, JNU, New Delhi; Prof. S. S. Narang, Director, CSH; Dr. Uma Sangari (Nehru Memorial Museum and Library), and Dr. B. Subrahmanyan, JNU, New Delhi.

The seminar was divided into four main themes: (1) The Role of Communication in Development Programmes: issues and challenges; (2) Communication Technology: problems and prospects; and (3) "Gesture, Speech, and Image: their status yesterday and today.

This theme was introduced by a lecturer from the Jamia Millia University, New Delhi.

The first theme was introduced by Prof. Dipankar Gupta (JNU, New Delhi) and Prof. B. Subrahmanyan (JNU, New Delhi), who focused on the relationship between the academic world and social actors concerned with structural change. He also addressed the role of communication in this context.

The second theme was introduced by Dr. Uma Sangari (Nehru Memorial Museum and Library), who discussed the role of marginalized people as participants in the development process. She highlighted the importance of grassroots involvement and the need for participatory processes in the diagnostic, planning, and evaluation of development projects.

The third theme was introduced by Dr. B. Subrahmanyan, who emphasized the significance of visual and performative elements in communication, such as gesture, speech, and image. He highlighted the role of these elements in shaping social norms and identities.

The fourth theme was introduced by Dr. Uma Sangari, who discussed the role of marginalized people as participants in the development process. She stressed the importance of involving these groups in decision-making and ensuring their rights and interests are protected.

The seminar attracted a diverse range of participants, including academics, policymakers, and activists from various disciplines. The discussions were characterized by a high level of engagement and a commitment to advancing knowledge and practice in the field of communication and development.

The seminar provided a platform for sharing ideas and experiences and for fostering collaborations. It also served as a reminder of the importance of involving marginalized groups in development processes and of the need for innovative approaches to communication and development.

The seminar was a part of the broader initiative to promote capacity building and knowledge exchange in the field of communication and development, with a particular focus on the needs of marginalized communities.

The seminar was organized by the Centre for Co-operative Research in Social Sciences and supported by the French Embassy in New Delhi.

The seminar was attended by over forty participants, including academics, policymakers, and activists from various disciplines. The discussions were characterized by a high level of engagement and a commitment to advancing knowledge and practice in the field of communication and development.

The seminar provided a platform for sharing ideas and experiences and for fostering collaborations. It also served as a reminder of the importance of involving marginalized groups in development processes and of the need for innovative approaches to communication and development.

The seminar was a part of the broader initiative to promote capacity building and knowledge exchange in the field of communication and development, with a particular focus on the needs of marginalized communities.
Charisma and Canon: The Formation of Religious Identity in South Asia

BY VASUDHA DALMAI

In the nation-states of South Asia, as elsewhere in the world, religion continues to play a central role in public life and religious movements of various hues and vintage continue to offer vital sources of personal and collective identity. Recent academic discussions have concerned themselves with the contemporary fundamentalist trends which have come to dominate politics, but they have also neglected readings against the grain, that is, with the plurality of religious traditions which have existed, even proliferated, on the subcontinent. It was in order to focus analytically on the nature of this plurality that the Institute for Indology and the Comparative Study of Religions at the University of Tübingen organised a symposium on ‘Charisma and Canon: The Formation of Religious Identity in South Asia’ in Blaubeuren from 17 to 21 May 1997.

Indian Studies in Tübingen have been linked to, if not rooted in, the comparative study of religion since the foundation of the chair of Indol­ogy in 1898. The present symposium, however, represented a conscious attempt to turn to the more recent discus­sions which found an initial forum in the international symposium held in Tübingen in 1990. The majority of the papers presented at this symposium, published in the widely discussed volume ‘Represented Hinduism, The Construction of Religious Traditions and National Identity’ (1995), focused on the nine­teenth and twentieth centuries. While retaining the multi-disci­plinary approach, the present sym­posium, organized as a Festsympo­sium in honour of Velie van Stienen, set out with slightly different aims and with the focus widened to include the non-Hindu­istic religious traditions of the Sub­continent. Indologists and scholars specialized in modern political, soci­ological, and cultural studies were invited to collaborate in an attempt to analyse how modern movements linked themselves anew to those older traditions which they consid­ered their own. Though prompted by controversial concerns, an attempt was made not simply to carry present queries into the past, but rather to understand the present was to be viewed with past conflicts in mind.

Charisma and canon were the two key terms which were to help in this analysis; not so much as absolute concepts defining what constitutes religious tradition and individual and collective religious identities, but rather as present constituent and important points of refer­ence. They were to help by opening new perspectives on the specific po­tential involved in the legitimation of canonized traditions and of the chaotic, complex nature of religious specialists. Questions of religiosity as well as social and political authority, of legitimation, of periodical renewal, of contemporarization could thus be directly addressed.

There could be no question of an exhaustive survey, only exemplary case studies of some strands of religi­ous traditions could be attempted. It was hoped that juxtaposing these in given epochs could lead to an analysis of the interdependence and interaction of these movements, of their overlapping, of their particular key terms which were to help in this process.

While retaining the multi-disciplinary approach, the present sym­posium, organized as a Festsympo­sium in honour of Velie van Stienen, set out with slightly different aims and with the focus widened to include the non-Hindu­istic religious traditions of the Sub­continent. Indologists and scholars specialized in modern political, soci­ological, and cultural studies were invited to collaborate in an attempt to analyse how modern movements linked themselves anew to those older traditions which they consid­ered their own. Though prompted by controversial concerns, an attempt was made not simply to carry present queries into the past, but rather to understand the present was to be viewed with past conflicts in mind.

Charisma and canon were the two key terms which were to help in this analysis; not so much as absolute concepts defining what constitutes religious tradition and individual and collective religious identities, but rather as present constituent and important points of refer­ence. They were to help by opening new perspectives on the specific po­tential involved in the legitimation of canonized traditions and of the chaotic, complex nature of religious specialists. Questions of religiosity as well as social and political authority, of legitimation, of periodical renewal, of contemporarization could thus be directly addressed.

There could be no question of an exhaustive survey, only exemplary case studies of some strands of religi­ous traditions could be attempted. It was hoped that juxtaposing these in given epochs could lead to an analysis of the interdependence and interaction of these movements, of their overlapping, of their particular...
Armed Resistance in Colonial Bengal

By Victor A. Van Buijlet

On 15 August 1947 India turned fifty years ago that British India dissolved its political bonds with Great Britain. Independence turned the British Indian empire into two independent, republican nation-states, viz., India and Pakistan. The fault lines along which these two nations broke up were primarily political and cultural. The violent Partition was perhaps the greatest tragedy in the final leap towards freedom. And yet the momentous political and social event of independence itself was a cause for gloom, as it was the outcome of more than half a century of anticolonial struggle, a struggle in which the Indian nation had continuously tried to mould itself into its own form of modernity. Nationalism in the colonial empire meant anticolonial activism and the coming into its own of a westernized Indian nation. In the nineteenth century, Indian nationalisms became as cultural self-definition, around the turn of the century, nationalism became militant; and ultimately, between the two world wars, moved into mass-action and final success.

The early militant phase - when the passions were fewer and almost invariably inspired by the urban middle classes - was not sufficiently in comparison to Gandhi's ability to mobilize Indian masses. Yet this early phase of Indian nationalism already inspired some of the issues that were later adopted by the Gandhian movement: the need for uncompromising political action; fighting for full independence; pressing for social reform; democracy. In hindsight the early phase has been the hothouse of the many different approaches to Indian nationalism: secular Gandhiism, Nehruvian socialism, bottom-up social movements, and also religious, fundamentalist, military, and exclusivism. This makes the intellectual history of the early phase such a challenging intellectual enterprise.

The following recent publications are no more than a few (but fairly indispensable) tools towards that end:


This important publication contains in six volumes (more than thousand pages) each of the documents that were compiled for the "Home Department Political" of the Government of India between 1907 and 1939. These documents were circulated confidentially among high police officials in order to inform the persons and organizations in Bengal that were involved in revolutionary and militant nationalism. These volumes give a wealth of information on what the colonial secret services and the police knew about Bengali revolutionaries and their influence on the other provinces (such as the Punjab, the United Provinces, and the Bombay Presidency). This publication not only reveals many hitherto secret documents but also a wealth of translations of articles that appeared in the Bengal press and were considered to be sedition by the Government. As a rule such material was proscribed and all the copies were seized and destroyed. Only a few copies were kept for the police archives in Calcutta and a copy was sent to London. These Indian colonial police archives had been stored in the Writers' Building in Calcutta for at least fifty years and were still regarded recently as confidential or secret (in spite of the fact that since 1947 much about the revolutionaries was already public knowledge). Dr. Samanta thought it important to rush this archival material through the press. Unfortunately the publication could not be prepared in full haste and therefore the text shows quite a number of printing errors which were not there in the originals. The historical importance of this publication of sources cannot be underestimated, especially in view of the rarity and secrecy nature of the documents involved and the fact that the originals in time may get lost. This publication is of particular interest to disciplines such as history, cultural studies, sociology, and political science.


"My Story" is an autobiography in Bengal by Barin Ghosh (1880-1959), the younger brother of Shri Aurobindo. In this book which was first published in 1991, Barin Ghosh describes his life as a revolutionary. This important personal work has now been reprinted for the first time.

Information can be obtained to the following addresses:

Juliane Bierschenk
Institut für Indienkunde
Albert-Ludwigs-Universität
79085 Freiburg, Germany
E-mail: bierschenk@ub.uni-freiburg.de

The Journal of the Institute of South Asian Studies (IASS)
Nieuwe Looiersstraat 17
3012 PA Rotterdam
The Netherlands
Phone: +31-10-415151
Fax: +31-10-415152
E-mail: burl@ior.nl

Contributions to this Bengal Studies page as well as letters with suggestions can be sent on paper, floppy or through e-mail (ASCII format) with the name and the address of the contributor to the following addresses:

V.A. Van Buijlet
Work
Instituut Keno
P.O. Box 9135
2300 RA Leiden
The Netherlands
Fax +31-71-527241
E-mail: BUIJLET@KNOOT.LINKED.NL

JASS
c/o Van Buijlet correspondence
P.O. Box 9135
2300 RA Leiden
The Netherlands

For orders and subscriptions, contact: THE JOURNALS SUBSCRIPTION DEPARTMENT, Office for International Publications, Great Clarence Street, Oxford OX2 3DP UK
Fax (0)1865 747773
The price for one single issue is US$ 10 in the UK and Europe and US$ 17 elsewhere.

Bengal Studies:


This book in Bengal is a long overdue reprint. The first edition, published in 1930, is a very long un-available. Bharater Sridharnata complements Terrorism in Bengal. In Bharater Sridharnata the editors have collected the most challenging articles from the Bengal revolutionary periodical 'Yugantar' - starred by Aurobindo's younger brother and co-revolutionary, Barin - which appeared between 1906 and 1930. Much of the contributions were written by him.

Part of the material reprinted in this book has already been published in 1990 as a revolutionary pamphlet by Abhais Chandra Bhattacharya (manager of 'Yugantar') under the title Moti Ken Path (Which Road leads to Freedom?) A publication which of course was proscribed by the Government of India on the grounds of inciting to sedition. This reprint is a welcome addition to the stock of primary sources on early stages of revolutionary nationalism in Bengal and the way it was propagated in the vernacular press.
Madagascar was thought originally to have been uninhabited by human beings. The island was gradually populated by people of both African and Asian origin. The Afro-Indo-Arabs, who originally came from southeast Burma (7th century) had probably spent considerable time on the East African coast, thereby initiating the perfect symbiosis of Austronesian and East African cultures new on Malagasy soil. More Indo-Arabs came in the centuries that followed, and they too were influenced in varying degrees by Bantu civilization. From the 9th to the 13th centuries, Islamized groups from the African continent also settled in Madagascar. The most important of these groups were the Antemero-Anatakara ("People of the Coast") who knew the Swahili (Arabic) script and used it to transcribe the Malagasy language in Arabic letters before the adoption of the Latin alphabet by King Rada-mitsa (1808-1828).

The newly established groups brought with them their own perceptions on social and political organization, but despite this they did not develop an elaborate system of socio-political organization, choosing mainly to live in small households. It was only in the 12th and 13th centuries when the size of these groups had expanded to such an extent that it was necessary to adopt an organized political system and a supra-ethnic authority. The concept of the state was probably introduced by the Islamized migrants and by Bantu-speakers. This supra-ethnic organization of the different groups first became visible in the city-states of the northern coast and in some of the early kingdoms.

City-states
What could be called the period of kingdoms in Madagascar occurred between the 12th century and the end of the 18th century. It was the period of the formation of stratified societies concomitant with the emergence of hierarchies. In the course of time, a group would settle down in a territory which it made its own, giving rise to an individual ethnicity. The self-identification of each group was stimulated by their claim to having a specific descent and living area, this was underpinned in their group names which referred to the environment they lived in: "those-of-the-coast" (Antanakara), "those-of-the-hills" (Antanandy), "those-of-the-ocean" (Ante-nanoa) etc. We can concur with P.-C. Verin (1992) who stated that the idea of a nation appears first in an ethnic group of which the members are conscious that they belong to the same group so the ethnic concept evolves into an 'ethno-national' group with certain manifestations of unity, cultural features, institutions, and specific areas at this level – and it is still visible among the Malagasy today – the most important link is the place of residence i.e. one's native soil. First and foremost, people claim to come from a particular region, the regional identity, before being Malagasy, the national identity. This gives rise to the antinomy of 'patria', that is their father's land, the territorial community which the Malagasy identity as their native region, their ancestor's land, the 'Emifianja' in the Antananarivo region. In the next stage of which the origins can already be traced in the 17th century, state structures including a defined ethnic group began to appear in Madagascar. This was represented by the Malagasy kingdoms and cities of Madagascar. A very important introduction to the problem of the Malagasy kingdoms is that by F. Verin and J. Marande (1986); some families benefiting from a stratified society with a hierarchy, seizing the opportunity to monopolize power and authority. Such families have left their traces and many archaeological sites, particularly in the Central Highlands.

In the northeast and northwest city-states, which were firmly found ed on trading and which shared many similarities with the Swahili-speaking cultures of the East African coast and the Comoros Islands, power was exercised by a 'king', assisted by a dini-fita and a council (Vincent 1990). The political situation in the kingdoms was not radically different, except that the area administered was far greater.

This change in political organization, i.e. the adoption of an elaborated system and structured power extending beyond the narrow confines of the group, did not occur simultaneously in all regions of Madagascar: the 16th-17th centuries were characterized by the rise of Islamic city-states in the northeast and northwest; - the 18th century saw the emergence of small kingdoms in the southeast; - in the other regions of the country the divinities founded powerful dynasties (descended from the Zafitramina) in many of the regions of Madagascar, particularly in the south and the west. In the 14th-15th centuries small kingdoms appeared on the Highlands; in the 16th-17th centuries the Berisoa, Simahaha, and Tanandava kingdoms emerged. Structured royal complexes and geographical-ethnic kingdoms began to emerge in the 16th century. Some even undertook attempts to achieve territorial unification on a regional scale (the Tanitondraka Confederacy of the 16th century) or at the national level (Sakalava kingdoms, 16th-18th c., Merina kingdom, 18th-19th c.). When Madagascar was declared in 1895, only a few regions had not reached this stage of a politically structured organization in the form of a kingdom, e.g. the areas of Tsimihety or Tandroy.

State formation in Madagascar was the work of kings and their closest advisors. From the second decade of the 19th century, one of these many Malagasy kingdoms, the Merina kingdom, began in the region of Antananarivo, acquired a national character and little by little a structured state emerged capable of sustaining the nation.

A Structured Modern State
The expression 'the Kingdom of Madagascar' was one which began to be used in the second half of the 19th century. It was established in the form of a Malagasy treaty of 12 September 1862 and the English-Malagasy treaty of 6 December of the same year, which brought recognition of the Malagasy state by foreign countries. But the embassage form of this state lasted only a short time and began to take shape in the first decade of the 18th century under Andrianampoinimerina, the first king, the unifier and organizer of the territory (1675-1797). It was Andrianampoinimerina who began a process of unification that was to be continued by his successors: Andria­masinavalona, the first governor, designated king of all the nationals of the country is one of the most important political events in Madagascar history, a turning point in its political development. Under Ranavalona I (1828-1861), Madagascar state and its structure was brought up-to-date. It consisted of the ruler (the queen) and the territory (two-thirds of Madagascar) and its inhabitants (the Malagasy). There also was a prime minister (first Ranilazahe, died in 1832, then his sons, Ramivony-hinatinina (1832-1844) and Rami­layina (July 1844-September 1854), a commanders-in-chief, ministers, governors, a law court with judges, an army, taxes, an administration run by civil servants, a well-equipped and modernized police force, and a professional army with uniforms, bands, and instruments of war; territorial inspection and supervision by means of regional garrisons and military posts.

Today the state form is well and truly entrenched (the Republic of Madagascar), but the island is experiencing a number of difficulties, coping with political disintegration and the growing number of inhabitants living under the poverty line. The diversification of these complex problems can be traced in both past and present, and merits future scientific attention.
Workshops on Madagascar

To mark the visit of Dr Rafolo Andrianinaivoarivony to Leiden from 15 January 1997 to 7 April, Leiden University, the African Studies Centre, and the International Institute for Asian Studies organized three workshops on Malagasy history, linguistics, and anthropology on 7 April 1997.

By SANDRA EVERS

The Seven Stampers of Iron

On 31 November 1995, the Madagascar specialist and linguist Professor Otto Dahl died in Stavanger Norway in his 74th year. Recently the book Les sept pilons de fer: tradition orales du Manandriana (Madagascar) by Dr Nántianarimanana was published in homage to Professor Dahl who was very important in putting Madagascar on the scientific map. He had devoted his time to studying the Malagasy language, which he spoke fluently, in the context of other Austronesian languages.

Les sept pilons de fer is the 20th issue of the publication series Études Océan Indien of the Institut National des Langues et Civilisations Orientales in Paris. The fieldwork for this book had already been carried out between 1974 and 1995 in the Betsileo region, Manandriana near Ambohitrini. It was the first research that reconstructed the history of the region not by using archival materials but by interviewing Betsileo and recording the oral tradition. Nántianarimanana introduces his book with a reflection on his research methods and the importance of oral sources in the reconstruction of Malagasy history today. The book is bilingual: the oral tradition that was collected is presented in Malagasy and its French translation.

Manandriana was one of the Betsileo kingdoms that flourished at the end of the 18th century and the beginning of the 19th century. The title sept pilons de fer refers to the rites that the former kings performed in order to give their blessing to the unity of their descendants. Fer (iron) is the symbol of power in Betsileo ideology. Nántianarimanana concentrates on the development of the Manandriana kingdom in the 18th century, its socio-political organization and its rulers. By the 19th century the Manandriana kingdom was well-established but nevertheless was unable to resist the Merina who expanded from the Northern Highlands in a southerly direction. At the beginning of the 19th century, around (1820), the Manandriana kingdom lost its independence and was annexed to the Merina kingdom. Nowadays statues of wood (see cover of the book) in the region around Ambotsiba still remind the Betsileo of their history. They symbolize the bond between the living and the dead by visualizing the past in the present: the wooden statues are a homage to the Betsileo kings and the ancestors of the people.

The participants were pleased with the academic results of the workshops since both Africanists and Asianists became aware of their shared interests in Madagascar. Next year Leiden University, the African Studies Centre and the International Institute for Asian Studies hope to invite another scholar from Madagascar. Moreover the co-operation programme with the University of Antananarivo includes the possibility for Dutch scientists to teach and elaborate on their own research in Madagascar.

(Advertisement)

ASIAN STUDIES ON MICROFICHE

THE EAST TIMOR QUESTION, 1975-1996
LAVOR ISSUES IN INDONESIA, 1979-1995
POLITICAL REPORr AND DESPATCHES, DUTCH EAST INDIES, 1898-1940
SOURCES FOR THE STUDY OF COLONIAL INDONESIA
IMAGES OF EAST AND WEST: MAPS, PLANS, VIEWS AND DRAWINGS, 1583-1903
MEMORIES VAN OVGAVAGE AND MAILRAPPORTEN, DUTCH EAST INDIES, 1849-1962
THE CATHOLIC CHURCH IN INDONESIA, 1807-1949
WAR AND DECOLONIZATION IN INDONESIA, 1940-1959
THE SARVOJAYA MOVEMENT IN INDIA, 1950s

For more information, please contact

MMF Publications
PO Box 287
2100 AC Lisse
The Netherlands
Tel: (+31) 252 417250
Fax: (+31) 252 418658
E-mail: 100315.315@compuserve.com

(Advertisement)

Gert Jan Bestebreurtje
Antiquarian Bookseller and Print-dealer
Brightsstraat 2
2506 AK Leiden
The Netherlands
Tel: (+31) 23 251 9286
Fax: (+31) 23 253 1362

Specialized in Old & Rare Books on Colonial History and Travel.

Catalogues of books on Asia are to be found as Short List on Internet: http://ias.leidenuniv.nl/books/besteb.html

For more detailed information please fax or write.

We always enjoy meeting our customers personally in Utrecht (at least before Antananarivo from Monday through Friday, on Saturday by appointment only).

Orders for the books Haka & Maric, Léxicon de foreign artists who visualized Indonesia (1800-1950), may be sent directly to the publisher, see address above.
The collections of the Royal Botanic Gardens, Kew, support the institution's work into plants and botany, concentrating on the tropical and sub-tropical regions of the world. Kew has a long-standing and ongoing interest in the botanical region of Malaysia that covers insular Southeast Asia - the Malay Archipelago - including New Guinea.

The Library & Archives is the more obvious source of information for researchers. The Main Library, including the Archives, is in one of the wings of the Herbarium where more than seven million dried plant specimens are housed.

**By NICHOLAS MARTLAND**

The Main Library's major holdings relate to plant taxonomy and classification, including a large collection of floras arranged by region and available early botanical works. In other collections and branch libraries there are works on travel, exploration, and anthropology on horticulture and comprehensive collections relating to economic botany, medicinal plants and ethnobotany.

Nineteenth-century material, both published and archival, reflects British imperial concerns so that the Southeast Asian collections are particularly strong on the Malay Peninsula, including Singapore, although less comprehensive on Borneo. There is a substantial quantity of material relating to India, including Burmah. Long-standing ties with Buitenzorg/Bogor have resulted in important holdings on the Netherlands East Indies/Indonesia. There is a large collection of miscellaneous reports for Malaya, Borneo and the other regions of Southeast Asia. These reports are bound volumes of correspondence, newspaper articles, government reports, trade statistics and other material relating to their area of coverage.

Although the Library's holdings are predominantly botanical, and more particularly related to plant taxonomy and classification, there are resources in other fields of benefit to historians, biographers, and anthropologists. There are strong holdings on ethnobotany; medicinal plants; economic botany - such as published and manuscript material relating to the rubber industry in Southeast-Asia.

**The Roxburgh collection**

The Archives is the approved Place of Deposit, under the Public Records Act, for the Royal Botanic Gardens, Kew's own files, recording plant exploration, botanical research and garden development over more than 350 years. Diaries, field notes, and sketches of plant collectors are also held in the Archives. In addition, there are letters of botanists such as Sir Joseph Banks, George Bentham, Sir William Hooker, Charles Darwin and also those with Southeast-Asian links such as H.N. Ridley. I.H. Burkill, and R.E. Holttum.

Botanical illustrations, used to help identify specimens, form the bulk of the prints and drawings collections. Individual illustrations are arranged by plant family and genus, as are the herbarium specimens rather than by geographical region. The Library has some noteworthy collections of original drawings including William Roxburgh's large Roxburghiana, or drawings of Indian plants (1790-1817). Roxburgh (1752-1815) went to India in 1776, in the service of the East India Company. He made descriptions of Indian plants and life-size paintings of many of the plants made by Indian artists. The 2500 water-colours, presented to Kew by the East India Company, include species found in Southeast Asia.

**Centre for Economic Botany Collection**

Perhaps one of the most fascinating of the collections at Kew that is of interest not only to botanists but also historians, anthropologists, ethnographers and others, is the Centre for Economic Botany collection. Economic botany is that field of botany covering plants and plant products, that are of use to humans.

The Centre holds more than 70,000 plant specimens and plant products, and items associated with the manufacture or use of plant products. There are 28,000 samples of wood in the collection. Items range from rice and items associated with the manufacture to articles of clothing; plant dyes to herbal medicines.

Items are arranged by plant family and genus. There is a computerized catalogue that allows for items to be searched by plant family, genus and species; common name; by geographical origin; by use and by the donor's name. Descriptions of each item and other notes are also recorded on the database.

Sir William J. Hooker, the first Director of Kew, began acquiring material for the collection in 1847. Individual as well as institutions have donated items to the collection. Richard Spruce's South American collections were given by him to Kew between 1849 and 1866. Material was donated by the various international and colonial exhibitions held in London and by Colonial and Indian forestry and agricultural departments. The collection of the Pharmaceutical Society of Great Britain was given to Kew in 1985. Although the majority of items in the collection were acquired before the 1960s, Kew still acquires material. The importance of provenance notes, uses and any other information known about the plant or plant product is always stressed to staff who acquire material for the collection.

**Non-print Southeast Asian resources at the Royal Botanic Gardens, Kew**

![Image 1](1)

(1) Pepper (Piper nigrum), Roxburgh coll. / (2) Rubber (Hevea brasiliensis) samples from Selangor / (3) Specimens on shelves in the Centre / (4) Coat made from Timburan (Artocarpus elastica) bark from Sabah / (5) Forest tree (Shorea) Roxburgh coll. / (6) a drum made from Diptorocarpus costatus from Pegu

BRUNEI • MYANMAR • CAMBODIA

INDONESIA • LAOS • MALAYSIA

THE PHILIPPINES • SINGAPORE

THAILAND • VIETNAM

**LIBRARY & ARCHIVES**

Royal Botanic Gardens
Kew, Richmond Surrey, TW9 3AE
England
Tel: +44-181-3325414
Fax: +44-181-3325278

Nicholas Martland
(e-mail: n.martland@rbgkew.org.uk)

The Assistant Librarian (Libraries & Research Support) of the Library & Archives, Royal Botanic Gardens in Kew.
The Voyage of Harm Kamerlingh Onnes

Recently there has been a revival in interest in travel journals about the former Netherlands Indies. Last year, Peter van Zonneveld's Naar Zonde published by Muller Vaderlands Fonds, and the Dr Hendrik Muller Vaderlands Fonds. I have been actively seeking out such travel journals as a part of my research on the VOC. Recently I have come across a journal written by Harm Kamerlingh Onnes, a young artist who traveled to the East Indies in the early 1920s. The journal contains a vivid account of his travels and observations.

In the journal, Harm describes his journey from Amsterdam to Indonesia, including stops in Penang, Singapore, and Batavia. He also provides detailed descriptions of his experiences in the VOC trading posts and his interactions with local people. The journal is a valuable source of information on the VOC's activities in the East Indies during the early 20th century.

The Dutch factories in Burma in the Seventeenth Century

In April 1619, just 60 years ago, it was D.G.E. Hall who wrote 'The Dutch factory in Burma' history seems never to have been written, though the many references to that it lie buried in the published volumes of the Daedaleus of Batavia lead one to think that the Dutch archives probably contain more than enough material for such a purpose. WJ. Radelaar examined the research possibilities in the VOC archives in Burma. WJ. Radelaar examined the research possibilities in the VOC archives in Burma.

The Burmese trade route

One might wonder why the history of these factories was never written. Not only has there been no systematic and thorough study of these VOC establishments but, unfortunately, Burma is rarely, if ever, touched upon in Dutch research. One could argue that the factories in the interior 'Kingdom of Pegu' were of no importance whatsoever in the grand scheme of VOC activities in the East. After all, the Dutch came to the East Indies in search of spices, and Burma was not a producer. However, once the Dutch discovered that the celebrated pungent condiments cum medicinal plants could only be had in exchange for the equally celebrated textiles from the Commerceel Gouw. Once and then, they stumbled upon the ancient and hugely lucrative trade across the Bay of Bengal. Thus it was rumoured of vast profits to be made across the Bay that in turn brought the ever-avantgarde Dutch to the shores of the 'Kingdom of Pegu'.

Perhaps the Burmese trade as such was not vast or important enough to

The Dutch historians to justify a full-fledged research project resulting in a monograph of its own. However, it is Burmese's pivotal position along ancient and crucial maritime and overland trade routes that, in the end, will decide the overall importance and scholarly value of the study I have embarked upon. Certainly, the Dutch factories in Burma were stepping-stones along a trade artery that ran from China to India and beyond.

From time immemorial to this very day, Burma has been of critical importance to the Chinese province of Yunnan. From this remote part of China, Burma affords the nearest, easiest, and most direct access to the sea. Through the ages and in all manner of ways, the Burma-Yunnan border has been a crossroads of some importance to the inhabitants of both sides of this divide. Many a time it was the scene of bitter battles, however, in times of peace, it was and remains an essential corridor through which pass a wide variety of goods and people.

Burma and the VOC

It is, in the end, the VOC manuscript that occupies the crucial Southeast Asian region and extract it from the seventeenth-century murkiness that envelops it, that, in itself, will add greatly to the knowledge we have about this specific trade route during the period in question. As to the intrinsic value of this particular research in the grand scheme of VOC studies, I might venture to suggest that placing Burma, for the very first time, squarely within the vast and intricate network of VOC trading posts in the East Indies might give us deeper insight into how Batavia, in the seventeenth century, reacted to certain critical events which occurred all along the arteries of its far-flung empire of trade, and, furthermore, how these very events forced the VOC trading activities to evolve over time.

The history of the Dutch factories in Burma deserves to be written. For all too long these remote trading posts have languished as a mere footnote, if that, in Dutch historiography. It is my hope, and the results of my research bear me out, that the VOC lodges in seventeenth-century Burma deserve to be brought out of the shadows and given their rightful place in the sun.
The History of the Philippines and the Spanish Presence in the Pacific

By FLORENTINO RODAO

In March 1997, a small group of Spanish specialists on the Philippines gathered together at the Universitat Pompeu Fabra in Barcelona for a three-day conference on the History of the Philippines and Spanish Presence in the Pacific. The discussions showed the different policies pursued by the Spanish empire in relation to the Philippine Archipelago and how this differed from the way matters were run in the American colonies, first in Mexico and Peru and, after 1820, Cuba.

There are three main groups in Spain engaged in research on the Philippines in Asia, all influenced by the documentation that is most readily accessible. The first is an Andalusian group founded by the Revista Española de Asia, published at present by Professor Antonio García-Abrasa, from the University of Cordoba, whose research is based on the Archivo General de Indias and deals with 16th-18th century Philippines. A second group which is based mainly in Madrid, usually published by the Revista Española Pacifico and focuses on the 19th century Philippines and its international context, using materials from the Foreign Ministry Archives and other documentation sources. A third group is based in Barceloña, at the Pompeu Fabra University and deals with two main topics. The first topic, economic history, is covered by a research group that used to focus on Latin America, but has "jumped" to the Philippines. The members include Josep Maria Delgado, Josep Maria Fradera, and Antonio Alonso, who is currently teaching in the US. The second topic, under the leadership of Dolores Folch, focuses on relations between the Philippines and China. They make extensive use of the archives of the company that was the largest in the Philippines until the 1950s, the Compania General de Tabacs de Filipinas, based in Barcelona, but also do research outside their city.

The organizer of the conference was Josep Maria Fradera, therefore the discussions were biased toward economic history. The first day was dedicated to the earliest period, just after the arrival of the Spaniards in Manila, the attempt to expand alternately in China or other parts in Southeast Asia, and the difference in the way the natives were exploited through the "Encomienda" in contrast to the American colonies, a topic extensively researched by Pietro Hidalgo. The discussion centered on the scanty number of Spaniards in Manila and the attempts they made to expand their presence. One participant suggested the idea that for a brief period (1580-1605) Manila was an "Eldorado" for Western adventurers just only Spaniards. This hypothesis was based on the idea that Manila was occupied as a stepping stone towards Asia Mainland and some contemporary references do indeed discuss the need for the occupation of the very large number of Spaniards in the Archipelago who had come from America. The recent publication of the book "Spaniards in Stam, 1540/1939" prompted a debate on the quantification of migration movements using the Manila Gallon, the annual voyage between the Philippines and Asia and America. Arturo Giraldez pointed to the silverization of the Chinese economy as a central point in the expansion into Asia by Spanish colonists. In his view, they were treated as middlemen between the producers and end-purchasers.

The 17th and 18th centuries were discussed the second day. Antonio Alonso, who is directing a research group on "Costs and Profits in the Spanish Empire" emphasized the importance of those annual silver remittances to the Philippines from Mexico, the "Sinuado". Some data suggest that the quantity carried by these galleons was three-quarters of the total carried by English, Dutch, and the Portuguese 'Esquadra da India'. Josep Maria Fradera underlined the structural changes of Spanish dominance after the British seizure of Manila (and Havana) in the mid-eighteenth century. The monetary crisis switched from taxes to focus on revenues from monopoly like tobacco or native liquors, and these changes prompted an effective occupation of the islands, something that had not been undertaken before. These changes bore fruit at the time, but the independence of Latin American colonies and the subsequent end of the "Sinuado" remittances meant the new incomes remained in the islands instead of being sent to Spain, which was what the original idea had been.

The final day started with the end of the Galloone, the alternative route attempted by the "Compania de Filipinas" to form a direct link with the Peninsula and the aims of the representatives of the Filipinos in the Spanish Parliament at the beginning of the 19th century. Again, the comparison between the situation in America (this time Cuba and Puerto Rico) and the Philippines emerged. The common view of a rich Cuba and a poor Philippines has to be adjusted when analyzing the last decades of the empire. Although Cuba’s budget was bigger than that of the government of Manila, Ives Baldan pointed out that Havana’s hidden debt (half the income had to be spent for serving payment of this debt) but this was not the case with the Philippines. Other researchers pointed out the dynamism in the Philippines economy and its relations with the metropolis just before 1868.

Professors Denis Lebourgeois (École Française d’Extreme Orient) and Peter Boekegoed (KITLV, the Netherlands) also participated. Quite apart from the history a conference was given on the project to microfilm documentation in the Philippines from the Spanish period, run by the Spanish Council for Research (CSIC) and the Philippine National Archives. Forty thousand bundles are to be catalogued and when this is compared to the mere two thousand that can be consulted in Madrid or Mexico, historians can only dream the history of the Philippines will have to be rewritten. Next November there will be the Fourth Conference of the Spanish Pacific Studies Association at Vallo­dolid, focusing on the Centenary of 1868. There, we will have time to continue our discussion, joined by scholars of many other nationalities.

For more information:
CMUNSA
Ave Ramiro de Maeztu s/n
28046 Madrid
Spain
Fax: +34-1-550401
E-mail: tinorodao@advance.es

The workshop 'Lifestyling in Southeast Asia' was held at the Sociology of Developments Research Centre (SDRC) of the University of Bielefeld on 12 and 13 May 1997. The workshop was chaired by Prof. Hans-Dieter Fiers, Director of SDRC and Alexander Horstmann, Research Fellow.

By ALEXANDER HORSTMANN

In her paper 'New Approaches to Lifestyling: Consumerism and Social Inequality' Dr Solvej Gerke (SDRC, Bielefeld) highlighted some fundamental aspects of her theory of Lifestyling as she applied it to her studies on the new Indonesian middle class. Globalization as a consumption matter was available a wide range of expensive, but mass-produced consumer items. Stressing the symbolic value of commodities, Gerke argues that the new, bureaucratic middle class in Indonesia is involved in symbolic consumption as a way of life. The lower middle classes, without the economic means to lead a middle class life, engage in what she calls virtual consumption and lifestyling. Virtual consumption is an act of buying fakes to display the referentials necessary for class membership. She clearly distinguishes lifestyling from "Lifestyling". Lifestyle allows for social classification. Lifestyling is a process by which the new middle class is differentiating itself from other, poorer groups.

In his paper 'Consuming Asians: Ideas and Issues', Prof. Chua Beng-Huat (National University of Singapore) draws on his book to be published in a series on the new rich in Asia. Chua made a number of crucial clarifications on the concept and moral discourse of consumption in Asia. First, improved material life increasingly constitutes the performance criterion for political legitimacy of less than democratic governments in Southeast Asia. Second, consumerism makes apparent the emergence of new class formations in Southeast Asia. Third, consumerism is seen as Westernization by the older generation. The moral debate is a generational conflict between traditional parents and their "westernized" children.

Dr Mark Hobart presented a paper entitled "Con­suming Passions: Overinterpreting Television-Viewing in Bali" which constituted an attractive start to an additional meeting on media and consumption, on 13 May 1997. Focusing on the notions of agency and practice, Hobart stimulated a lively debate on media and cultural studies. He argues that while the beauty of the media interpreter is reproduced by media studies and anthropologists risk becoming organic intellectuals for business, audiences are largely unknown. Mark Hobart is currently interested in the prac­tices of television watching in Bali. In summary, all participants found the workshop enjoyable and plan to meet again at a later stage. The papers are available on demand at the address below.

SOFIDEC RESEARCH CENTRE (SDRC)
University of Bielefeld
33501 Bielefeld, Germany

Lifestyling in Southeast Asia

SOUTHEAST ASIA
In Search of Banned Photographs

Fifty years ago saw the beginning of what became known as the first military action (eerste politieele actie), the war in which the Netherlands attempted to restore its authority in the East Indies. Photographers captured these actions on film. Photos which were considered too critical of the colonial war were never made available to the public. The historian of photography Louis Zweers has rediscovered these censored photographs.

**He, Louis Zweers**

In January 1995 the Intelligence and Security Group of the General State Archives drew my attention to a photographic collection of the Dienst voor Legercontacten (Army Contacts Service, DLC), part of the former Dutch military intelligence service in the Netherlands East Indies. It transpired that the largely "cleaned up" photo collection of this service had been shipped to the Netherlands in a number of wooden packing cases on board the motor vessel "Heemstede" in March 1950. According to De Graaff, when they were handed over to the General State Archives by the Ministry of Defence in 1960 only the prints were examined. No attention was paid to the negatives. There was no money to inventory and conserve the collection of some six thousand nitrate negatives, ten thousand prints, and the documents pertaining to them. The twenty-five cardboard boxes in which the material was stored were never unpacked.

In February 1995 I began to examine the negatives and the documentation relating to them. I discovered that the army photographers in the Indies usually developed their own negatives on the spot. He sent this photographic material, including any dud shots, in special DCL envelopes to the headquarters in Batavia by army airmail. There the (miniatuformate) negative films were cut into strips and matted into sheets. The headquarted decided which films would be published. The photographers themselves had no say whatsoever in the matter. There was a very strict control over the (photographs) reporting of the military actions. An initial inventory showed me that about one-third of the original number of negatives has disappeared. The more than three hundred sheets, arranged according to negative number, contain concise but essential information like place, date, subject, and usually the name of the photographer. The captions which once accompanied them have disappeared without trace. The negatives over the period from the beginning of 1947 - the Dienst voor Legercontacten was set up in April 1947 - to the withdrawal of the Dutch forces from the Indies at the end of 1949.

**Execution?**

I had the photographer at the National State Archives, Ferry Wartjes, make contact prints of the negatives covering the second military action. Not just the images themselves, but more particularly their sequence and coherence provide special information. On Sunday morning 19 December 1948, the army photographer J. Zijlstra photographed the surprise air attack mounted by Dutch parachutists on Yogyakarta, the Republican political centre. He captured on film the prime minister and members of his staff during their flight to the British airfield at Magawo near Yogyakarta on their way to their exile in North Sumatra. Lieutenant F. Schilling photographed the rapid advance of the Dutch tanks of the V Brigade on Solo, the second princely city in Central Java.

The consecutive series of as yet unknown photos made by army photographer Sergeant F.C. Kellenhoff covering the action near the East Javanese town of Magetan shows a Dutch unit which arrested ten so-called Indonesian pumulas (freedom fighters) in March 1949. Most of the prisoners have their hands bound behind their backs. Their arms, cartridge belts or pouches, captured during an attack, have been hung around their necks. They were transported through the small town of Magetan. Just after this the small group disappears into a wooded ravine where a Dutch soldier stands ready with his gun (a kind of light machine gun). Another Dutch soldier on the edge of the ravine gives a sign with his raised hand. Shortly afterwards the man with the machine gun and his mate return without their prisoners-of-war. Was this a "Sichuan Vesper", a summary execution? Or were there just some warning shots fired over the heads of the prisoners, to indicate that they are the prisoners-of-war on the last photo in the series? I had a number of blow-ups of the photos made. In the extreme right of one of them it is still quite possible to see the point of the violently agitated barrel of the Bren gun. Started, twilled other Dutch soldiers look behind them in the direction of the Bren gunner. Were they shocked by the loud clatter of the Bren gun or by something else? The group of prisoners, who initially stood huddled together, are now scattered out over a wider area. They are hardly perceptible. Even on these enlargements it is not possible to determine whether they actually have been hit by bullets.

I confronted the photographer Kellenhoff, who now lives in Australia, with this action photo. He can no longer recall the incident. He assumes that if indeed there had been an execution, he would certainly have known about it.

**Cover ups**

During my research I discovered that some of the documents of the Dienst voor Legercontacten in Batavia, Lieutenant-Colonel W.C. Keemerts, his latest revealed that the Dienst voor Legercontacten also transported highly inflammable nitrate negatives to the National Fortensammelatelier in the National Photographic Restoration Workshop in Rotterdam. Within a few years the entire negative collection will be preserved and transposed on to a new carriers. My new research into this collection produced a remarkable discovery of more than two hundred so far unknown nitrate negatives taken by army photographer Sergeant B. Huismans. Some of this nitrate material has been spilled or marred by small flecks and scratches, occasionally the photos are out of focus or overexposed. In the summer of 1947 the young war photographer recorded the fierce clashes in Deli on the east coast of Sumatra (operation Product/Agressi I). At the end of the fifties he emigrated to Australia, where he set himself up as a photographer. He died two years ago. I visited his colleague, A.J.M. Loeman, who also worked as army photographer in Medan in Sumatra. He described the conditions under which they had to work and what the war was like in reality. This sort of background information is of the greatest importance. Before a photograph can be accepted as a document, it must itself be documented, i.e., one of the standing dicta of the Dienst voor Legercontacten. These less than inspiring photos were never published. They are unforgettable and sometimes gruesome pictures of the situation in Sumatra about which still so little is known. These images of the for-between the Dutch soldiers equipped with tanks and heavy armaments and their far more poorly armed Indonesian opponents. The Dutch military censors banned many photos of the Dutch advance in East Sumatra during the second military action in the summer of 1947, exactly fifty years ago. Huismans photographed prisoners-of-war and Indonesian soldiers who had perished in the struggle, burnt out business premises and the aftermath of the fighting. His penetrating series of photographs shows a young Indonesian with his hands and feet bound held in a area which is very difficult to pinpoint. Under clone examination I perceived a wound on his right shin. A small trickle of blood also oozes from his mouth. Huismans photographed the area with the assistance of another young Indonesian nationalist. In the first shot the young man with his hands tied behind his back is being led away by KNIL (the Dutch colonial army) soldiers. In the next shot he is sitting on the ground near a jeep surrounded by armed soldiers. Dutch military men of the special unit, the schil­luchen, or Indiëzerigingsgroep (Intelligence and Security Group) or PPG begin the interrogation.

Other unpublished photos show young Indonesian nationalists being stripped of their clothes by KNIL soldiers. A relentless action which has no other purpose than to humili­ate the prisoners. These less than inspiring images of the torturing of prisoners have never been passed for publication at the time that they were taken. I compiled a selection of these unpublished negatives. This offers an unforgettable and sometimes gruesome picture of the situation in Sumatra about which still so little is known.

**Credits**

Louis Zweers is a historian of photography and a journalist.

(Translated from Dutch by Rosemary Nation)

---


Louis Zweers is a historian of photography and a journalist.

(Translated from Dutch by Rosemary Nation)
Crime and Punishment: Criminality in Southeast Asia

A conference on Crime and Punishment: Criminality in Southeast Asia was organized by the Joint Committee on Southeast Asia of the American Council of Learned Societies and the Social Science Research Council from 20-22 March 1997 in Amsterdam. The conference was held at the Centre for Asian Studies, University of Amsterdam, with financial support from the International Institute for Asian Studies, Leiden. Professors Vicente Rafael (University of California, San Diego) and Hendrik Meier (Leiden University) were the conference organizers.

20 > 22 MARCH 1997
AMSTERDAM, THE NETHERLANDS

Tribal Communities in the Malay World

In the last decade of so, there have been numerous grand assemblies of scholars and specialists who have gathered to discuss the Malay World. Nonetheless, under the agis of four sponsoring institutions - the IAS (the Netherlands), Institute of Southeast Asian Studies (Singapore), Centre for Environment, Gender and Development (Singapore) and Westfälische Wilhelms-Universität (Germany), the International Conference on Tribal Communities in the Malay World, held in Singapore, 24-27 March, covered new ground and provided new perspectives.

24 > 27 MARCH 1997
SINGAPORE

By SHAHNOO ALIANI

The broad range of questions that the conference sought to address included: When was 'crime' invented in Southeast Asia? How has criminality been conceived in the region? Who historically have been seen as 'criminals'? How do questions about criminality open up on related inquiries regarding the genealogy of legal systems across various regimes? How do notions of criminality furnish relays in the production of modern subjectivities? And, how do juridically determined ideas about self and Other unsettle and unsettle the borders of social order in Southeast Asian societies?

The concept of criminality, the organizers argue, furnishes the impetus, both ideological and institutional, for legalizing social location and the protocols of defilement; sets the occasion for re-territorializing and revising the law; legitimizes disciplinary practices of modern policing and the rationalization of property, of ethnic, gender, and sexual relations. Participants, who were drawn from a range of disciplines and countries, were encouraged to explore the contingency and the availability of the term 'criminality' as it occurs in various historical moments and cultural settings. Some presentations included: Henk Schulte Nordholt (Cultural Anthropology, University of Amsterdam) and Margreet van Til (Centre for Asian Studies, University of Amsterdam) who, in their paper entitled 'Colonial Criminals on Java 1828-1910', argue that although after 1820 law and order 'were the cornerstones of colonial ideology, in actual practice Dutch colonial rule in Java was based on terror and intimidation. They contend that as part of its own formation, the colonial state gave birth to criminals, though it was capable of and interested in controlling only some of the criminality it had helped to create. Carolyn Hau (Comparative Literature, Cornell University) presented an essay 'Who Will Save Us From The Law?: The Criminal Case and Illegal Alien in Post 1968 Philippines'. In her paper, Hau argues that the criminalizing of Philippine is a manifestation of the discourse of the Chinese as alien 'material men' whose virtual nationalities within the Philippines were based on political, culturally charged and constituted issues. Peter Sinneman's (History, University of California, Berkeley) paper "The Colonial Problem in Indochina: Comparative and Methodological Considerations", follows north Vietnamese scholarship in depicting the metamorphosis of colonial rule into revolutionary schools. Ziman departs from the line and accounts for the transformation of the colonial goal being not due to the 'internal determination' of the communist party. He chooses to emphasize enrolling institutional features of the prison system that have produced and revised the governance and administrative and provisioning are crucial structural components in any understanding of how the Indochinese prisons served as training grounds for revolutionary.

By JAMES COLLINS

In the last decade of so, there have been numerous grand assemblies of scholars and specialists who have gathered to discuss the Malay World. Nonetheless, under the agis of four sponsoring institutions - the IAS (the Netherlands), Institute of Southeast Asian Studies (Singapore), Centre for Environment, Gender and Development (Singapore) and Westfälische Wilhelms-Universität (Germany), the International Conference on Tribal Communities in the Malay World, held in Singapore, 24-27 March, covered new ground and provided new perspectives.

24 > 27 MARCH 1997
SINGAPORE

Shahnoo Aliani is attached to the Southeast Asia Program of the Social Science Research Council, New York, USA

Shahnoo Aliani is attached to the Southeast Asia Program of the Social Science Research Council, New York, USA

Shahnoo Aliani is attached to the Southeast Asia Program of the Social Science Research Council, New York, USA

Shahnoo Aliani is attached to the Southeast Asia Program of the Social Science Research Council, New York, USA

Shahnoo Aliani is attached to the Southeast Asia Program of the Social Science Research Council, New York, USA

James Collins is attached to the Universiti Kebangsaan Malaysia

James Collins is attached to the Universiti Kebangsaan Malaysia

James Collins is attached to the Universiti Kebangsaan Malaysia

James Collins is attached to the Universiti Kebangsaan Malaysia

James Collins is attached to the Universiti Kebangsaan Malaysia

James Collins is attached to the Universiti Kebangsaan Malaysia

James Collins is attached to the Universiti Kebangsaan Malaysia
Excursion to the Riau Archipelago

The organizers of the workshop, 'Tribal Communities in the Malay World', offered the participants an excursion to the Riau Archipelago in Indonesia on 28 March, following the four day international conference in Singapore. The whole idea behind the excursion was to become familiarized with various important historical sites in the Malay world. Gerard Persoon reports.

The highlight of the excursion was the next stage of our trip to the island of Penyengat, a site of great historical importance in the Malay World. Upon arrival, we were welcomed into the house of Raja Hamzah, a local inhabitant. One of the workshop organizers, Dr Vivienne Wee, provided us with a vivid and detailed account of the intriguing history of the region. She related stories about the various groups of settlers and migrants to this area and the relationship between the sultans and kingdoms of Palembang, Pagaruyung, and Langkat. In the 18th century, the island of Penyengat became one of the centres of Malay culture. In the period before that, the Dutch had tried to defeat the Malay king with the help of the Buginese. Later, the Buginese were incorporated into the Malay kingdom through instituting the position of a Buginese viceroy under the Malay sultan. When the kingdom of Riau-Lingga was dissolved in 1913, the Malay king left Penyengat as he no longer wanted to be ruled by the Dutch colonial administration. Despite his departure, the island retained its relevance as a focal point for the Malay world. In spite of its limited area, Penyengat remains a very important site for the Malays in the region. Many other historical sites, such as the graves of notable aristocrats of the Malay royal houses can be found on this island. Famous examples including the graves of Raja Ali Haji and Engka Pertiwi Raja Hamzah, who was given the title of 'Raja' for his services as a wedding gift in 1604. Another source of attraction is the Sultan Mosque built around 1644, and where numerous books of historical value are kept. The mosque and many of the graves looked well-maintained, shining with fresh coats of paint. Elsewhere, reconstruction work was still going on. Some of this work on renovation on Penyengat can certainly be attributed to the elaborate official October 1966 celebration on the island to commemorate Raja Ali Haji, who had worked and ruled as viceroy on the island in the 18th century.

This excursion not only provided us with insights into the history of the region, it also enabled us to gain a better understanding of the current political and socio-economic linkages between the Riau Archipelago and Singapore. We discovered that the region not only exports food commodities to Singapore, but that it also literally transports islands to Singapore by ships to Singapore. Also, sand extracted from little islands in the Riau waters are used to expand the total land mass of Singapore. Changi Airport in Singapore, for instance, was constructed using Indonesian soil. In the near future, Singapore has plans to build a dam on an island in the Bay of Bintan as a catchment area for fresh water to meet the demands of the island state.

Although there were relatively few 'tribal' elements in the excursion to the Riau islands, the main focus on the historical interactions and clashes between the Malayans, Buginese, Chinese, and Dutch in the region, added an interesting dimension to a well organized and highly enjoyable conference.

By Gerard A. Persoon

A fast ferry boat, resembling an oversized speed boat, transported us from Singapore to the fascinating world of the Riau Islands. During this part of the maritime world were also boats and ships representing various marine traditions ranging from tiny fishing boats, small cargo vessels to large container ships and oil tankers. The trip from Singapore to Riau is a popular journey undertaken by many Singaporeans eager to experience a different rhythm of social life. Shopping for shellfish at the floating market in Riau is a popular journey undertaken by many Singaporeans eager to experience a different rhythm of social life. Shopping for shellfish at the floating market in Riau.

Penyengat

The Riau Islands. Dotting this part of the maritime world were also boats and ships representing various marine traditions ranging from tiny fishing boats, small cargo vessels to large container ships and oil tankers. The trip from Singapore to Riau is a popular journey undertaken by many Singaporeans eager to experience a different rhythm of social life. Shopping for shellfish at the floating market in Riau is a popular journey undertaken by many Singaporeans eager to experience a different rhythm of social life. Shopping for shellfish at the floating market in Riau.

Penyengat

The highlight of the excursion was the next stage of our trip to the island of Penyengat, a site of great historical importance in the Malay World. Upon arrival, we were welcomed into the house of Raja Hamzah, a local inhabitant. One of the workshop organizers, Dr Vivienne Wee, provided us with a vivid and detailed account of the intriguing history of the region. She related stories about the various groups of settlers and migrants to this area and the relationship between the sultans and kingdoms of Palembang, Pagaruyung, and Langkat. In the 18th century, the island of Penyengat became one of the centres of Malay culture. In the period before that, the Dutch had tried to defeat the Malay king with the help of the Buginese. Later, the Buginese were incorporated into the Malay kingdom through instituting the position of a Buginese viceroy under the Malay sultan. When the kingdom of Riau-Lingga was dissolved in 1913, the Malay king left Penyengat as he no longer wanted to be ruled by the Dutch colonial administration. Despite his departure, the island retained its relevance as a focal point for the Malay world. In spite of its limited area, Penyengat remains a very important site for the Malays in the region. Many other historical sites, such as the graves of notable aristocrats of the Malay royal houses can be found on this island. Famous examples including the graves of Raja Ali Haji and Engka Pertiwi Raja Hamzah, who was given the title of 'Raja' for his services as a wedding gift in 1604. Another source of attraction is the Sultan Mosque built around 1644, and where numerous books of historical value are kept. The mosque and many of the graves looked well-maintained, shining with fresh coats of paint. Elsewhere, reconstruction work was still going on. Some of this work on renovation on Penyengat can certainly be attributed to the elaborate official October 1966 celebration on the island to commemorate Raja Ali Haji, who had worked and ruled as viceroy on the island in the 18th century.

This excursion not only provided us with insights into the history of the region, it also enabled us to gain a better understanding of the current political and socio-economic linkages between the Riau Archipelago and Singapore. We discovered that the region not only exports food commodities to Singapore, but that it also literally transports islands to Singapore by ships to Singapore. Also, sand extracted from little islands in the Riau waters are used to expand the total land mass of Singapore. Changi Airport in Singapore, for instance, was constructed using Indonesian soil. In the near future, Singapore has plans to build a dam on an island in the Bay of Bintan as a catchment area for fresh water to meet the demands of the island state.

Although there were relatively few ‘tribal’ elements in the excursion to the Riau islands, the main focus on the historical interactions and clashes between the Malayans, Buginese, Chinese, and Dutch in the region, added an interesting dimension to a well organized and highly enjoyable conference.
Phonetics and Phonology of Prosodic Systems in the Languages of Indonesia

On September 1997 a research programme will begin to study prosodic systems of the languages of Indonesia. The programme is a joint venture of the Leiden Department of Linguistics (including the Phonetics Laboratory) and the Centre for Non-Western Studies CNWS and, in Jakarta, the Fakultas Sastra of the Universitas Indonesia and the Pusat Pembinaan dan Pengembangan Bahasa. The research programme aims to provide compact characterizations of melodic and rhythmic structures of a representative sample of languages in the Indonesian area. Such structures include intonation, stress, and accent. Both the (abstract) phonological structure of these phenomena and their manifestation in the acoustics and perception of the speech signal (phonetic aspects) will be researched.

I

I n the tradition of linguists, fieldwork and descriptive linguistics has been customary to work in teams. The output of a descriptive research project is usually a grammar of a language, covering its phonology, morphology and syntax, and supplemented by, or at least including, a part of the lexicon plus sample texts. Restricted by the breadth of coverage and the limited (time) resources available to the researcher, such studies do not normally provide the results of acoustic measurements or controlled listening experiments. The research that we are now setting out to supplement existing descriptions of Indonesian languages with more detailed studies of one small part of the grammar, i.e., the prosodic component. The prosodic component of a grammar characterizes the melodic and rhythmic patterns of a given language, and enables a principled comparison with other languages. A further important task of the programme is therefore to provide detailed, explicit, and controlled descriptions of the prosodic properties of selected languages; a second objective is to establish experimental techniques and procedures that can be applied efficiently in a fieldwork situation.

From the c. 800 languages spoken in the Indonesian area (both Austronesian and Non-Austronesian) a selection will be made such that optimaL geographic and linguist-acoustic dispersion will be secured. Languages will only be selected if global linguistic description is already available in the literature. The basic descriptive work has been done by teams of young researchers (PhD candidates, two from The Netherlands, three from Indonesia), aided by two part-time postdocs, to whom we are also responsible for methodological background studies. The programme will yield five doctoral dissertations: two in Leiden, three in Jakarta.

Organization

The research programme was initiated in close collaboration with Prof. W.A.L. Stokhof (Professor of Austronesian Linguistics/DAS, Dr. C. Odde (Senior Researcher ISR, Priority Programme on Austronesian languages), and Dr. H.G. van der Hulst (associate professor of phonology at the Linguistics Department). The programme will be funded by the Royal Academy KNAW (Scientific Co-operation The Netherlands-Indonesia). In Leiden, it is a joint venture of the Dept. of Linguistics (including the Phonetics Laboratory) and the Centre for Non-Western Studies CNWS. The later research in Jakarta represents a unique concentration of theoretical linguists and experimental and psycholinguistic research on languages across the entire area, for no fewer than 7,000 villages in the Indonesian area. The research programme aims to select such so the word prosodic characteristics of a large number of languages, both Western and Non-Western, are specified in the so-called Tetralingua database.

The main line of experimental phonetic research at the Leiden Phonetics Laboratory concerns the melodic and rhythmic organization of Western languages (predominantly Dutch and English) and its function in accentuation and prosodic phrasing of sentences. Part of the experimental phonetic research effort at Leiden has been concentrated on the Non-Western languages since the late seventies.

Indonesian partners

The Indonesian partners are the Fakultas Sastra of the Universitas Indonesia FSBIL, Jakarta, and the Pusat Pembinaan dan Pengembangan Bahasa (Pusat Bahasa, PBB), the national institute responsible for language planning. The Indonesian programme co-ordinator is M. Lakman, who took her PhD in experimental phonetics at the Universiteit Utrecht, Gronelle, France on the phonetic realization of (one of the) stress types found in isolated words and in phrases/sentences; context. Universitas Indonesia are in the process of setting up a phonetics laboratory, under the direction of Lakman.

The Pusat Bahasa is currently involved in a large-scale linguistic survey, whose primary purpose is to document lexical relationships among the languages in the Indonesian area. The survey is being carried out for no fewer than 7,000 villages across the entire area, and will be run between 1992 and 2006. Pusat Bahasa is also able to advise in selecting suitable languages and language varieties for our phonological and phonetic survey, and to provide from their files descriptions of suitable language contexts.

Goals and methods

The present programme will study word prosodic properties in a selection of languages in the Indonesian area. By prosodically we mean the occurrence of melodic, temporal, and dynamic properties of language and speech. These properties relate slowly varying properties of speech that are characteristic of linguistic units above the level of the segment (i.e., individual vowel or consonant). The phonetic components of prosody are due to acceleration and deceleration. Linguistic distinctions that are contingent on these parameters include tone, intonation, accent, stress, and rhythm.

The inseparability of phonological theory and phonetic realization is essential to our research methodology. (figure 3 and 4)

The long-term goal of the present project is to provide full specifications of all the languages in the Indonesian area in terms of their prosodic properties. For the mid-term this ambitious goal will be narrowed down to a study of word prosodic properties in a small selection of languages. For any language to be selected, full and detailed descriptions must be available in the literature. Claims that have been made with respect to phonological structure will then be verified on the basis of examples encountered in the publications, and checked against the judgment of native language consultants. The resulting information will be interpreted in terms of a number of structural parameters, which have been selected such that the word prosodic properties of any language can be characterized compactly and adequately. This part of the research will be stored in the StressTyp database, a computerized collection of data - eventually - specifies the prosodic parameter settings for all the world's languages. This database will be an important research tool for language typology studies. To determine the perceptual adequacy of prosodic description testing tools will be developed which can be applied in fieldwork situations.

At the end of the project, the research can and will be continued and extended to include as many of the remaining languages as is felt necessary to map out the entire Indonesian area periodically. Bahasa Indonesia has been introduced as the national

Due to the nature of speech sounds in longer words are pronounced faster - all else being equal - and will be run between 1992 and 2006.

Figure 3 - Schematic representation of an analysis & synthesis research tool based on Linear Predictive Coding of the speech signal. The speech signal is digitized (10 kHz, 16 bits) and converted to parameters (one set for each 10ms time slice), i.e. intensity (in decibels), pitch (in hertz), F0 indicates vocalic speech, centre frequencies and bandwidth of first five formants (Harman). The parameter values can be changed interactively by the researcher, and the results of the manipulations can be converted back to speech for perceptual evaluation.
International Review on Tai Culture

Founded by the Southeast Asia Communication Centre SEACOM (Berlin) in June 1996, and issued twice a year under the general editor Oliver Raendchen, the new journal Tai Culture International Review on Tai Cultural Studies (ISSN 1431-1240) represents the first forum for international and multidisciplinary discussion on Tai Studies.

The Journal

As a child of SEACOM, the International Review on Tai Cultural Studies, Tai Culture, is devoted to establishing a forum for international and interdisciplinary discourse, research, and understanding.

The institutional aims are to provide a platform for international and interdisciplinary discussion, to encourage plural viewpoints, and to establish fruitful cooperation between institutions, scholars, and field researchers. Moreover, Tai Culture should serve as a stepping-stone for future research in different disciplines — they will be considered more extensively in the following issues. Short reports about conferences or reviews of recent publications will be featured, especially concerning the forthcoming issue on the banan-muang system. All future contributors are invited to send their articles to the editorial office to keep the discussion alive.

SEA WORKING GROUP OF GERMAN GEOGRAPHERS

At the end of 1996, a Southeast Asia Working group has been established within the German Geographical Association (Deutsche Gesellschaft für Geographie) in Bonn. About eighty members, working in all Southeast Asian countries, in various disciplines (such as cartography, urban geography, social economy, agricultural geography, fisheries, tourism, water management, forest ecology, biology, soil science, and geomorphology) intend to coordinate their research activities and to exchange their experiences.

Chairpersons are Dr. Frauke Kraas, Prof. Dieter Uthoff, and Prof. Wolfgang Werner from the universities of Bonn, Mainz, and Heidelberg. In June, a workshop on economic dynamics in Southeast Asia was held. Other planned workshops are "State and perspectives of geographical research in Southeast Asia" (5 October 1997 in Bonn), and "Forest Ecology and Economy in Southeast Asia" (May 1998 in Rauschholzhausen).

The correspondence address is:
Dr. Frauke Kraas
Geographisches Institut der Universität Bonn
Münchner Allee 166
53115 Bonn, Germany
Tel. +49 228-737090
Fax: +49 228-737326
E-mail: kraas@geo.uni-bonn.de or kraas@geo.uni-bonn.de

For further information and reply forms:
Dr. Wibke Lobu
Institut für Asienkunde
Rothenbaumchaussee 32 • D-20148 Hamburg
Tel: 040 44 30 01-03 - Fax: 040 44 30 01-93
E-mail: info@ia.uni-bonn.de

Südostasien aktuell

Informationsauswertung über Südostasien

Dafür haben Sie keine Zeit! Wir lesen für Sie


Wichtige Entwicklungen und Zusammenhänge werden in speziellen Artikeln ausgewertet. Ein Anhang enthält wichtige Gesetze, Erklärungen usw.

SEACOM (Bonn) • Tel: +49 228-737090 • Fax: +49 228-737326
info@ia.uni-bonn.de

Summer 1997 • HAB NEWSLETTER Nr.25 • 33
Fengshui and Ancient Chinese Landscape

Fengshui, the name of an ancient form of Chinese geomancy, literally means 'wind and water'. It was first introduced to the West by the Italian missionary Matteo Ricci at the beginning of the 16th century. In 1883, the first Western classic book on fengshui was published in London, making its author, Rev. E.J. Eitel, the first European authority in this field.

By PAN HAOYUAN & ZHAO CHUNLAN

Recently this mysterious old subject seems to have attracted the interest of more and more people, achieving a modern revival after being ignored for a long period of time. The first reason for its new-found popularity may be attributed to the legendary ability of fengshui to bring individual benefit. As everyone knows, the great influx of emigrants towards Europe and America that began in the 1890s is now running into a wave of homebuyers in the 1990s. Among them, the Chinese are the most particular, ever willing to consult certain fengshui practitioners to make sure that their houses have good fengshui. For example, a house should not open onto anything with sharp angle and should never open directly onto a street if the house is right on the street.

Gaining attention

Taking advantage of the reform and open policy, in mainland China fengshui is staging a comeback after being officially banned for over forty years. The ever-resilient fengshui practices are growing more common throughout the vast countryside. In cities, a rising number of individuals, business men, and government officials are seeking the help of fengshui masters in order to produce perfect visual perceptions. Usually roads, gates, doors, windows, and trees are all potential elements which can be carefully designed to reach this goal.

For example, in a village in southern Anhui province, one of the families feared that their door purposefully opened in the direction of a gracefully shaped peak on the far side of a river. It was explained this was done to keep a grotesque-shaped rock which used to stand on the opposite bank out of sight. At the same time, they also set up a symbolic stone (which is called ti-an-shan-shan-shi-gan-shui in Chinese) in front of the door to block the unlucky currents emanating from that rock. Today, that terrifying rock has been removed by another location by the villagers who wanted to make sure that it will never visit any ill-fortune on the people there. (Fig. 1)

In imperial times, the same idea was introduced and carried out on a grander scale, with even more attention paid to design. The nearly shaped and graceful mountain on the southern side of the Qing East Tombs, which is called Golden Star Hill, serves as its focal point, the Five Elements. The emperor's tomb was meant to be able to attract fortune and prosperity (Fig. 5). Similar to another tomb, the Purple Temple was built especially with an orientation towards a unique rock in the east which is suggestive of expansion and prosperity (Fig. 6). One of the two main branches of fengshui, the Xingyi School, also known as the Earthly Forms School, is in fact the dominant principle adopted in these examples. This school stresses that natural shapes in the landscape tend to affect the characters and destinies of those living within the sight of them. In addition to this, the direct effect that a place may have is beyond the scope of this article, the same holds true for the effect of the geodetic survey and the deep admiration of nature shown by our ancestors, through which they build their office buildings or design the entire spatial order of this ancient city.

The close relationship between the people and nature, which means that a sacred meaning can be attached to this place. The site of Qing East Tombs was chosen by several well-known fengshui masters, employed by the emperors, and the planning, design, and construction were all carried out according to certain fengshui theories. In southern China, it is easy to find that those villages with good reputations are all recorded as having been built under the guidance of local fengshui practitioners. From a metropolis to a village, from a royal palace to an ordinary house, even from a house to a decoration, the entire spatial order of this ancient city was astonishingly influenced in its dispositions and designs.

The common feature shared by all these examples is that they are all located in the ideal lay-out of fengshui where mountains meet rivers and other natural elements. The ancient Chinese philosophers believed that a proper relationship with nature brought the opportunity for people to live in a better world. The important point of this plan-ning is that architecture should be matched to the environment as a mediator between human beings and nature, so that the environment (the natural ecological system) can be drawn into the building (the artificial ecological system), and the two systems can work together as an integrated whole, through which the spirit of a distinct place can be expressed and amplified.
The Nanzan Institute for Religion and Culture was founded in 1991 for the purpose of promoting 1) the interdisciplinary study of the relationship between religion and culture, particularly in East Asia and more specifically in Japan; 2) mutual understanding between literature, art, and other religions; and 3) the training of researchers in these areas. It seeks to promote academic research and understanding that is international, ecumenical, and interdisciplinary.

**Academic Meetings**

The Institute sponsors an ongoing series of biennial symposia on inter-religious themes, consisting of three days on intensive presentations and discussions. The series began with a Buddhist-Christian encounter on the theme of 'Religious Experience and Language' in 1996, continuing with 'Catholicism and Sōka Gakkai' (1995) and 'What Does Christianity Have to Offer to Japan' (1994). The proceedings of the ten symposia are published in Japanese.

Colloquia are sponsored by the Institute whenever possible as a forum for discussion with prominent Japanese and non-Japanese scholars giving an open lecture. The Institute also sponsors a quarterly meeting of local scholars of religions so present their recent research. The Institute also provides facilities and help for visiting scholars in various ways for longer or shorter periods. A research scholarship has been set up for established scholars from East Asia. The Institute also supports one or two Japanese post-doctorate fellows for up to two years each.

**Publications**

The Nanzan Institute is involved in the publication of numerous books and journals. The publication of a book through Nanzan demands a long and careful process, including a period of time for the author to work at the Institute on research leading up to publication. The longest and largest series of publications is 'Nanzan Studies in Religion and Culture' (James W. Heimert, General Editor), a list of almost twenty books made available through a variety of publishers. This series includes Heinrich Dumoulin's two-volume Zen Buddhism: A History (Macmillan, 1988-1989), several books related to the Kyoto School (editors of Nanzan Institute for Religion and Culture, Studies in Japanese Religious Philosophy), a list of almost twenty books available through a variety of publishers. This series includes Heinrich Dumoulin's two-volume Zen Buddhism: A History, two-volume Buddhist: A History, and two-volume Buddhist: A History, with a period of time for the author to work at the Institute on research leading up to publication.

The longest and largest series of publications is 'Nanzan Studies in Religion and Culture' (James W. Heimert, General Editor), a list of almost twenty books made available through a variety of publishers. This series includes Heinrich Dumoulin's two-volume Zen Buddhism: A History, with a period of time for the author to work at the Institute on research leading up to publication.

The longest and largest series of publications is 'Nanzan Studies in Religion and Culture' (James W. Heimert, General Editor), a list of almost twenty books made available through a variety of publishers. This series includes Heinrich Dumoulin's two-volume Zen Buddhism: A History (Macmillan, 1988-1989), several books related to the Kyoto School (editors of Nanzan Institute for Religion and Culture, Studies in Japanese Religious Philosophy), a list of almost twenty books available through a variety of publishers. This series includes Heinrich Dumoulin's two-volume Zen Buddhism: A History, with a period of time for the author to work at the Institute on research leading up to publication.

The longest and largest series of publications is 'Nanzan Studies in Religion and Culture' (James W. Heimert, General Editor), a list of almost twenty books made available through a variety of publishers. This series includes Heinrich Dumoulin's two-volume Zen Buddhism: A History (Macmillan, 1988-1989), several books related to the Kyoto School (editors of Nanzan Institute for Religion and Culture, Studies in Japanese Religious Philosophy), a list of almost twenty books available through a variety of publishers. This series includes Heinrich Dumoulin's two-volume Zen Buddhism: A History, with a period of time for the author to work at the Institute on research leading up to publication.
In Europe of the sixteenth century, Giovannetti Maffei (c. 1544-1605) was one of the first Western historians to write on Asia and he was probably the very first to mention the Japanese warlord Oda Nobunaga in a European work of history, the Historia Romana 1561-1566 (Florence, 1588). Maffei, a much-privileged historian pertaining to the Jesuit mission in Asia and a renowned Latinist, summarized Nobunaga’s career as that of a ‘Japanese tyrant’ (Japanese samurai).

For his information on Japan, Maffei relied on the letters that had been written and sent to Europe by one of the prime chroniclers of the early Jesuit mission in Asia, the Portuguese Luis Fróis (1527-1597). Maffei knew Fróis, or his letters at least, well and had high praise for him. In 1569, Fróis had been the first European to meet Oda Nobunaga (1534-1582) in the capital city of Japan, Kyōto, which had fallen into Nobunaga’s hands the year before. Shortly after meeting Nobunaga, Fróis wrote the following characterization of the emerging hegemon on 1 June 1569.

This king of Owari, who would be about 37 years old, is of tall stature, lean, sparsely bearded, with an extremely sonorous voice, given to military exercises, indefatigable, inclined to works of justice and charity, and all other kinds of duties and pious superstitious. Namely, he professes to belong to the Lotus Sect, but openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drains wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drains wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He drinks wine, is brusque in his manner, loves riding and circumlocution and not always in perfect order. He hates devotion and is always in perfect order. He openly declares that there is no creature of the universe, no immortality of the soul, no life after death. His buildings are very clean and refined, always in perfect order. He饮
beneficial to his image, and it was indeed of central importance for these new rulers to keep up a grand and majestic appearance — whether he be in Japan or in Europe.

Present though they were, Nobunaga's cultural interests did not alter the fact that his main trade was war, and just as Machiavelli had made hunting, the military pastime, an art, Nobunaga too practised falconry with great enthusiasm. He took his ablest marksmen with him on his frequent hunting expeditions and carefully monitored the hunting activities of his vassals. Some of these vassals were allowed to hunt with firearms, others ordered to abstain altogether. Turning to leadership, Nobunaga adhered to Machiavelli's advice that he should personally command his troops in the field (The Prince, Ch. XII). Even in the later days of his reign, Nobunaga would take over command from one of his generals when a campaign reached its climax. In fact, Nobunaga was on his way to reinforce Hashiba [later Toyotomi] Hidetoshi (1537–1598) when he was slain by Akechi Mitsuhide.

Apart from training, harsh discipline was another Machiavelli's prescriptions for military success. 'When a ruler is with his army, and commands a large force, he must not worry about being considered harsh, because armies are never kept united and prepared for military action unless their leader is thought to be harsh' (The Prince, Ch. XVII). The fact that Nobunaga once, personally and instantly, beheaded one of his soldiers whom he saw among a noblewoman, betrays that Nobunaga's discipline was much what Machiavelli had in mind. The same can be said about the measures Nobunaga took to secure his hold over newly conquered territory. In the course of his merciless wars, Nobunaga and his commanders, amongst other threats, by religious institutions so sacrosanct or powerful that they could actually form a despot as he often been made out to be. In any event, it can be shown that what Nobunaga perpetrated was not just oriental savagery, but was theoretically justified by someone with first-hand experience and knowledge of contemporary European practices, in Machiavelli, and if we put Nobunaga in this comparative perspective, then it can be argued that the charismatic stucture of the Carolingian and as analysed by Machiavelli was not culturally bound, but rather a universal phenomenon; Nobunaga practiced in Japan what Machiavelli preached in Europe.

Shinto, Japan's indigenous religion, has never received the same atten­tion from Western scholars on Japan as the other major religions in Japan: Buddhism. That is even more true of Watarai Shinto, which is generally thought to be complex and hard to assimilate. It is normally discussed only in terms of its demise in the nineteenth century. The Imperial Shinto shrine of Ise was the most prominent example of Shinto in Japan because Amaterasu, the ancest­ress of Japan's Imperial House, was enshrined there. The position of the complementary Outer Shrine, however, was less unequivocal, as its Outer Shrine is often described as a little-known deity called Toyope. Honoring two different deities, the two shrines were also served by two different priestly clans. This combination of religious and political rivalry between the two shrines was the key factor in the rise of a distinct theology in the Outer Shrine, called Watarai Shinto after the priestly family of the Outer Shrine. The shrines of Ise are connected with the Ise pilgrimage tradition in Japan, which came to be associated with the Ise pilgrimage as two of the main causes of the downfall of Watarai Shinto.

The most important cause of the final decline was a change in the Japanese intellectual climate in the five decades of the eighteenth century. The Neo-Confucian interpretation was supplanted by a new School of Ancient Studies, which propagated a return to the ancient Confucian texts. The Neo-Confucian stress on individual spiritual perfection was rejected by them as a form of 'Buddhist syncretism'. This under­mined the values of Late Watarai-Shinto. Nevertheless, the institution of pilgrimage managed to recover from this assault on its academic credibility. The Watarai Shinto idea retained its function in the relation between the believers and their pilgrim masters. Only when the institution of pilgrimage was forbidden by law in the course of the reforms of 1871, did the last remains of Watarai Shinto become completely obsolete.

By MARGARITA WINKEL

In the last decades of the sixteenth century, when Watarai Shinto had been proscribed, the Imperial Shinto shrine of Ise became the most prominent example of Shinto in Japan because Amaterasu, the ancestor of Japan’s Imperial House, was enshrined there. The position of the complementary Outer Shrine, however, was less unequivocal, as its Outer Shrine is often described as a little-known deity called Toyope. Honoring two different deities, the two shrines were also served by two different priestly clans. This combination of religious and political rivalry between the two shrines was the key factor in the rise of a distinct theology in the Outer Shrine, called Watarai Shinto after the priestly family of the Outer Shrine. The shrines of Ise are connected with the Ise pilgrimage tradition in Japan, which came to be associated with the Ise pilgrimage as two of the main causes of the downfall of Watarai Shinto.

The most important cause of the final decline was a change in the Japanese intellectual climate in the five decades of the eighteenth century. The Neo-Confucian interpretation was supplanted by a new School of Ancient Studies, which propagated a return to the ancient Confucian texts. The Neo-Confucian stress on individual spiritual perfection was rejected by them as a form of ‘Buddhist syncretism’. This undermined the values of Late Watarai-Shinto. Nevertheless, the institution of pilgrimage managed to recover from this assault on its academic credibility. The Watarai Shinto idea retained its function in the relation between the believers and their pilgrim masters. Only when the institution of pilgrimage was forbidden by law in the course of the reforms of 1871, did the last remains of Watarai Shinto become completely obsolete.
Religion and Economy in East Asia

The International Workshop "Religion and Economy in East Asia (China, Japan, Korea)" will be held from 16-19 March 1998 at the Heinrich-Fabri-Institut in Blaubeuren, Germany. The names of the initiators and the organizing institutions are: Prof. Dieter Eckermann and Dr. Song Jong Pak (Seminar für Sinologie und Koreanistik, Universität Tübingen, Germany); Prof. Viktoria Eschbach-Stabol and Dr. Gerhard Leins (Seminar für Japanologie, Universität Tübingen, Germany); Prof. Hans Ulrich Vogel and Dr. Stephan Peter Bumbacher (Seminar für Sinologie und Koreanistik, Universität Tübingen, Germany).

Title and topics
The workshop will set out to explore the complex mutual influences, both past and present, between religion and economy in the three East Asian regions of China, Japan, and Korea. The aim is to establish a theoretical framework to be provided by scholars of the history of religions specializing in theoretical aspects of the function of religion within society and in comparative religious studies. Then — based on the theoretical framework — both religious and economic organizations will be addressed as well. The works by Germer and Twitchett on economic aspects of Chinese Buddhism will be investigated comparatively, looking at different historical periods, and in different regions of East Asia.

During the workshop, five special topics will be addressed:

1. Theory of the function of religion

Scholars specializing in the theoretical aspects of the function of religion — particularly with regard to economic aspects of religion — in comparative history of religions are asked to present papers on this topic. The distribution of these papers will be in advance and the positioning of this panel at the beginning of the workshop will guarantee that a substantial degree of theoretical reflection will find its way into the other contributions to this workshop. Tübingen University has a special department concentrating on religionsgeschichte (comparative history of religion). More cogently, this department has established a research group specializing in the field of the economy of religion. The results published so far have been obtained mainly in a Western context.

2. Religious aspects of economic organizations

Economic organizations like guilds of merchants, artisans, shopkeepers, and native bankers are permeated by religious life. In this panel, religious thought, worship, rites, activities and their social, economic, political, and cultural functions will be explored. The evaluation of the religious aspects of economic organizations is, for instance, a heatedly debated issue in present-day PRC historiography. Moreover, the concept of "superstiti­ous symbol", as it was recently adopted in Western studies on Chinese religion, may be fruitfully addressed in this panel. Finally, a special subject would be the religious thought and activities of East Asian merchants in contrast to the Frontenac ethic, attributed to specific groups of Western merchants by Max Weber.

3. Economic aspects of religious organizations

This panel will address economic thought and activities of religious organizations, like monasteries, temples, sects, and neighbourhood cult associations. How these religious organizations finance their religious activities by means of donations and returns from landholdings as well as through commercial and financial ventures will be discussed. In how far economic thought was part and parcel of religious practice will be addressed as well. The works by Germer and Twitchett on economic aspects of Chinese Buddhism will be investigated comparatively, looking at different historical periods, and in different regions of East Asia.

5. Sacrifice and its economic-religious meaning

Sacrifice as a subject of research appears also as well as East-Western comparative approaches.

For more information:

STEPHAN PETER BUMBACHER
Sinologisches Seminar
Universität Tübingen
Wilhelmstrasse 133
72074 Tübingen
E-mail: stephan-peter.bumbacher@.uni-tuebingen.de

The Hidden Secrets Rediscovered:
A New English Translation of Yinfu Jing in the Making

The old Daoist scripture Yinfu Jing, or Book of the Hidden Concealment has remained a riddle since it was first "discovered" during the Tang Dynasty. A new English translation attempts to shed new light on this old, mysterious text.

By Fu Hao

Yinfu Jing, or Book of the Hidden Concealment, also known as The Yellow Emperor's Yinfu Jing, one of the many Daoist scriptures attributed to that legendary father of the Chinese civilization (3rd century BC), has remained a riddle since it was first "discovered" in a rocky crevasse in Mt. Song by the Daoist, Li Qian, during the reign of Tao Bao (AD 741-756) of the Tang Dynasty. According to Li, the carya in the form of a scroll was hidden there by the famous Daoist, Kuo Quanzhi, of the Northern Wei Dynasty (AD 386-534), for the purpose of passing it on to kindred spirits in future generations. This still leaves the question when was it written? Who is its real author? What is its real meaning? Where did the many commentaries ascribed to the Daoist and non-Daoist sages before Li Qian come from? All these questions have puzzled generations of scholars. Despite the warning that much more is needed before the truth is clearly seen, the tiny book is nevertheless generally acknowledged to be one of the major Daoist classics illustrating the Daoist religion.

Although very short, consisting only of 42 characters, the text proper is pregnant with ambiguities, and therefore to this day it has more than 100 different kinds of commentaries which usually diverge from and even contradict one another. For example, Li Qian's contemporary, the legendary Daoist Zhang Guo, contemptuously criticized the former in his own commentary. However, among all the commentaries date from before this century and few modern scholars have paid the book any serious attention.

Oral tradition
There have been several translations of the classic into Western languages, e.g. the French version by P.L.P. Philastre (1880), the English ones by Frederic Henry Bulfinch (1881) and James Legge (1891), and the German ones by Franz Huebner (1936) and Alfred Forke (?). Baf­folly by the ambiguity of the meaning of the original, these translations diverge from one another, following the puzzlement of the many Chinese commentaries, of which not all the translators had made thorough use.

Unlike Confabricants, Daoists have had a long tradition of oral transmission of their secret teachings, especially of those dealing with practical techniques. What they have writ­ten down are usually outlines of general principles that need more elaborate explanations, as the common word was the titles of many of their scriptures indicates. The Chi­iese character "jing" (originally meaning 'warp') might as well be translated as "meaning devotion or the making of meaning". The central issue of this panel is the question of whether structures of longue duree exist in the areas where there were connections between economy and religion. If indi­cations of such structures can be found, clarification has to be sought about whether they are reflecting real conditions or whether they are simply labels or elements used for the construction of an "orthodox" tradition. It does not stop here but not only structures of longue duree but also developments and changes have to be identified. Such developments and changes are often indicative of corresponding developments and changes in the social, economic, po­litical, and cultural realms. Richard von Glahn's article (1992) on the god of wealth may provide an interesting starting point.

There is normally some space in a scripture to be filled up, so no won­der that Legge thought Yinfu Jing was "in a fragmentary condition, with passages that are incapable of any satisfactory explanation." Therefore, Li Qian's claim that his com­munity was faithfully based on the verbal explanations given by the mythical Old Lady of Mt. Li may not be untrue, though it seems to have added little to its authority.

Working on a new English translation of Yinfu Jing, I am trying to place the book in different lights by bringing together some important commentaries of contradictory viewpoints, e.g. those of Li Qian and Zhang Guo, so that the gaps between the lines of the text may be filled in with complementary explanations. Based on a comparatively "standards" edition out of the colla­tion of several versions, my translation will be well annotated in addi­tion to a glossary concerning genetic terms both in the treatise itself and in the commentaries. In the trans­lator's introduction, besides a textual analysis and a critical evaluation, the story of the birth of the classic and the quest for the reasonable employment of relevant literatures, in an attempt to demystify what is hid­den in the clouds of mystery.
The National Treatment in Shenzhen: A Necessary Step Toward Internationalization

In order to attract foreign capital, for a long time China has granted foreign-invested enterprises (FIEs) with preferential treatment in the areas of import and export duties as well as tax relief denied to domestic enterprises. This has been considered unfair by both FIEs and domestic enterprises.

Shenzhen as guinea-pig
Taking into account that there are comparatively poor industrial infrastructure, comparatively weak capacity to produce products, and uneven economic development among various districts in the country, it is impossible to carry out an immediate overall national treatment throughout the whole country. After 20 years of opening up, Shenzhen’s market mechanisms has been well developed and its legal system pertaining to the market economy is now fairly complete and ranked first in the whole country. Therefore, Shenzhen is more favorably placed to be chosen to be the guinea-pig for the national treatment in China. The implementation of national treatment in Shenzhen is considered to cover the following eight areas: 1) opening up of domestic markets to the products of FIEs; 2) opening up the import and export trade to foreign merchants; 3) opening up of all business fields to FIEs; 4) relaxing the business range of foreign-invested transportation agencies; 5) relaxing foreign-invested tourism agencies; 6) relaxing the restrictions on RMB dealings; 7) further relaxing the restrictions on its entry into Shenzhen; 8) relaxing the restrictions on the preparation of its own products.

Consequences
The implementation of national treatment in Shenzhen has led to many issues being raised. The most obvious is the fact that whether the national treatment can provide a fair ground for competition for both FIEs and domestic enterprises, mainly state-owned enterprises. In comparison with Chinese state-owned enterprises, FIEs appreciate the supranational treatment they have given in the areas of national treatment. FIEs have the duty-free import of their production materials and the export of their own products. This may be fine but FIEs are also obviously in a vulnerable position when they come to dealing with domestic investment and loan issues. On the other hand, although they benefit from domestic investment policies, Chinese enterprises seem to occupy a precarious position in competition because they are now losing their preferences in the market share and of other aspects of national treatment, especially in the areas of the relaxation of the restrictions on the business scope to foreign financial organizations and organizing favourable conditions for loans. More than 20,000 FIEs and several score foreign banks have entered Shenzhen since the 1990s. However, none of them is allowed to deal in the business of RMB at present. Most medium and small-sized joint ventures and foreign-invested enterprises are facing problems of the lack of capital. They are in urgent need of financial assistance from the local government and domestic banks (Bin, 1997, p.5).

An official of the Policy Research Office of the Shenzhen Municipal Party Committee revealed that Shenzhen will gradually implement national treatment in the other six fields. It is hoped that by implementing national treatment, Shenzhen will be able to open up even more to the outside world and to become a member of the internationalized economy. The Shenzhen experiment on national treatment will provide experience for the future overall implementation of national treatment in China.

References

Dr. Chen Huang is an IRS Research Fellow working within the Qinghua Tea program.

The 9th International Conference on Chinese Linguistics

Be Institute of Linguistics of the Russian Academy of Sciences in Moscow is organizing the Ninth International Conference on Chinese Linguistics on 23-24 June 1998 in Moscow. The conference is supported by the Ministry of Education of Russian Federation and the Ministry of Foreign Affairs for the Russian Federation.

For more information, please contact:
DR. IRINA N. KOMAROVA
Institute of East Asian Languages
Institute of Linguistics
Bolshoi Kislovsky per. 1/12
Moscow 103009

Tel: +7-095-2913448 (Fax and Tel)
Fax: +7-095-2905058

Summer 1997 • IAS NEWSLETTER Nº13 • 39
Modernization Processes in Asia and China 1860-1960

A workshop on Modernization Processes in Asia and China 1860-1960 will take place on 12-13 March 1998 on the Beijing University Campus. It is organized by Dong Zhenghua (Beijing University) and Eduard B. Vermeer (International Institute for Asian Studies [IIAS]).

About 30 scholars from China, the Netherlands and other countries will present papers. Each paper will have two discussants. The IIAS will provide travel and accommodation subsides for ten foreign scholars. A selection of revised papers will be published as a monograph in English. Languages of the workshop are English and Chinese.

Asian and Chinese modernization will be treated around two main themes:
1) the changes in conception of the roles of the government and local elites; and
2) the effects of the opening-up of local socio-economic structures to nationalism, and foreign influences and markets, and integration into the national or world economy.

However, other themes may be proposed as well. Suggestions for session topics include:
- the relationship between foreign, national, and indigenous modernizing forces;
- adoption and adaptation of West-centric developments;
- universalization of education;
- the formation of representative governments at different levels;
- questions of modernizing forces in society;
- secularization;
- the replacement of traditional societal support systems by state social policies;
- the role of development-oriented programmes by foreigners or new government policies.

These phenomena have been studied in many Asian countries. It is expected that comparisons will prove fruitful and illuminating.

All scholars who wish to participate are invited to send a type-written abstract of max. 1 page, c. a., and a list of major publications (in English or in the IAS, before 1 October 1997. The committee will then make a selection of those participants whose travel and stay in Beijing can be subsidized, or may be accepted by Beijing University in some other way. You will be informed about the decisions before 1 November 1997.

Participants should submit their papers in English on floppy disk (Word or WordPerfect) and hard copy before 31 December 1997, so that Beijing can be subsidized, or may be accepted by Beijing University in some other way. You will be informed about the decisions before 1 November 1997.

For enquiries:
DR E.B. VERMEER
IIAS
P.O. Box 1950, 2500 HA, Leiden The Netherlands
Tel: +31-71-327 22 27
Fax: +31-71-327 41 62
E-mail: iias@rullet.leidenuniv.nl
Two books on Buddhism in Korea

Edited by Lewis R. Lancaster, Soo Akian and Yo Choeun
Buddhism in Koryo: A Royal Religion
( Berkely, Ca.: Institute of East Asian Studies Centre for Korean Studies; 1994) 219 pp. bibl. [Korea Research Monographs, no.32]
ISBN 1-55729-053-9 (pb US$20)

Edited by Lewis R. Lancaster, and Yo Choeun
Beauty of Korea: Buddhist Beauty of Koryo
( Berkely, Ca.: Institute of East Asian Studies Centre for Korean Studies; 1996) 227 pp. bibl. [Korea Research Monographs, no.33]
ISBN 1-55729-054-7 (pb US$20)

By J.E. MOARE

Two books on Buddhism in Korea

T
these two collections of articles bring together Japanese and Korean scholarship on Buddhism during the Koryo dynasty and on Buddhism’s role in Korea following the establishment of the Yi dynasty in 1392. Both volumes benefit from a wide ranging introduction by Lewis Lancaster which makes these publications accessible to the general reader.

With Buddhism as state religion during this period, Buddhism in Korea, will not only appeal to Koreanists, but will be of interest to the student of religion and of the use of religion to bolster a particular form of monarchy. Buddhism in the Early Chosun studies the fall from grace of Buddhism. Favoured by the court during the Koryo period, the Chosun monarchs wished to break this link, and the implication that kingship was the result of karma (fate), preferring instead to encourage neo-Confucian thought, with its emphasis on lineage, as the underpinning of the state.

As a result, Buddhism, hitherto a court and aristocratic linked religion, became associated more with the common people. It was not ‘debased’, but developed new strengths and traditions which have allowed it to survive into the 20th century. Though this volume is at times somewhat technical, Han U-gun’s essay on the transformation from late Koryo to Chosun is highly informative and comprehensive to the general reader.

The Scenic Beauty of Korea

Mark De Fraeye, and Frits Vos
Korea: Scenic beauty & religious landmarks

By KOEN DE CEUSTER

Combining the artistic skills of photographer Mark De Fraeye and the academic erudition of Emeritus Professor Frits Vos, this is a book that will help no reader to forget the pictorial quality of books on Korea. The target audience for this publication is the interested reader who has some knowledge about Korea.

The photos of Mark De Fraeye (1949) are an ideal appetizer for lurid people to turn to and find out more about this beautiful and, to the layman, enigmatic country. De Fraeye’s infatuation with Korea began nearly a decade ago when he visited the country for the first time in 1988. Since then he has been back to Korea on various occasions. He has exhibited widely, both in Korea, Europe, and the US, and has contributed to numerous publications. As is clear from the photos in this publication, his main interest in Korea is with Buddhist monastic life and shamanistic ritual. The beauty of his photos bespeak his fondness for the landscape and his enchantment with the rhythm of rural life in Korea.

Looking beyond the charm of De Fraeye’s skilful pictures, one discovers the particular appreciation of Korea of De Fraeye’s work seems to be pervaded by a sense of nostalgia for Korea’s lost traditions. His interest lies with Korea’s countryside and what can still be found there of ‘authentic’ Korean culture. Korea as an urbanized society in flux where living traditions adapt to ever-changing circumstances is of least interest to him. His photographic work responds in that respect to the demands of the counte eager to trail comfort of air-conditioned hotel rooms, but eager to see ‘authentic’ culture, in a sanitized environment of theme parks and other folk villages. On his trips to Korea, De Fraeye leaves the beaten track to trace the remnants of unspoiled tradition which he captures in beautiful pictures and thereby brings a dream of authenticity and mystery to his readers.

Mystery is not what Frits Vos (1918), the founding father of Korean Studies at Leiden University has to offer. Instead, he contributes where the ap­ petite of the reader for more information. His text is Korea minus the mys­ te ry, but with the knowledge. The text is well-structured, with highly informative and very readable introductory chapters on Korea’s language and names, geography and people. More problematic is the gen­ eral outline of Korea’s history. As this is an inevitably long drawn out chapter, it is too general to be of much use to the general reader and not balanced enough for the expert. Though Vos partly succeeds in over­ coming the ruffles of such a general outline by inter­ preting his text with clue­ quenish literary references, this outline becomes problematic when he turns to the colonial period and beyond. He ignores the role of the socialist move­ ment in the independence struggle, and thereby fails to explain the domestic origins of the Korean war. The Korean war is dealt with only from a military historical point of view, just as the post-Korean war history is hardly more than an enumeration of elections dates and names of presidents. Even if this one section has to be judged redacted, Vos has read this book for its historical chapter. Vos shows himself at his best in the final two chapters on Korean mythology and Korean religion and philosophy. The mythology sections gives the translations and short comments on different foundation myths which were found on the Korean peninsula. The religion and philosophy chapter situates Korea’s respective traditions within the wider East-Asian context.

Especially the section on Buddhism is captivating in its scope, and the text maintains a high degree of readability. Taoism and Christianity are touched upon briefly, while the panthe­ on of shamanism deities is reviewed in depth. Unfortunately, when Vos deals with Confucianism, he is so engrossed in an expert explanation of its philosophical intricacies that he has no more space left to deal with the re­ markable development of non-Confu­ cianism in sixteenth century Korea by such thinkers as Yulgok and T’oegye. This is a beautiful book which will appeal to a wide audience. It has the potential to entice a general public into seeking deeper knowledge about this still largely unknown country, cherished between the dominant cult­ tures of Japan and China as the proverbial ‘shrimp among whales’. Koreans will be particularly interested by the handful of photos from the collection of the Erzabt St. Ottilien reproduced in this book. Hopefully Mark De Fraeye and his wife, the potter Bie Van Gucht, will succeed in gaining full access to this collection of turn of century photographs made by missionaries from St. Ottilien. This collection would be a useful supplement to the all too scarce photographic material on daily life in traditional Korea.
Transformation & Modernization of Shanghai

Y.M. Yeung and Sung-Tsin wing (eds.)
Shanghai: Transformation and Modernization under China's Open Policy
583 pp ISBN 962-204-167-7

By CHRISTIAN HENRIO

This volume is presented as the companion to Guangdong: Survey of a Province Undergoing Rapid Change (Y.M. Yeung and David K.Y. Chu, eds., Hong Kong: The Chinese University Press 1994), following the same agenda: to provide the reader with a broad coverage of a wide range of issues and topics related to the transformation of one place - Shanghai in the present case - since the reopening of China in 1978. The book is organized into four parts: political, economic, urban and cultural, topical perspectives) with the goal of giving a coherence to the collection of twenty papers. The quality of the papers varies from one author to the other.

Although most contributors emphasize the numerous qualities of Shanghai, they also point out its weaknesses. Lam Sui-lan convincingly argues that the entrepreneurial spirit which made the success of Hong Kong is still lacking in Shanghai. The city is not yet a manufacturing center as well as thirty years of the 'freezing' of social autonomy form blocking blocks to the emergence of an 'entrepreneurial Shanghai.' Professor Peter T.Y. Cheung examines the fate of the city under its successive mayors since 1949. He argues that although the priority given to Shanghai is not solely related to the rise of a 'Shanghai hang' in Peking, Shanghai's position may be jeopardized should there be a political realignment. Lam Sui-lan convincingly argues that the entrepreneurial spirit which made the success of Hong Kong is still lacking in Shanghai. The city is not yet a manufacturing center as well as thirty years of the 'freezing' of social autonomy form blocking blocks to the emergence of an 'entrepreneurial Shanghai.' Professor Peter T.Y. Cheung examines the fate of the city under its successive mayors since 1949. He argues that although the priority given to Shanghai is not solely related to the rise of a 'Shanghai hang' in Peking, Shanghai's position may be jeopardized should there be a political realignment. Lam Tso-chin's original contribution studies the interaction between local leaders and intellectuals in their common work to articulate their aspirations towards the centre. Although it brings to light the relative concentration of elites, political elites and intellectuals, local level and also shows the limits of this exercise: the political nature of intellectuals has been instrumentalized by a leadership which does not respond to any challenge to its power.

Two papers offer more provocative views. Ho Lok-sang and Tsui Kai-sun argue that the critical issue of fiscal relations between Shanghai and Peking which should have inspired the other contributors to the volume. In the context of a visible and obvious economic analysis, the analysis is partly tentative, but it claims that on the whole Shanghai may not have suffered a net outflow of capital before 1989. This is a much more complex issue that the fiscal drain on the city's resources. It also shows that under the new tax system, Shanghai will have a definite advantage if it were to develop its service sector.

Sung Tsin-wing offers the reader the only radically critical view of the role of Shanghai as the 'Dragon Head' of the country, or even just of the Yangzi region. It is a very useful and thought-provoking piece that runs against conventional views put forward by national and local leaders, as well as local and foreign academics. Sung's paper may be slightly biased sometimes, but there is no doubt that the author is relying on hard figures to construct a dynamic view of the processes under way, rather than just reiterating the conventional fringes of impressive but meaningless statistics. The huge population of Shanghai's hinterland does not make sense unless the city is well connected to the rest of the country by an efficient transportation network.

Shanghai's urban issues

The other contributors focus on more specific topics. Rupert Hodder's paper is a careful analysis of industrial locations in the city and its consequences. It clearly demonstrates that little has changed since 1978 in spite of the official policy of removing the large, polluting industries from the urban area. The move is made difficult by the lack of financial resources available among industrial plants to pay for the acquisition of new land and the cost of relocating the equipment in a new location. K.A. Fung has written a very clear and documented paper on the satellite towns of the Shanghai municipality. Although these places did not develop according to the plans laid out in the late 1980s, however, their presence has significantly contributed to the economic growth of Shanghai, and to a lesser extent to that of their adjacent areas. In spite of their limitations, they also helped reduce population pressure in the urban districts. Rebecca L.H. Chiu's paper is well documented and provides a valuable insight into the housing conditions in 1985 and 1993. It delineates the geography of housing in terms of density, housing types, and community facilities. The analysis traces the tremendous pace of construction since the early 1990s and the growing trend toward the commercialization of housing.

Grace C.L. Mak and Leslie N.K. offer a comprehensive overview of the industrial transformation of Shanghai, and to a lesser extent to that of its adjacent areas. In spite of their limitations, they also helped reduce population pressure in the urban districts. Rebecca L.H. Chiu's paper is well documented and provides a valuable insight into the housing conditions in 1985 and 1993. It delineates the geography of housing in terms of density, housing types, and community facilities. The analysis traces the tremendous pace of construction since the early 1990s and the growing trend toward the commercialization of housing.

Climate change, however, has led to an increased risk of flooding and the need for a new location. K.I. Fung has written another extremely useful paper, entitled: the entrepreneurial spirit which made the success of Hong Kong is still lacking in Shanghai. The city is not yet a manufacturing center as well as thirty years of the 'freezing' of social autonomy form blocking blocks to the emergence of an 'entrepreneurial Shanghai.' Professor Peter T.Y. Cheung examines the fate of the city under its successive mayors since 1949. He argues that although the priority given to Shanghai is not solely related to the rise of a 'Shanghai hang' in Peking, Shanghai's position may be jeopardized should there be a political realignment. Lam Tso-chin's original contribution studies the interaction between local leaders and intellectuals in their common work to articulate their aspirations towards the centre. Although it brings to light the relative concentration of elites, political elites and intellectuals, local level and also shows the limits of this exercise: the political nature of intellectuals has been instrumentalized by a leadership which does not respond to any challenge to its power.

Two papers offer more provocative views. Ho Lok-sang and Tsui Kai-sun argue that the critical issue of fiscal relations between Shanghai and Peking which should have inspired the other contributors to the volume. In the context of a visible and obvious economic analysis, the analysis is partly tentative, but it claims that on the whole Shanghai may not have suffered a net outflow of capital before 1989. This is a much more complex issue that the fiscal drain on the city's resources. It also shows that under the new tax system, Shanghai will have a definite advantage if it were to develop its service sector.

Sung Tsin-wing offers the reader the only radically critical view of the role of Shanghai as the 'Dragon Head' of the country, or even just of the Yangzi region. It is a very useful and thought-provoking piece that runs against conventional views put forward by national and local leaders, as well as local and foreign academics. Sung's paper may be slightly biased sometimes, but there is no doubt that the author is relying on hard figures to construct a dynamic view of the processes under way, rather than just reiterating the conventional fringes of impressive but meaningless statistics. The huge population of Shanghai's hinterland does not make sense unless the city is well connected to the rest of the country by an efficient transportation network.
Tryst with Destiny
Art from Modern India
(1947–1997)

I
n 1947, the year of Independence, came a break with the colonial past. The Revivalist Bengal School of Painting of the early 20th century, reflecting a national struggle against colonial bondage now gave way to an art expressing a new socio-political order. As a result, a generation of young artists probing towards modernity emerged.

The Threshold
The four prominent names which feature from the immediate Pre-Independence period are Jamini Roy, Ram Kinkar Bajaj, Binode Behari Mukherjee, and Sailoz Mookerjee. All four played a crucial role in the process of evolution of visual art in post-Independence India. Jamini Roy, based in Calcutta, found his inspiration in Folk Art of Bengal, while Ram Kinkar and Binode Behari worked from Santiniketan (near Calcutta) under the inspiration of the Nobel Laureate, poet Rabindranath Tagore. Rabindranath Tagore, Sailoz Mookerjee, spent most of his creative phase in New Delhi. Their importance lay in their ability to break away from the turn of the century Bengal Revivalist mould and create a dynamic, modern vocabulary which paved the way for the next generation of artists of the 1940s.

The Modernist Assertion
Among the many groups of artists that emerged in the 1940s was ‘The Calcutta Group’ which was formed in 1943. Fariyad Sen who founded the group was one of its leading members. There were many other artists who were part of this movement. Almost simultaneously in the late forties, another group of painters who identified themselves as the Progressive group emerged in Bombay. Leading figures among them were F.N. Souza, M.F. Husain, S.H. Raza, V.S. Gaitonde, and Krishen Khanna. Ram Kumar was one of the artists who worked closely with the above. Following the footsteps of these radicals were young artists like Abik Pal Damasree and Tety Medha, who together ushered in the modernist tendencies of the time. Having travelled widely in Mexico, Satish Gajral worked independently to create his own mural language. What is crucial in this respect is the fact that many of the above painters who travelled and trained abroad weaved of the romantic, sentimental, and nationalistic message of the Bengal Revivalist School and listened to the more dynamic and forceful voice of the West in their quest for directions.

The Quest for Identity
From the late 1940s, N.S. Bendre and Srikho Chowdhuri worked independently to set up the Baroda School of Art in the western region of India. Along with others of their generation, new direction. Instead of westernization the above group began to work towards a new set of values based on indigenous identity, while G.B. Sanyoth, Biren De, and K.C.S. Panikkar turned to more traditional Indian concepts and ideals of Tantra. These artists collectively paved the way for the next decade which is perhaps one of the most dynamic phases of the post-independent India.

Modernist Eclecticism – A New Pluralist Vision
The 1960s marked an exciting phase in contemporary Indian Art. Young and more sensible, by now accustomed to freedom and firmly ensconced in democratic ideals and values, created a new identity for themselves imbued with the spirit of optimism and boldness current in the air. From a closed captive mind they moved towards a freer form of self expression. The creation of Bangladesh, the political upheaval in Bengal, and the effect of Nouvelle Indian cinema added further impetus to the art of this period. At the same time, keeping abreast of changing times, the art colleges improved their programmes and laid greater stress on technique, innovation, and introspection. The upshot of all this change led to a period of heretic exploration such as had never been seen before.

The search was finally over and a new vision emerged – a vision of perfect balance between the East and the West. Jyoti Bhatt, Ganesh Pyne, Gulammohomed Sheikh, Jogen Chowdhury, Himmanta Shish, Bikash Bhattacharjee, Manjit Bawa, Arpita Singh, and Bhupen Khakhar are a few among the many artists who played a dynamic role in shaping this period.

Towards A Global Village
By the late 1970s the period of identity crisis was over. In a post-Modern context, each artist in the 80s strove to fulfill his own creative aspirations creating new and daring visions. Vivian Sundaram explored various mediums viz. installations, while Minalini Mukherjee and Ravinder Reddy turned to new indigenous expressions in the field of sculpture. Prabhakar Kolte on the other hand, explored the world of abstraction. The 90s ushered in concepts of global vision. Full tribal and popular culture merged with high art creating an exciting language as seen in the works of young artists namely Jayashree Chiravarty, Parshul Maitry, Valson Kulleri, N.N. Raman, Aparna Caur, and Sudarshan Shetty and many others.

The Curators in charge of the exhibition are Ms Karen Lim (Assistant Curator, Singapore Art Museum); Mrs Rukhi Sarker (Director, Centre of International Modern Art); Ms Siva Kumar (Reader, Department of Art History, Kala Bhavan Viva Bharati University, Santiniketan Senior Art Historian).

GATE Foundation
Keizergracht 613
1017 DT Amsterdam
The NL
Tel: +31-20-620 80 57
Fax: +31-20-619 07 82
E-mail: gate@base.nl
Website: http://www.base.nl/gate

The GATE Foundation is an international art foundation devoted to promoting intercultural exchange of contemporary art. The GATE Foundation aims to stimulate knowledge and understanding of contemporary art and artists, emphasizing non-western and migrant cultures.

GATE Foundation
Keizergracht 613
1017 DT Amsterdam
The Netherlands
P.O. Box 864
1000 AV Amsterdam
Tel: +31-20-620 80 57
Fax: +31-20-619 07 82
E-mail: gate@base.nl
Website: http://www.base.nl/gate

'Goddess on a Tiger', by Manjit Bawa. Oil on canvas (1993)

The exhibition Tryst with Destiny – Art from Modern India (1947–1997) portrays the exciting experimentation that has evolved during the last five decades and illustrates emergent trends of Indian Contemporary art against the backdrop of the art historical perspective of post-Independent India. The exhibition is co-organized by the Singapore Art Museum and the Centre of International Modern Art, Calcutta, in association with the National Gallery of Modern Art, New Delhi.

'Summer', by Arpita Singh. Mixed media (1992)
Arts of Korea

Arts of Korea will present an overview of Korean art and archaeology, ranging from the Neolithic period to the 19th century, and will include loans from the National Museum of Korea, the British Library, and several private collections. The exhibition will be a forerunner of the Museum's new permanent Korean Gallery scheduled to open in 2000, funded by the Korea Foundation of the Korean Foreign Ministry.

One of the highlights of the exhibition is a royal gold crown from the Silla kingdom dating 4th-6th century AD, on loan from the National Museum of Korea. It is the first of the six such crowns known to have been found in the Silla royal tombs in Kyongju, previously known as Kungjeong or City of Gold. Silla, in south-east Korea, was famous for its shoe-gold and known by Arab travellers as a land rich in precious metals. The tree and antler-shaped projections on the crown suggest influence from Scytho-Siberian shamanism, while the jade embryo-shaped hanging ornaments are similar to those found in early Japan.

Confucianism From the 15th century onwards, Korea adopted a strict Confucianism, much stricter than that practised in China. Emphasis was placed on obedience and lineages, through the male line. The influence of Confucianism can be seen in the art of the long Choson (Koryo) dynasty (918-1392). Buddhism was persecuted and there was a great increase in the painting of official portraits, mostly of high-ranking men. Landscape painting was rejuvenated in the 18th century by the Real Place landscape movement (the painting of real Korean landscapes as opposed to idealized, Chinese-style ones) and by the genre painting movement (paintings of every day activities of ordinary people). Ceramics of the Choson dynasty were technically greatly in advance of those produced in Japan at this time and greatly admired by the Japanese who imported them for use in the tea ceremony. This exhibition shows examples of rice bowls long treasured in Japan and repaired with Japanese lacquer compared with those in Korean taste. Also included are a rare hand-painted, illuminated, royal ritual manuscript on loan from the British Library together with other examples of early printed books, following the development in Korea of metal movable type in 1354, the earliest in the world.

Portrait of a Confucian scholar. Ink and colours on paper. Choson dynasty, late 18th-19th century AD.

The National Museum of Ethnology and the Belgian Foundation Hergé have joined forces to present the major exhibition

Into Tibet with Tin Tin.

For almost a year the entire museum will be devoted to the theme of Tibet.

The exhibition is based on the popular cartoon album

Tintin in Tibet

published in 1966.

The exhibition is based on the popular cartoon album

Tintin in Tibet

published in 1966.

In the book Tin Tin in Tibet the world-famous cartoon hero travels to the roof of the world and the reader learns all about the fascinating culture of Tibet. The exhibition will include some of the original drawings by Hergé, the spiritual father of Tin Tin, and a collection of objects which illustrate life in Tibet. Some of these exhibits are from the Museum’s own collection and others have been borrowed from various international museums. It is an exhibition that will appeal to both Tin Tin enthusiasts and people with an interest in Tibetan culture.

Tin Tin is the guide (sherpa) on the visitor’s journey of discovery through Tibet. The first room contains the original drawings by Hergé (pencil, ink and colour). It is the first time that these very special works have been on public display. Tin Tin can be seen again at various other places in the museum. Each room is introduced by an enlargement of a scene from the comic strip. The exhibition looks at several different aspects of life in Tibet. For example, visitors will learn more about the landscape and history of Tibet, with its inaccessible mountain peaks, heroic travellers, and fabulous wildlife. The intrepid explorers whose footsteps were followed by Tin Tin, such as Alexandra David-Neel, Bacon, and Harker, will receive their share of the limelight, along with other stories like rural and urban Tibet, the Tibetan house and religious art. Photographs richly illustrate the more recent history, including the invasion by Mao’s armies in 1950, the flight of the Dalai Lama, and the revolts.

Contemporary Tibet is depicted by means of portraits: the faces of children, adults, and old people, looking serious or happy, or showing the characteristic Tibetan smile. An electronic newspaper gives information about current developments.

An extensive programme of activities will accompany the exhibition (including films and lectures). A special museum newsletter containing background stories and many photographs will be available from October. The catalogue Into Tibet with Tin Tin is on sale in the museum bookshop, which also has a selection of Tibetan handcrafts and Tin Tin merchandise.

The exhibition is based on the popular cartoon album

Tintin in Tibet

published in 1966.

In the book Tin Tin in Tibet the world-famous cartoon hero travels to the roof of the world and the reader learns all about the fascinating culture of Tibet. The exhibition will include some of the original drawings by Hergé, the spiritual father of Tin Tin, and a collection of objects which illustrate life in Tibet. Some of these exhibits are from the Museum’s own collection and others have been borrowed from various international museums. It is an exhibition that will appeal to both Tin Tin enthusiasts and people with an interest in Tibetan culture.

Tin Tin is the guide (sherpa) on the visitor’s journey of discovery through Tibet. The first room contains the original drawings by Hergé (pencil, ink and colour). It is the first time that these very special works have been on public display. Tin Tin can be seen again at various other places in the museum. Each room is introduced by an enlargement of a scene from the comic strip. The exhibition looks at several different aspects of life in Tibet. For example, visitors will learn more about the landscape and history of Tibet, with its inaccessible mountain peaks, heroic travellers, and fabulous wildlife. The intrepid explorers whose footsteps were followed by Tin Tin, such as Alexandra David-Neel, Bacon, and Harker, will receive their share of the limelight, along with other stories like rural and urban Tibet, the Tibetan house and religious art. Photographs richly illustrate the more recent history, including the invasion by Mao’s armies in 1950, the flight of the Dalai Lama, and the revolts.

Contemporary Tibet is depicted by means of portraits: the faces of children, adults, and old people, looking serious or happy, or showing the characteristic Tibetan smile. An electronic newspaper gives information about current developments.

An extensive programme of activities will accompany the exhibition (including films and lectures). A special museum newsletter containing background stories and many photographs will be available from October. The catalogue Into Tibet with Tin Tin is on sale in the museum bookshop, which also has a selection of Tibetan handcrafts and Tin Tin merchandise.
Permanent collection
Arts and archaeology of China from the Neolithic to the 13th century AD.
6 March 1998 – 22 June 1998
Hirondelle (1833-1886), traveler and collector.

Galerie nationale du Jeu de Paume
1 Place de la Concorde, 75001 Paris
Tel: +33-1-47011250

13 November 1997 – 4 November 1998
Lee Ufan sculptures and paintings. Twenty-three paintings and five sculptures by Korean-born artist Lee Ufan.

Musée Guimet
Place d’Iéna, 75116 Paris
Tel: +33-1-47223899

Due to renovations the museum will be closed until the end of 1998. Part of the collection will be presented in the following places.

The Bouddhist Pantheon
19 Avenue d’Iéna
Tel: +33-1-47038811

Permanent exposition of Japanese and Chinese works of religious art.

The Museum of East Asian Art
Jakobsgasse 46
9056 Schwanstonen
Tel: +49-91-7091745

Permanent Collection
Modern heavy colour Chinese painting (Yunnan school) by the artist Liu Shao Hui (born 1940 in Chongqing, Province Hunan), one of the founders of the Yenan School.

Linden Museum
Hegnerplatz 1, 70174 Stuttgart
Tel: +49-711-1231241
Fax: +49-711-297047

Daily 10am – 5pm, Wed. 11am – 8pm, closed on Mon.

Permanent collection
World-wide ethnographical collections, Chinese and Japanese lacquerware.

University of Durham
Oriental Museum
Newburn Road, Durham
Tel: +44-91-3745245
Fax: +44-91-3745242

Monday to Friday 9.30 – 1 pm and 2 – 5 pm
Saturday and Sunday 2 – 5 pm

Permanent collection
Art objects from among others ancient civilisations of Iraq, Egypt, Greece, Italy, the Orient, and from Medieval Europe.

Ashmolean Museum
315 Prince’s Building Chater Road
London WC1
Tel: +44-171-6360360
Fax: +44-171-4340837

Until 2 November 1997
Exhibits textiles from the Newberry Collection, Indian block-printed Textiles in Egypt.

Royal Museum of Scotland
Chambers Street, Edinburgh EH1 1JF
Tel: +44-131-2257254
Fax: +44-131-2254879

18 April – 1 October 1997
Shibui Zushi: Masterpieces of Japanese Lacquer from the Kröller-Müller Museum.

The Burrell Collection
200 Pollokshaws Road
Glasgow G43 1RP
Tel: +44-141-4697151
Fax: +44-141-630086

Daily 10am – 5pm, Sun. 11am – 5pm

Permanent collection
Objects from the ancient civilisations of Iraq, Egypt, Greece, Crete, the Orient, and from Medieval Europe.

The British Library
96 Euston Road
London NW1 2DB
Tel: +44-171-3238490
Fax: +44-171-3238491

Daily 10am – 5pm, Sun. 2.30pm – 6pm

Permanent collection
Items ranging from one of the earliest Japanese printed books (c. 1170) to examples of early colour printing from the end of the 17th century onwards.

British Museum / The Museum of Mankind
Great Russell Street
London WC1B 3DG
Tel: +44-171-6365553
Fax: +44-171-3238490

Daily 10am – 5pm

Permanent collection
Antiquities from Egypt, Western Asia, Greece and Rome. Modern, Oriental and Colonial collection, prints, drawings, coins and medals.

Until 7 September 1997
The Ceramic Art of Saudis (Chips) — Styles of Japanese Pottery and Porcelain

Until 13 September 1997
For Eastern and Eastern Geonnesses

This exhibition is organized in co-operation with the Oriental Ceramic Society.

16 September 1997 – 7 December 1997
From Persepolis to the Punjab Coins and the Exploration of the East

Until 31 December 1997
Scrapworks to vases in the Metal Caramic traditions of the Museum of Mankind

Until 31 December 1997
Inlaid seas in the sky

Royal Academy of Arts
Burlington House
Piccadilly London W1V 0QG
Tel: +44-171-4970558
Fax: +44-171-4380837

3 July – 28 September 1997
Hiragana
Images of Man, Moon and Snow

Victoria & Albert Museum
South Kensington
London SW7 2RL
Tel: +44-171-8835000
Fax: +44-171-3703556

Daily 10am – 5.30pm, Mon. 12.5 – 5.30pm

Until 2 November 1997
Eastern Meets West

Display examining the relationship between the arts of Asia and Europe, particularly in the realm of metalwork.

Ashmolean Museum
Beaumont Street
Oxford OXI 2PH
Tel: +44-1865-278018
Fax: +44-1865-278019

Tuesday to Saturday 10am – 4pm; Sunday 2 – 4pm

Until 28 September 1997
Indian block-printed textiles in Egypt

From the Newberry Collection, Department of Eastern Art.

HONG KONG

Alisan Fine Arts
112 Prince’s Building
Kowloon
Tel: +852-2226101
Fax: +852-2249157

8 – 28 September 1997
Figures
A group show of various Chinese artists depicting figures of women. Among the artists are works by Mary Chiang, Ching Yin and Pan Yin.

TO BE CONTINUED

Summer 1997 › lAS N EWSLETTER № 13 · 45
**GREENLAND**

**MUSÉUM NATIONAL DE COPENHAGUE**

Roskilde Mission - 26 February - 10 May 1997

The Roskilde Mission, 10th - 12th Century (30 March - 10 May)

**INDIA**

**Galleria Chemould**

Toshio Yodoi (Japan): Backgrounds of fifteen artists of diverse cultural conditions of immigrants in the United States. (1 March - 28 June)

**Hiroshima City Museum of Permament Collection**

Painting What the Eye Sees: 1950s-1990s. (10 May - 20 October)

**JAPAN**

**Tokyo Station Gallery**

Gogi Saroj Pal, Shambhavi, Mona Rai, Jay and Jolly Koh. (10 May - 20 October)

**MALAYSIA**

**NN Gallery**

23 Jalan Jin, 51100 Kuala Lumpur

Phone: +60-3-2127438
Fax: +60-3-2122811

**THE NETHERLANDS**

**Rijksmuseum**

Hobbemstraat 19, PO Box 13379
2600 AJ, Amsterdam

Phone: +31-20-6001877
Fax: +31-20-6021877

**Troenmuseum**

Leiden, 1061 CR
1700 Amsterdam

Phone: +31-20-6791848
Fax: +31-20-6538331

**SINGAPORE**

**Asian Civilizations Museum**

39 Armenian Street, Singapore 178897

Phone: +65-3322373
Fax: +65-33435054

**Tryst with Destiny: Art in Independent India**

3 May - 28 September 1997

Tryst with Destiny: Art in Independent India (see article at page 46).

**PORTUGAL**

**Museum of Ethnology**

Avenida da Boavista 3, 4100-160 Porto

Phone: +351-22-502992
Fax: +351-22-502862

**MUSEUM DE STADSHOF**

Brugstraat 18-20
Zwolle

Phone: +31-38-4221650
Fax: +31-38-4231036

**NORWAY**

**Ethnographic Museum**

Fredrikstad 2
1646 Oslo

Phone: +47-32-831111
Fax: +47-32-831111

**MUSEUM DE STADSHOF**

Brugstraat 18-20
Zwolle

Phone: +31-38-4221650
Fax: +31-38-4231036

**Tryst with Destiny: Art in Independent India**

3 May - 28 September 1997

Tryst with Destiny: Art in Independent India (see article at page 46).

**OUT OF INDIA**

**Museum of Ethnology**

Avenida da Boavista 3, 4100-160 Porto

Phone: +351-22-502992
Fax: +351-22-502862

**Museum of Ethnology**

Avenida da Boavista 3, 4100-160 Porto

Phone: +351-22-502992
Fax: +351-22-502862

**Tryst with Destiny: Art in Independent India**

3 May - 28 September 1997

Tryst with Destiny: Art in Independent India (see article at page 46).

**MUSEUM DE STADSHOF**

Brugstraat 18-20
Zwolle

Phone: +31-38-4221650
Fax: +31-38-4231036

**Tryst with Destiny: Art in Independent India**

3 May - 28 September 1997

Tryst with Destiny: Art in Independent India (see article at page 46).

**MUSEUM DE STADSHOF**

Brugstraat 18-20
Zwolle

Phone: +31-38-4221650
Fax: +31-38-4231036

**Tryst with Destiny: Art in Independent India**

3 May - 28 September 1997

Tryst with Destiny: Art in Independent India (see article at page 46).
**ASIAN ART**

**SWITZERLAND**

**Museum der Kulturen**
Augustinergasse 2
CH-4001 Basel
Tel: +41-61-2665500
Fax: +41-61-2665605

**Barbier-Mueller Museum**
10 Rue du Collet, 1204 Geneva
Tel: +41-22-3210270
Fax: +41-22-3210970
Daily 10am – 5pm

Permanent collection
African, Oceanic, Melanesian and Amer­
ican art.

**Collections Baur**
6, Rue Munier-Romilly, 1206 Geneva
Tel: +41-22-7891845
Fax: +41-22-7891846

15 November 1997
Reopening of the Baur Collection

**Rietberg Museum**
Gablerstrasse 15, CH-8002 Zurich
Tel: +41-1-2024528
Fax: +41-1-2024529
Daily 10am – 5pm

Permanent collection
Indian and Tibetan art, art from Asia.

**The Arthur M. Sackler Museum**
10 Frost Library, 26 Garden Street
Cambridge, MA 02138
Tel: +1-617-4952977
Fax: +1-617-4957732
Daily 10am - 5pm, closed Sun. and Mon.

**Unidentified exhibition**
The Art of the Chinese Toothpick
From the exhibition Nanjing Museum

**The The Institute of Chicago**
Michigan Ave. & Adams Street
Chicago, IL 60603
Tel: +1-312-4423200
Fax: +1-312-4420849

2 August – 26 October 1997
A Collecting Odyssey
Indian, Himalayan and southeast Asian
Art from the James and Marion Alsdorf
Collection.

**Dallas Museum of Art**
1717 N. Harwood
Dallas TX 75201
Tel: +1-214-9221200
Fax: +1-214-9220341

Mandala: the architecture of enlightenment.
Over fifty mandalas drawn from the tradi­tions of Tibet, Nepal, China, Japan, Tibet,
and Indonesia.

Until 3 May 1998
Asian cities of the Indus Valley.
Eighty objects from Indus Valley civili­
sation that flourished between 3000 and
1500 BCE in the area that is now Paki­
stan.

**China Institute**
135 East 53 Street
New York, NY 10021-1078
Tel: +1-212-7461181
Fax: +1-212-6294159

19 September 1997 – 17 October 1997
Kiks and Collectors: A tour of China for
connoisseurs.

**The Metropolitan Museum of Art**
1000 Fifth Avenue, NY 10028
Tel: +1-212-5703879
Fax: +1-212-3705627

Until 5 October 1997
No Ordinary Marath: The Hunan and
Not So Hunan Figures in Japanese Art.

From 22 May 1997
Chinese Galleries Renovation.

**Pacific Asia Museum**
46 North Los Angeles Avenue
Pasadena, CA 91101
Tel: +1-626-4492742
Fax: +1-626-4492754

Permanent Collection
Objects from the Lydman, Snukal and
Mandala: the architecture of enlighten­
ment.

**Anderson Gallery**
Virginia Commonwealth University
907 W Franklin Street
Richmond VA 23284-2519
Tel: +1-804-3871522
Fax: +1-804-3871012

Until 5 October 1997
Hong Kong Now!
In collaboration with Hanart T’Z Gal­lery Hong Kong.

**Virginia Museum of Fine Arts**
2400 Great River Road
Richmond, VA 23220-2486
Tel: +1-804-3579350
Daily 10am – 5pm, Sun. 1pm – 5pm,
closed on Monday

12 August – 9 November 1997
Movement for Eternity
Chinese jewelry through the ages.

Until 4 January 1998
God, Man and War: Representations of
Kravis in Indian Painting.

**Peabody Museum of Salem**
57 Inn Square
Salem, MA 01970
Tel: +1-978-7463750
Fax: +1-978-7462710

28 June – 28 September 1997
India: a celebration.

Painting by Moses Soares: Forty recent paintings by con­
temporaneous Japanese artists.

**Asian Art Museum of San Francisco**
Golden Gate Park, San Francisco
California 94118
Tel: +1-415-7708800
Fax: +1-415-6680821

15 September 1997 – 28 February 1998
Jewel of the world: A Mughal Manuscript
created during the reign of Shah Jahan.

**The Arts of China**
100 University Street
Richmond, VA 23284-2519
Tel: +1-201-5966550
Fax: +1-201-6420459

Until 21 January 1998
From the collection of Shah Jahan.

**Chinese Ceramics**
71A Nguyen Du Street
Ho Chi Minh City
Tel: +84-8-222006
Fax: +84-8-222006

**Art Gallery Hien Minh**
1st Floor, 44 Dong Khoi Street,
District I, Ho Chi Minh City
Tel: +84-8-224950

**Galleria Vinh Loi**
49 Dong Xuan Street, District I,
Ho Chi Minh City
Tel: +84-8-222026
Fax: +84-8-222026

**Art Agenda**
Summer 1997
THE GATE FOUNDATION
KEIZERSGRACHT 613
1017 DS AMSTERDAM
THE NETHERLANDS
TEL: +31-20-6280557
FAX: +31-20-6379672
E-MAIL: gate@base.nl
WEBSITE: http://www.base.nl/gate

**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:**
New Address, New Website!
FORUM

[General News]
- How International is the BAS? Some observations. 5
- The Resurgence of Cultural Nationalism in Asia. In Search of the 'Asian Way'. 6

[South Asia]
- An Official Policy That Went Awry: the WW II propaganda campaign against the Indian National Congress. 14
- Why do Development Projects 'Stink' in Bangladesh? 'Speed Money', Executive Culture and Reproduction of Corruption. 16

[Southwestern Asia]
- Formation and Development of the state in Madagascar. 24

[East Asia]
- Fengshui and Ancient Chinese Landscape. 34-35
- The National Treatment in Shenzhen: a necessary step toward Internationalization. 39
- Oda Nobunaga (1534-1582): a Japanese tyrant. 36-37

INSTITUTIONAL NEWS

[General News]
- Information Resources Center at the ILCAA, Tokyo. 5
- New MA degree at the South Asia Department, SOAS. 15
- New Japanese Library in Würzburg. 40
- Non-print Southeast Asian resources (Southeast Asia) (East Asia)
- The National Treatment in Shenzhen: a necessary step toward Internationalization. 39
- Oda Nobunaga (1534-1582): a Japanese tyrant. 36-37

[Southeast Asia]
- Non-print Southeast Asian resources at the Royal Botanic Gardens, Kew. 26
- Web-site on tribal communities in Southeast Asia. 31

[East Asia]
- The Nanban Institute for Religion and Culture, Nagoya. 35
- New Japanese Library in Würzburg. 40

[IAS News]
- Dissertations on Asia Project. 50
- The IAS Branch Office in Amsterdam. 51
- IAS Research Subsidy. 50
- IAS (Travel) Grants for Asia Researchers. 50
- Research Fellows at the IAS. 49
- Scale of the IAS. 49
- Visiting Exchange Fellowships. 51

[ESF Asia Committee News]
- European Associations for Asian Studies. 51
- The ESF Asia Committee. 52
- The European Science Foundation. 52
- New ESF Asia Committee fellows. 54
- ESF Asia Committee News. 52
- Membership of the ESF Asia Committee (until mid-1997). 53

[AKSE News]
- Association for Korean Studies in Europe (AKSE). 54

[SEALG News]
- The Southeast Asia Library Group. 56

RESEARCH PROJECTS

[General News]
- The Asian Autobiography. 5
- A deal for Security: New migrations in Asia-Pacific region. 7

[Southeast Asia]
- Philosophy and Philology East and West (1); Towards a Global Reservoir of Idea-o-Diversity. 18
- Raga: The Dynamic Melody. 17

REPORTS

[General News]
- Asia Meets Europe: Science and Technology. 4
- 2nd Colloquium on Board Games in Academia. 9
- Developments in the Co-ordination of Asian Collections. 10
- The First Asia-Europe Young Leaders Symposium. 12
- Indigenous Environmental Knowledge. 10
- Mass Media and the Transformation of Islamic Discourse. 9

[South Asia]
- Charisma and Canon: The formation of religious identity in South Asia. 21
- Culture Communication and Power. 21
- Indology: past, present and future. 19
- International Conference on South Asia. 20
- Literary and Oral Traditions in India. 21
- The Place of the Past. 21
- The Uses of History in South Asia. 20
- The Resources of History. Traditions: Transmission or Invention? 19
- The Tench World Sanskrit Conference. 19

[Southwestern Asia]
- Workshops on Madagascar. 25

[South Asia]
- Crime and Punishment. Criminality in Southeast Asia. 28
- Excursion to the Raja Archipelago. 28
- Lifestyling in Southeast Asia. 28
- Tribal Communities in the Malay World. 30

[East Asia]
- Hong Kong and China on the Eve of the Pacific Century. 40

[IASAS News]
- The First Meeting of the Board of The European Association for South Asian Studies. 55

[ASEAUK News]
- The 7th Annual Conference of the ASEAUK: Southeast Asia: between the Global and the Local. 57

CALL FOR PAPERS

[General News]
- Islamic Development Management. 10

[South Asia]
- 1st International Seminar on Skanda-Murukan. 17
- The 2nd Brihadiswararapathu Prachya Vidyapatishah. 17

[Southeast Asia]
- The Seventh International Conference of EurASEA. 33

[East Asia]
- Modernization Process in Asia and China 1860-1960. 38
- The 4th International Conference on Chinese Linguistics. 39

[EUROASEAN News]
- Southeast Asia: Looking Forward, Looking Back. 56

[ASEAUK News]
- The 1998 ASEAUK Conference. 57

[ICAS News]
- International Convention of Asia Scholars. 58-60

AGENDA

[East Asia]
- Religion and Economy in East Asia (China, Japan, Korea). 38

[Asian Art]
- Art Agenda. 45-47

[IAS News]
- IAS Agenda. 50

[ESF Asia Committee News]
- Workshops receiving ESF Asia Committee funding. 53

[NEAPS News]
- NEAPS Congress: Mobiliteit in Azië en de Pacific. 58

-PUBLICATIONS

[General News]
- The Comparative Asian Studies Series. 12
- CURZON: The New Wave in Asian Studies Publishing. 11

[Central Asia]
- The Great Game: Russia's Tibet File. 11
- Tibet and the British Raj. 13

[South Asia]
- Armed resistance in colonial Bengal. 23

[Southwestern Asia]
- The Seven Stamps of Iron. 25

[South Asia]
- Music of Indonesia. 33
- Tai Culture: the International Review on Tai Cultural Studies. 33
- The Voyage of Harm Kamerlingh Onnes. 27

[East Asia]
- The Scenic Beauty of Korea. 41
- Transformation and Modernization of Shanghai. 41
- Two books on Buddhism in Korea. 41

[General News]
- Newsletters on Asia in Europe. 64

ASIAN ART

[Asian Art]
- Arts of Korea. 44
- Into Tibet with Tin Tin. 44
- Tryst with Destiny - Art from Modern India (1947 - 1997). 43

VACANCIES

- Vacancies. 61

LIST OF ADVERTISERS

- Asian Rare Books
- Curt Jan Bestebreurtje Antiquarian Booksellers
- Charis's Antiquarian
- Carus Press
- Institut für Asienkunde
- Regen Paul Publishers
- AMKF
- Routledge
- VU University Press