SOUTH ASIA

The Bhutanese peaceful Shangri-La dragons kingdom was conveniently left to itself by the world, even by its immediate neighbours, till the 1980s. By 1990, events began to happen which disturbed the Bhutanese idyll. Ethnic demands, arrests, demonstrations trials, convictions, police excesses, assaults, arson, lootings, all eventually developing into a full-blown ethnic conflict. A.C. Sinha reports. - (p.15)

Last year October, 35 documentaries were screened in the first-ever festival of South Asian documentaries in Kathmandu. Most films were made by independent South Asian directors and expressed open-minded and sometimes provocative views about the state of affairs on the Subcontinent. A selection of the documentaries from Film South Asia ’97 will be shown during the ICAS-conference. - (p.16)

INSULAR S.W. ASIA

In September 1998 it will be exactly four hundred years ago that a fleet of five ships of the Dutch East Indies Company (VOC) landed on the uninhabited, paradisiacal island of Mauritius in the Indian Ocean. In 1600, Vice-Admiral Willem le Maire claimed the island as a Dutch possession and named it after Prince Maurice of Orange-Mauritius, being full of sources of food and water and free of diseases, became a refreshment station for outward or homeward bound ships of the VOC. - (p.22)

EAST ASIA

East Asia Research in the field of Chinese historiography is expected to be led along some interesting new pathways thanks to an exceptionally exciting project: the International Project on Chinese and Comparative Historiography. Achim Mittag reports. - (p.30)

ASIAN ART

The scientific colonial establishment discouraged serious interest in traditional mathematical astronomy in the Indian subcontinent in the second half of the nineteenth century. Amrit Gomperts explores Sanskrit mathematical and astral sciences in ancient Java. - (p.23)

Pink Pages

IIAS

The IIAS in conjunction with ASEF, Haus der Kulturen der Welt and Visiting Arts, convened a major seminar on the theme 'Touring the Arts of East and South East Asia in Europe'.

CLARA NEWS

Updates and information about the IAS/ESG research programme Changing Labour Relations in Asia.

ESF ASIA COMITTEE

News from the ESF Asia Committee

EIAS NEWS

Introducing the European Institute of Asian Studies, based in Brussels.

CASA NEWS

CASA announces a new research programme entitled 'Brokers of Capital and Knowledge: Producer Services and Social Mobility in Provincial Asia'.

KITLV NEWS

On 19 March 1998, the Malaysia Resource Centre, donated by the Government of Malaysia enriched the KITLV.

CNWS NEWS

Research School CNWS announces its new Advanced Master’s programme on Verbal Art in the Audio-Visual Media of Indonesia.

NIVPS NEWS

Report of the First NVAPS congress: Mobility in Asia

AGENDA

International Conference Agenda
Editorial

By PAUL VAN DER VELDE
Editor-in-chief

In the previous editorial it was written that never before had Asia featured so prominently on the front pages of European Newspapers and magazines as it did during the recent financial crisis. Since then reporting on Asia has increased even further due to the economic spread into the social and political areas. In the past couple of weeks security issues took centre stage because of the terrorist testing in India and Pakistan. If this had occurred before the Asia-Europe Meeting (ASEM) was held in Amsterdam, the media focus of State in London from April 1-4, it certainly would have overshadowed the financial crisis, notwithstanding the fact that both Pakistan and Pakistan are not members of ASEM. It would have made painfully clear that economic issues are far more pressing than political issues.

ASEM should have been attended by these populous countries instead of waiting until the year 2000. Involving India and Pakistan in the ASEM process will certainly complicate its agenda but at the same time it will add an international safety valve to this type of crisis-threatening situation. While security was not high on the agenda of ASEM, cultural participation was a major theme of the IIAS programme in Amsterdam, which is one of the hubs in an increasingly interconnected world. The abstracts of all lectures are available at the above-mentioned address and a book of abstracts can be tailored to individual presentations. The electronic version of the ASEM 2 and Cultural Activities Programme in co-operation with the Asia-Europe Foundation (ASEF), the Haus der Kulturen der Welt and the IIAS. It was, for the first time, held at the Institute of Contemporary Arts in London and the main goal of the programme was to heighten awareness and extend the network of those involved in cultural and art activities on both continents (see page 3). "Cultural rapprochement" is more necessary than now that the world becomes a smaller place. It is therefore clear in the light of statements such as that of a well-informed researcher, F. Fukuyama, in a recent article (Worlds in Conflict/Contemporary) in a leading Dutch daily, “the NIC Handelsblad, on 30 May 1998. Fukuyama claims that "economic laws are universal." If we see "cultural rapprochement" between the West and the East as a process of establishing global values, it is hard to believe that these so-called universal economic laws will not influence certain Asian elements in the future.

What can happen when the values of one system are allowed to share the same market in a dynamic new form of capitalism. Being unchecked, it grew into a caricature of itself and caused the social, financial and political upheaval in that country. Electronic communication played an important role in the strengthening of the "normal form" movement and thus to the downfall of the government. It turns out that the Internet is very hard to censor. It can not be excluded that in the future the IIAS will try to tailor information, we must be willing to pay for it. It is becoming more and more be that we are paying college fees? If we start to consider college fees to be of a purely informational nature such as the "Pink Pages." In general, more space will be reserved for readers’ reaction. Lots of responses to articles written in this newsletter go directly to the author concerned, since his or her e-mail address is included. We ask both our contributors and those who relay their comments to us to do the best in this work. The electronic version of the IIAS Newsletter is also being overhauled in order to make it more attractive to a wider audience.

In order to bring the IIAS Newsletter more in line with the current pulse of academic life, a decision was taken to publish three newsletters each year which will include supplements on specific topics or be of a purely informational nature such as the "Pink Pages." In general, more space will be reserved for readers’ reaction. Lots of responses to articles written in this newsletter go directly to the author concerned, since his or her e-mail address is included. We ask both our contributors and those who relay their comments to us to do the best in this work. The electronic version of the IIAS Newsletter is also being overhauled in order to make it more attractive to a wider audience.

The Internet is certainly an effective tool in academic life and certainly in the organisation of conferences. This became apparent during the preparations for the International Convention of Asian Scholars (ICAS) which is to take place from 25-28 June 1994 in Nodderwhitenhout, the Netherlands (see previous newsletter and on http://iiias.Leidenuniv.nl/icas/). Although the Programme Committee came together for a meeting in November of last year, most communication concerning the 100 panels, posters, and individual presentations was conducted through the Internet. The abstracts of all lectures are available at the above-mentioned address and a book of abstracts can be tailored to one’s own needs. The IIAS conference pages have, in the past couple of weeks, been consulted at least twice a day.

The IIAS pages are part of the IIAS Gateway to Asian Studies, which is one of the hubs in an increasingly interactive field of Asian Studies. In the past the IIAS WWW site has been thoroughly restructured, rendering it more accessible. The average of visits to the site has risen from 1,000 per week (at the beginning of 1997) to almost 8,000 visits per week in April 1998. Most consultation is taking place in Europe, the IIAS Asian Studies WWW Virtual Library, the IIAS Newsletter and the electronic magazine Odeion: Performing Arts Online. In the next newsletter, one will find both a quantitative and qualitative analysis of the IIAS online consultation statistics. Asian Studies including a comparison to some other major electronic hubs in the field of Asian Studies. An important development in this respect is the Bibliography of Asian Studies (BIAS) produced by the Association for Asian Studies (AAS). Last year a decision was taken to stop publishing the printed version of the BIAS without a doubt, the BIAS can be labelled a treasure trove for Asianists. Imagine all publications of the past thirty years at our fingertips. There is one drawback: this information is not free for many students and scholars who will consider this a barrier for the free exchange of ideas. While the Internet in the past has been a relatively free ride, users increasingly will have to pay for information they receive. Is this a strange phenomenon? Do non students or countries have to pay college fees? If we start to consider the Internet as a tool and want to enjoy quick access to tailored information, we must be willing to pay for it.

In the same way we should go for this newsletter; however, it provides you with information on Asian Studies free of charge because we consider it important to create an accessible platform for Asianists and the IIAS has a budget for this and is supported by the numerous institutes, such as the Asia-Europe Foundation (ASEF), the Haus der Kulturen der Welt, the Institute of Contemporary Arts, and Leiden University (RUL).

The main objective of the IIAS is to encourage Asian Studies in the Humanities and Social Sciences (the arts and human sciences: ranging from linguistics and anthropology to political science, law, environmental and developmental studies) and to promote national and international co-operation in these fields. One of the tasks undertaken by the IIAS is to play an active role in the gathering, co-ordination and dissemination of information on Asian Studies. The Institute plays a facilitating role by bringing together national parties situated in a small country of which the resources are limited, the Institute has opened for the flexible role of intermediary on an international level. Furthermore, in keeping with the international tradition of the Netherlands of transferring goods and ideas, the IIAS serves as a clearinghouse for knowledge and information.

This entails activities such as providing information services: constructing an international database; setting up international co-operative projects and research programmes; and providing facilities for Dutch and foreign scholars to conduct research as the IIAS (either as corresponding institutes in the Netherlands and abroad) through so-called "Schiphol Fellowships" the IIAS establishes contacts with Asianists from all over the world.

Research fellows at a post-Ph.D level are temporarily employed by the Institute, either within the framework of a collaborative research programme, or on an individual basis.

The Institute organizes seminars, workshops and conferences, publishes a series of books and has established a database which contains information about researchers and current research in the field of Asian Studies within Europe and worldwide. Although Access to Asian Studies in Europe, a printed version of part of this database was published in 1998, the Institute also has its own server and a Web site on the Internet to which a growing number of institutes related to Asian Studies are linked.

Since 1994 the IIAS has been appointed to run the secretariat of the European Science Foundation Asia and European Association (ESFA). Together with this Committe the IIAS shares the objective of improving the international co-operation in the field of Asian Studies.

In the first half of 1998 the IIAS-ASEM Alliance will be launched officially: a strategic international co-operation between the Nordic Institute of Asian Studies, Copenhagen, and the IIAS. The Alliance is set up to enhance research on (contemporary) Asia and to create networks in Asia and Europe with academic and non-academic institutions. The Dutch Minister for Education and the Nordic Council of Ministers have contributed to this new form of co-operation.
As an academic community in the fields of Asian and European Studies, we have not paid enough attention to the study of contemporary phenomena. We have been too much oriented towards the past and we have been thinking in 19th-century frameworks, not unlike the politicians. Imagine on the threshold of the 21st century in Asian Studies in Europe and European Studies in Asia, a very small percentage of these studies is about present-day developments. There is still a lot which the universities and institutes can do to encourage the study of contemporary issues and this should be implemented as an ASEM project (ASEM) should act as a catalyst in this context. Although this is so, far not much attention has been paid to culture in the ASEM process in general and even less to education, training, and joint research in particular.

By W.A.L. STOKKOFF

Universities are first and foremost, the carriers of culture and they have at least two extremely important objectives which are completely interwoven and inseparable. I believe that education and research as such are two indispensable elements in the process of what I call 'de-tribalization'. They will allow us to cross the boundaries of the ethnic group, the province, the state, the region and the disciplines. When education and research are in the right way, they will sensitize and alert us to ideas, attitudes, and concepts of other peoples in different parts of the world. It is for that very reason that we have to pursue our activities, notwithstanding the tendency towards particularism which seems to be ingrained in the policies and strategies of the member states and the institutional preconditions. Although all countries are involved in those types of agreements, they are being introduced, such as comparative, common, management, ec­

ens, politics, business administration, and research. They will allow us to form stronger links in a regional setting. These bilateral or trillion linkages are the pillars for a future contem­

porizing of Asian Studies in Europe and European Studies in Asia

As a rule, people identify themselves with their national culture and language pro­

tional diversity using cultural, economical, political, social, and historical dimensions. The use of new communicatory technologies and culture not confined to the Social Sciences and Humanities, but with clear technological input in view of the ongoing digitalization of our societies. The use of new communication technologies will not only speed up this process, but it can also make it significantly cheaper.

must have become clear that a great deal still remains to be done before we can consider a breakthrough in a new, more effective manner. In sum: I want to stress a number of points on which action should be taken. As I see it, the following considerations have not yet been sufficiently taken into account. If I believe they are of relevance.
Brazil has 1 million people of Japanese descent and consequently entertains close relations with this country. In the 1970s Brazil launched an important political and economic cooperation with the PR China, and in the last ten years close relations have been developed with the ASEAN nations, South Korea, and India in the field of trade, investments, technological and nuclear projects and in the diplomatic area. After the creation of MERCOSUL in 1991, Asian countries stepped up their investments in the region, not because of burgeoning economic possibilities, but also as a strategy to search for alternatives to the growing US hegemony.

By PAULO VIZENTINI

What is the importance of the relations of Brazil, a Newly Industrialized Country, situated on the other side of the world, with Asia? Brazil is the fifth country in size and population of the world, and the tenth world economy. It is the centre of the only process of integration in the southern hemisphere. The country has a diversified capital structure and the only complete industrial structure south of the equator. Also important, despite the neo-liberal policies of the present government, the country still has the strong frame of reference of a national project.

Japan-Brazil relations Brazil was a European colony for centuries, but is now geopolitically situated in the North American sphere of influence. For this reason Brazilian relations with Asia are recent, but important. Diplomatic relations with Japan were established in 1868 and the first Japanese immigrants arrived in Brazil in 1908. Now, this group is the largest Japanese colony outside Japan, with a million descendants. The Japanese government also made a number of direct investments. As part of its reintegration in the world economy, Brazil has been concentrating on working complex in Brazil. In the sixties, Japanese companies established a number of subsidiaries all over Brazil, the ship-yard Ishibras in the free zone of Manaus [Amazonas]. By seizing such advantages, trade between Japan and Brazil, increased from 57 million to 1.7 billion dollars, between 1964 and 1974, and Brazil became the second most important trading partner of Japan.

In the seventies, relations with Japan went from strength to strength and this country began to invest in the Brazilian production bases with the objective of obtaining essential parts and of supplying the Brazilian market. New sectors were developed, including petrochemicals, aluminum, and iron and steel. This began in the Cerrado region, as a reaction to the US embargo on this last product. From 1973 onwards, with the objective of diversifying the economy which took office the following year, import-substitution of basic components grew up by leaps and bounds with the St Plan of National Development. Japan then provided technology, equipment, financing and direct investments.

Relations with China

Fine though this situation was, the new Brazilian diplomacy now geared development, as a reaction to the economic crisis, toward new partnerships. In 1974, diplomatic relations with Taiwan were cutoff but trade relations so that the former could be established with the PR China. Within a short while, Brazil became the most important trading partner of China in Latin America, exporting iron ore, primary products, food stuffs and consumer goods and imports mostly machines and oil.

Besides the obvious trade perspectives, there was an important political-strategic aspect in this relationship at that time. China was a growing power and developing country, a permanent member of the Security Council of the UN and integrated into the Nuclear Club, and last but not least, Beijing was the decisive player between the two super-powers. This way, Brazil gained itself a new autonomy in its relationship with the USA, and a world perspective.

In the eighties, the international relations of Brazil would be challenged by the technological revolution, and the subsequent international reorganization of production and trade, and by the foreign debt crisis. In this context, the complementarity between Japan and Brazil defined, because the demand for primary products tended to lose importance, while recession, inflation, and internal problems hampered the development of the internal Brazilian market. However, with the end of the debt, the reorganization of the yen, Japan turned to the North American market and invested principally in Mexico and East Asia. Its internal market was even more closed. Furthermore, at a global level, with the crisis of the Soviet Bloc, in Africa, and the Gulf War, Brazilian diplomacy was deprived of a good deal of room for manoeuvre.

While the relations with Japan grew cooler, the exchange with China increased, in spite of the new international paradigm. The economic opening up of China and the programme of the four modernizations allowed an accelerated growth of trade, as well as cultivating co-operation in scientific and technological areas, including metal-working and nuclear energy, and even joint cultural and educational projects. Brazilian civil engineering companies started building roads and are participating in the mega-project of the hydroelectric dam of the Three Gorges. All this was confirmed by visits of Japanese ministers and mutual visits at a high level.

Southern Common Market

With the apparent aim of the market, the adoption of neo-liberal policies and the formation of economic blocs, Brazil had to look for new kinds of relationships in the nineties. Trying to prevent isolation and decline in the new world-order, Brazil chose closer relations with Argentina, a rapprochement which had begun in the late eighties. This constituted one of a larger process of integration, which was extended in 1991 to Paraguay and Uruguay, and known as MERCOSUL, or Southern Common Market. This was ineluctably a clear reaction to the North American initiative to widen its economic area, which would eventually lead to the establishment, as a first step, in 1994, of the North American Free-Trade Agreement.

In 1994, the Economic Stabilization Plan (REAL Plan) was launched, to complement all the previous measures taken by the Brazilian government to get Brazil back in the picture. However, whilst regional cooperation has priority, and an agreement has already been signed with the European Union and MERCOSUL, relations with Asia, the most dynamic economic area of the world, continue to be the principal option for Brazil in its strategy to win a better position in the world order, as an offshoot of the altered relations between Brazil and the USA.

Brazil is interested in the political and military autonomy which exists in Asia – phenomena made possible by the expansion of Japanese scientific and technological capacity, and the expansion of the so-called Asian style of development. Because of this, through MERCOSUL, Brazil has tried to participate in Asian processes of integration such as the Asian-Pacific Economic Co-operation (APEC) and the Asian Free Trade Area (AFTA).

Brazilian diplomacy has been getting closer to ASEAN countries, having established relations and recently opened an Embassy in its newest member, Vietnam. In relations with Singapore, Thailand, the Philippines, and Myanmar, Brazil is trying to make use of channels that had been established earlier. Special efforts have been set up with Indonesia, but even more so with Malaysia, a country that has invested in Brazil, established a number of bilateral trade agreements. Brazilian civil engineering companies are participating in the construction of the hydro-electrical dam and nuclear technology and scientific co-operation between the two countries is increasing.

Another partnership that is being developed is that with South Korea. In recent years Brazil has received a significant number of Korean immigrants, about 30,000, making it the fourth Korean colony in the world. Trade between Brazil, which now has the third largest trading relationship with South Korea, and Brazil has become the first trading-partner of Korea in Latin America. The latter has exported cars and has invested in steel, aluminium, steel, primary products, and food stuffs.

Moreover, Korean investments in Brazil have been very important. They have invest in metallurgy, software and hardware, household appliances and the installation of a new car-plant in Brazil is foreseen. Although this investment by South Korea has compensated for the stagnating Japanese investment over the last decade, this relationship is far from solid, due to the economic crisis which is not the case with Asia.

Although Brazil has had little contact with India in the past, this country has assumed an increasing importance in Brazilian diplomacy, both because it support one another in their quest for a seat as permanent member of the Security Council of the United Nations. In 1996, President Cardoso visited New Delhi and signed an important agreement on scientific cooperation, principally involving atomic technology. The two countries have the same mind concerning nuclear matters, and are defending the importance of nuclear research for developing countries. Moreover, the cooperation is not limited to the technology of missiles and satellites, which is important to Brazil, as the energy country of the future, but it has enough resources to work alone in both these areas.

Recent and future developments

In the nineties, cooperation with Japan took off with a new lease of life. The perspectives for this resurrection are based on three main lines: the highway to the Pacific, the dekarugaku, and MERCOSUL. The first line will lead to the opening of Brazil to the South American market, the second will open up for Brazil the opportunities to Europe as well as to the East. At the moment, the highest-number of points to the east of Brazil are Japan. If Brazil gets Brazil back in the picture. This is very important because, with the end of the Cold War, Washington's major objectives have been centered on the reorganization of the international relations in order to maintain its hegemony at a low cost, avoiding at the same time the emergence of new powers and politico-economic autonomies. Brazil is the only developing country that finds itself at the heart of world power and has fought against the establishment of a new world order after the end of the Cold War. Brazil looks for support from Beijing in its candidacy to the UN Security Council, and has concurred on the issues of the environment, human rights and democracy, which both consider determinated foremost by national sovereignty, although both countries favour South-South co-operation and the principle of non-intervention in internal affairs.

This is very important because, with the end of the Cold War, Washington's major objectives have been centered on the reorganization of the international relations in order to maintain its hegemony at a low cost, avoiding at the same time the emergence of new powers and politico-economic autonomies. Brazil is the only developing country that finds itself at the heart of world power and has fought against the establishment of a new world order after the end of the Cold War. Brazil looks for support from Beijing in its candidacy to the UN Security Council, and has concurred on the issues of the environment, human rights and democracy, which both consider determinated foremost by national sovereignty, although both countries favour South-South co-operation and the principle of non-intervention in internal affairs. This is very important because, with the end of the Cold War, Washington's major objectives have been centered on the reorganization of the international relations in order to maintain its hegemony at a low cost, avoiding at the same time the emergence of new powers and politico-economic autonomies. Brazil is the only developing country that finds itself at the heart of world power and has fought against the establishment of a new world order after the end of the Cold War. Brazil looks for support from Beijing in its candidacy to the UN Security Council, and has concurred on the issues of the environment, human rights and democracy, which both consider determinated foremost by national sovereignty, although both countries favour South-South co-operation and the principle of non-intervention in internal affairs.
The Southern European Network of Asian Centres

On 9-10 January 1998 the first meeting preparatory to the Southern European Network of Asian Centres at the Institute for Research on Southeast Asia in Aix-en-Provence was held. The meeting brought together Spanish, Italian, and French representatives from various centres and universities, and was sponsored by the Asia Committee of the European Science Foundation as well as the University of Provence.

The meeting was held at the Institute for Research on Southeast Asia in Aix-en-Provence. It was attended by representatives from various centres and universities, including the University of Provence, the National Centre for Scientific Research (CNRS) in France, and the University of Bologna in Italy. The meeting aimed to promote mutual knowledge, better information flows, and future co-operation.

Denys Lombard, one of the world's leading Asianists, has passed away. He died on 8 January 1998, close to his sixtieth birthday. Denys Lombard was with the École des Hautes Études en Sciences Sociales (EHESS) where he headed the Division des Aires Culturelles until, in 1993, he became director of the prestigious École Française d'Extrême-Orient (EFEO). He was in charge of this important post until his death.

In Memoriam

Denys Lombard
(1938–1998)

Denys Lombard, one of the world's leading Asianists, has passed away. He died on 8 January 1998, close to his sixtieth birthday. Denys Lombard was with the École des Hautes Études en Sciences Sociales (EHESS) where he headed the Division des Aires Culturelles until, in 1993, he became director of the prestigious École Française d'Extrême-Orient (EFEO). He was in charge of this important post until his death.

By CHARLES MACDONALD

The general aim of the meeting was to establish linkages between the various Asian Studies centres in Southern Europe in order to promote mutual knowledge, better information flows, and future co-operation.

There was a very strong network now established in Northern Europe, SOAS in London, and so forth, but no such network exists for the many centres and/or universities involved in Asian Studies in Southern France, Spain, Portugal, and Italy.

The gathering in Aix-en-Provence was preliminary in the sense that only a few such centres have been contacted so far and that other Asian studies centres, like those in Portugal, should be encouraged to join.

The Italian representatives described and analysed the situation of Asian Studies in Naples, Venice, Milan, Bologna, and Turin. Prof. Corradini reminded us that there was a very old tradition of Oriental Studies at the University La Sapienza of Rome. He gave us a very complete picture of the documentary resources in the university and the other research centres and libraries in Rome, including the Italian Institute for Africa and the Orient, founded in 1993 and also mentioned the very important activities taking place in Naples, especially at the Institute of Oriental Studies, founded in 1973.

Prof. Filippini explained the organization of research in Bologna and Milan, mentioning the various libraries that contained resources on the history of Asia. Prof. Gatti gave a presentation of the situation in Venice, especially at the University Ca' Foscarini and reminded participants of projects of the Marco Polo Centre in 1997 at the University of Venice. Prof. Sammaritani created a kind of teaching and research going on at the Department of East Asian Studies of the University of Venice.

The meeting brought together Spanish, Italian, and French centres to work together more tightly the European community of Asianists, particularly those from Southern Europe. He was especially close to our colleagues from Portugal.

His efforts at effecting co-operation at a broad international level were most successful, not just because he was highly respected as a scholar, but as a person, he was eloquent and yet kind, open-minded and tolerant, and an indefatigable worker. He attended an astonishingly large number of meetings and conferences, gave seminars in faraway places like Macao, and counselled students from all over the world.

Several academic fields can be associated with Denys Lombard: Southeast Asian Studies, Sinology, and the history of maritime Asia. Among his works are important monographs (which also earned him his academic degrees), various books which he edited or co-edited, and a large number of articles and reviews. His Le sultanat d'Atjeh (Paris: EFEO 1967) combines local Southeast Asian and European elements and was a major contribution to the study of the 'Other' form a different (but related) subject in which Denys Lombard was interested, which can best be seen from his table d'atouts, et l'industrie coloniale aux Indes, ou le dix-huitième et l'indépendante, of which he was the chief editor (Paris: EHESS 1993) and from his AtjehMemories, Images et Relations (Wievendorf: Harrassowitz, 1994), a Franco-German project. Recently, he also published the Méditerranée et les Orientales by Augustin de Beauvoir et de Léopold Gruart, which he edited for the EFEO (Paris 1990).

One of the most successful ventures begun by Denys Lombard was the creation of the 'Archipel' group and its journal, also called Archipel, of which there are now fifty-four issues, accompanied by an extra series, 'The Calhers of Archipel.' This journal is widely recognized as a leading periodical on insular Southeast Asia. It carries many of Denys Lombard's own articles and reviews (the others appeared in Bulletin de l'Ecole Francaise d'Extreme-Orient, Arts Asiatiques, Annuaire E.S.C., etc.). The latest issue of Archipel, with contributions not only by him but also by well-known scholars of the Archipel group and others, has the title Denys et al., an attempt to reconstrue the French Mediterranean.

Denys Lombard was fascinated by the idea of comparing insular Southeast Asia and the Mediterranean. We discussed this on several occasions. The concepts of Straboud were always in his mind and can also be traced through some of his works. In March 1997, pursuing this idea, he organized an international symposium 'La Méditerranée et les Archipels' -- an event that generated interest.

With Denys Lombard, France and the international community of Asianists have lost one of their most brilliant leaders; many others, including myself, have lost a dear friend and colleague.
400 Years of Dutch-Japanese Interaction

From 23-25 March 1998, the Netherlands State Institute for War Documentation (RIOD) organized a seminar about contemporary methodologies and shifting perceptions in 400 years of Dutch-Japanese interaction. The following is an edited version of the opening speech, held by His Excellency Mr Tadashi Ikeda, Ambassador of Japan in the Netherlands.

By T. IKEDA

The long-standing relations between Japan and the Netherlands are about to reach a unique milestone in history. We are going to celebrate the 400th anniversary of the first Dutch-Japanese contact in the year 2000. These 400th anniversary celebrations offer an excellent opportunity for us to reflect upon the past relationship, while at the same time they provide an important stimulus for future relations. Looking back at the last 400 years of our relationship; it really is a long and unique one. It is so very precious in that we can hardly see a relationship of similar magnitude in the history of exchanges between the East and the West. These days, the conflict of different civilizations is a very popular topic in academic discussion. However, the Dutch-Japanese relations in the Edo period are good examples that different civilizations can co-exist with each other, benefiting mutually from each other, through contacts and exchanges. Yet, the relationship was something like a marriage; we had good days and bad days. We benefited a great deal from the good days, endured the bad days, and our relations are now in excellent shape.

When we look back upon the 400 years relations between the two countries, for the sake of convenience, I would like to categorize our relations into four different stages; namely the first stage is a glorious stage of very special, unique period, which lasted for more than 250 years. During the Meihi and Taisho eras, the relationship of both countries became less unique. The third stage is the unhappy period of World War II in the Netherlands and in the former Netherlands East Indies. The fourth one is the present period, in which we are witnesses to an excellent development of relations, especially in the field of economics.

Tafel Anatomia

In the first stage, the Dutch played a vital role in Japan's modernization process. During this period, through the narrow channel of Dejima, the Dutch were literally the 'eyes and ears' of Japan. They could provide knowledge and information which the Japanese were eager to acquire. The translation of a Dutch book Tafel Anatomia by Sugita Gempaku in the middle of the 18th century, was a revolutionary event, not only in the history of Japanese medical science, but in the history of the Japanese way of thinking. The Japanese tried to absorb Western knowledge and civilization through the Dutch connection with medicine, ship building, astronomy, and mathematics, to mention but a few subjects. Of course, of the many historical figures who played important roles in Japan's modernization, Dr Yen Soebold was one of the most remarkable.

From the Dutch point of view, it may be safe to say that the Dutch could enjoy the privilege of monopolizing the trade with Japan for more than 200 years. And even during the period of the French occupation, Dejima was the only place where the Dutch flag continued to be hoisted. In this way, Japan owes a great deal to the unique connection with the Dutch in its modernization process, and the Netherlands has also benefited substantially from this relationship.

It appears to me that there are not so many Dutch people who are aware of the history of these special Dutch-Japanese exchanges. One of the reasons for this, I suppose, is the fact that Japan was only one of the many trading partners of the Netherlands during the Golden Age.

The other reason could be the strong negative effects of the Second World War on the Dutch people, tendency to obliterate the previous fine historical relationship. Needless to say, the relationship of one stage should not be overshadowed by the relationship of another stage.

War victims

It is our good fortune to have enjoyed a long and glorious relationship. However, at the same time we cannot close our eyes to the negative and tragic period in our history, Second World War in the former Netherlands East Indies. If we seriously are to consider further advancement of the Japanese-Dutch relationship, it is important for the Japanese to continue to try to mitigate the harsh feelings toward Japan, which are felt by some people in this country.

Since December 1994, the Embassy of Japan here in the Netherlands has had friendly dialogues with representatives of war victims from the former Dutch East Indies, namely, the Foundation of Japanese Deportation Honour which was established for the sake of claiming compensation from the Japanese government. In myself, I have spoken frequently with representatives from this group since I assumed this post two years ago. It seems to me that a relationship of mutual trust and respect based on frank exchange of dialogue is now developing between us.

While this dialogue was in the process of transpiring, the government of Japan extended invitations to members of the Foundation and other members of war victims groups, to visit Japan, hoping that they would see the Japan and the Japanese people of today. When I first proposed such a visit, they considered this invitation very carefully. I was very much moved to hear them say, 'we will visit Japan as friends of Japan and not throw hatred at the Japanese'. Twenty-two leading members of the Foundation visited Japan in 1997, and last week, a second group, of 27 people, returned from Japan. They were warmly welcomed everywhere in Japan and they returned to the Netherlands with a favorable impression of present-day Japan. We will continue this program.

The position of the Japanese government concerning the war-time compensation is that this was settled by the San Francisco Peace Treaty and the bilateral agreements such as the Yoshida-Stikker agreement in 1956. However, we understand that the emotional aspects of the war issues still remain unresolved. Needless to say, it is impossible to reshape history. What we are trying to do is to reduce these emotions through friendly dialogue and exchange. I have made it clear to the representatives of war victims that I am always ready to listen to whatever matter they wish to raise.

At present we are dealing with the 'Past issues' of World War II in three ways. One is to invite Dutch people to Japan to provide opportunities to become more acquainted with today's Japan and the Japanese people. Not only the Japan Nationalmuseum directors, high school students and other people have been invited. Second, it is to assist the research of bilateral history. Third, the so-called 'diary project' which will translate Dutch documents into Japanese and publish diaries and documents owned by the National Institute for War Documentation, RIOD, about the war in the former Netherlands East Indies. The government of Japan is now financially supporting this project. What we are trying to do is to invite Dutch people to the Vernissage and the exhibitions in the Japanese Nationalmuseum. Our purpose is to provide opportunities to become more acquainted with today's Japan.

As to the Fourth stage, namely present relations, which are undoubtedly excellent, this RIOD Seminar and the 400-year celebrations will provide tremendous opportunities to continue and enhance our ties for our future relations.

In Japan, the Japanese know very little about Japan's role and the facts concerning the Second World War in the former Netherlands East Indies.

Tuttle Language Grant

The Tuttle Language Grant is in memory of Charles E. Tuttle (1915-1993), who worked tirelessly to forget the darkest years between East and West. This grant is awarded annually in memory of Charles E. Tuttle (1915-1993), who worked tirelessly to forget the darkest years between East and West. Tuttle Language Grant is intended to assist authors in completing work on dictionaries, textbooks, and other instructional materials that will aid in the study of Chinese, Indonesian, Japanese, Korean, Tagalog, Thai, Vietnamese, and other languages of East and Southeast Asia. The Tuttle Language Grant will retain the option to offer a publishing contract to each recipient with royalties to be paid independent of the grant itself. For this reason, only projects that have not yet been published, or contracted for publication, are eligible. Work that already demonstrates substantial progress will generally be favored over projects not yet underway. The Tuttle Language Grant may be awarded to one work, or divided between two or more, depending on the merits of the proposals received.

The application deadline is 11 November 1998.

For further details and an application, please contact:

TUTTLE LANGUAGE GRANT
113 Milk Street
Boston MA 02109-4809
USA
Fax: +1-617-951 4045
E-mail: andrew@tuttlemhs.com
Comparative International History of Dock Labour

The workers who loaded and unloaded ships have formed a distinctive occupational group over the past two centuries. As trade expanded with the international development of capitalist production, so the numbers of specialized dock labourers increased and became concentrated in the major ports in the world. A variety of case studies of these workers in different parts of the globe and at various historical stages have been produced by labour historians, sociologists, and anthropologists.

**By LEX NEERMA VAN VOSS**

V ery broadly speaking, the dock labourer was seen in the literature until the 1960s as an immovable relic of unmodernized labour traditions. Since the 1960s the literature has seen the dock labourer also as the embodiment of working class virtues like spontaneous solidarity. In recent years a more ambivalent picture has been drawn, for instance calling attention to cases both of interethnic solidarity among dockers and to cases in which the opposite was true. Most of the studies which have given rise to these divergent images of dockers have been based on one or a small number of ports in industrialized countries. On 15-15 November 1997, the International Institute of Social History (Amsterdam) organized a conference on the Comparative International History of Dock Labour. The aim of this conference was to probe beyond these individual studies and develop a genuinely comparative international perspective over a longer historical time.

The conference had been prepared in three stages. The first step was the writing of a framework document. Many historians and social scientists have concentrated their research primarily on dock strikes and unions. For the purpose of setting up the framework of modern social history, this can be no more than a first step. Taking dock work as a focal point and using a broad social and historical perspective, it is also important to analyse everyday life (including divisions of gender, race and class, working, housing and family conditions), as well as the economic structures and organizations in which dock workers lived and lived conditions. Not all the attention should be concentrated on the class "casual wage", of dock-workers and its demise, but the earlier artisanal phase should be examined and analysed.

Port reports

On the basis of this framework document, some twenty-five reports on different ports were called up. These were drawn up by experts on the respective ports, along the lines indicated by the framework document. In some cases, the reports were published as a research paper by the International Institute of Social History. In the third and final phase leading up to the conference, a number of participants wrote a comparative discussion paper on aspects of dock labour, basing their work on the port reports. Themes covered included the formation and reproduction of dockers as an occupational group, which was the work of the conference, state influence, and ethnic differences.

The broad comparative approach, both in time and geographical scope, proved very stimulating. Before the casual period, for instance, there was a guild phase, in which specialized workers were responsible for loading and unloading the cargo. Guilds as a word may have a European connotation, but the port reports drew our attention to the fact that guilds or guild-like organizations were to be found all over the world. Typical of the guild configuration is that a particular group, for instance the mines, had a monopoly on loading or unloading. This can be shaped by technical reasons, for instance, because the barrow cannot be reached by sea-going vessels and goods have to be taken on board lighter first. This situation allowed the lightermen of Malaga to operate in a guild-like manner in the second half of the eighteenth century. In other cases guilds were established because the city authorities granted a monopoly to an association of workers. When these were also involved in, or necessary to, weighing, or packing of merchandise, it was easier to argue that they should be public officials and have a monopoly.

After this, a general period of the classical phase of casual dock labour set in. This ended around 1960, some time before containers came into use. It is interesting to see how global this change was. Even in the African context, where casual dock labour had come to look quite different from those in ports in the industrialized North, decasualization took place. This decasualization was not motivated by the technological demands of worldwide containerization which can be shown by the example of Shanghai. There goods were loaded from containers into lighters before being brought to shore.

The phase of the classical casual dock worker was limited in space and time, and this limitation extended to the social sphere. In many ways dock workers proved to be an integral part of society, the dockers' wages only a part of household income, and dock labour often a transtemporal phase in the life cycle. All in all, the image of dockers in the form of some of their exoticism, partly thanks to the inclusion of "exotic" ports in the analysis.

**By HARRIET T. ZURNDORFER**

The aim of this Symposium, entitled 'History, Modernity and Economic/Social Development in the Premodern World: Discourses across Civilizations' was to celebrate the fortieth anniversary of the 'Journal of The Economic and Social History Of The Orient' (JESHO), a 550-page quarterly publication. The Symposium was conceived to seek alternative ways of understanding "modernity" in Southeast Asia, but not the history of the single societies, or formations may have also happened in European and non-European societies. Peter van der Veer (Hollandsche) recounted how villeins found guilds to operate in a guild-like manner in the second half of the eighteenth century. In other cases guilds were established because the city authorities granted a monopoly to an association of workers. When these were also involved in, or necessary to, weighing, or packing of merchandise, it was easier to argue that they should be public officials and have a monopoly. After this, a general period of the classical phase of casual dock labour set in. This ended around 1960, some time before containers came into use. It is interesting to see how global this change was. Even in the African context, where casual dock labour had come to look quite different from those in ports in the industrialized North, decasualization took place. This decasualization was not motivated by the technological demands of worldwide containerization which can be shown by the example of Shanghai. There goods were loaded from containers into lighters before being brought to shore.

The phase of the classical casual dock worker was limited in space and time, and this limitation extended to the social sphere. In many ways dock workers proved to be an integral part of society, the dockers' wages only a part of household income, and dock labour often a transnational phase in the life cycle. All in all, the image of dockers in the form of some of their exoticism, partly thanks to the inclusion of 'exotic' ports in the analysis.

**By LEX NEERMA VAN VOSS**

The broad comparative approach, both in time and geographical scope, proved very stimulating. Before the casual period, for instance, there was a guild phase, in which specialized workers were responsible for loading and unloading the cargo. Guilds as a word may have a European connotation, but the port reports drew our attention to the fact that guilds or guild-like organizations were to be found all over the world. Typical of the guild configuration is that a particular group, for instance the mines, had a monopoly on loading or unloading. This can be shaped by technical reasons, for instance, because the barrow cannot be reached by sea-going vessels and goods have to be taken on board lighter first. This situation allowed the lightermen of Malaga to operate in a guild-like manner in the second half of the eighteenth century. In other cases guilds were established because the city authorities granted a monopoly to an association of workers. When these were also involved in, or necessary to, weighing, or packing of merchandise, it was easier to argue that they should be public officials and have a monopoly. After this, a general period of the classical phase of casual dock labour set in. This ended around 1960, some time before containers came into use. It is interesting to see how global this change was. Even in the African context, where casual dock labour had come to look quite different from those in ports in the industrialized North, decasualization took place. This decasualization was not motivated by the technological demands of worldwide containerization which can be shown by the example of Shanghai. There goods were loaded from containers into lighters before being brought to shore.

The phase of the classical casual dock worker was limited in space and time, and this limitation extended to the social sphere. In many ways dock workers proved to be an integral part of society, the dockers' wages only a part of household income, and dock labour often a transnational phase in the life cycle. All in all, the image of dockers in the form of some of their exoticism, partly thanks to the inclusion of 'exotic' ports in the analysis.

**By HARRIET T. ZURNDORFER**

Dr Lex Neerma van Voss (EHS@epl.nl), a senior research fellow at the International Institute of Social History, Amsterdam, presented a study of philanthropic and religious endowments in China, entitled 'Gentry and Merchants: Models of Philanthropy in the Late Ming and Early Ch'ing Dynasties'. One of the discussants of her paper, the Islamicist Jean-Claude Garcia (Un-Ou-Prance), noted the importance of understanding the relationship between philanthropy and social class; he contrasted state and the role of charitable influence, with that of giving by private individuals in imperial China.

To celebrate the fortieth anniversary of the 'Journal of The Economic and Social History Of The Orient' (JESHO), a 550-page quarterly publication. The Symposium was conceived to seek alternative ways of understanding "modernity" in Southeast Asia, but not the history of the single societies, or formations may have also happened in European and non-European societies.
The 1997 Conference of the National Council on Oriental Library Resources was held at Newnham College and the University Library, Cambridge, on 9 December 1997. The theme of the Conference was ‘Cambridge Oriental Collections’ and there were twenty-eight participants attended.

By CATHERINE ANSORGE

The morning session began with a tribute by John McEwan (University College, London) to the life and work of Professor Jim Pearson who died in August 1997. Jim Pearson's long career in Oriental librarianship and bibliography began in the Cambridge University Library where he worked for many years in the Oriental Department. In 1919 he became Librarian of the School of Oriental and African Studies in London where he took charge at a time of a dramatic expansion in the collections. He was a member of the Committee on the Hayter Report on the development of training in Oriental Studies in British universities which was published in 1965. Professor Pearson was also instrumental in the foundation of professional associations for Oriental librarians including that which has now become the NCOLR and in the foundation of the Association of World Libraries Groups, the earliest of which was MELCOM. The first Oriental librarians' conference was held in 1968 and this later developed into a regular tradition of annual conferences. He was noted for founding the course in Asian and African bibliography at University College, London and for his publications in the field of oriental bibliography which included the Index Islamicus and other seminal works in the field.

Dr Kate Fleet, Fellow of Newnham College, then described the Skillet Centre for Oriental Studies which is housed and administered within the College. She outlined the history and development of the Centre which was established after the death, in 1986, of Dr Susan Skillet who was lecturer in Turkish Studies at Cambridge.

Dr Raymond Alchian, former Reader in Indian archeology at Cambridge and Trustee of the Ancient India and Iran Trust, talked about the founding and development of the Trust and its Library. The Trust developed around the core collection on Sanskrit and related Indo-Iranian studies belonging to the late Sir Harold Bailey.

Charles Aylmer, the Chinese specialist in the University Library, Cambridge, talked about the Library's Chinese collections and their history. He outlined the careers of a number of important Cambridge Chinese scholars, including Thomas Wade and Herbert Giles and the relevance of their efforts to the growth of the Chinese collections. He also spoke in some detail about the work of Professor Hopkins and his collection of Chinese oracle bones which is held in the University Library’s collections.

During the afternoon session, Terry Barringer, Librarian of the Royal Commonwealth Society, pointed out the NCOLR's role in helping the Society for Endangered Languages.

By FRANS HÜSKEN

Still full of plans for new research and busy preparing new publications, Masri Singarimbun, professor of anthropology at Gadjah Mada University Yogyakarta (Indonesia) passed away on 25 September 1997. For several months he had been undergoing treatment for a variety of leukemia which many hoped he would survive but which finally proved to be fatal. His untimely death at the age of 66 leaves a void both in the Indonesian and the academic community in general as he was among the few Indonesian scholars with an international reputation.

Even since he established the Population Studies Center at Gadjah Mada University in 1973, he is best known for his work in social demography, anthropology, and development studies. However, being the energetic and enthusiastic person he was, he was an interested observer and advocate of a wide range of social and academic issues. His early work focused on a classical cross-cultural study of the Kato-Rataki kinship system for which he earned his PhD at the Australian National University in 1969 after having completed his BA in Education at Gadjah Mada in 1961. Subsequently he moved to demography at ANU's Research School for the Social Sciences, until he decided (in 1974) that after more than eleven years in Canberra he should return to his Alma Mater in Yogyakarta. There he became deeply involved in research on birth control and family planning in different regions of Indonesia. On that basis he acted as a critical adviser to the Indonesian government which at the time had engaged in a family planning programme in all-out effort to solve the country's population problem. Masri's recommendations were not always received favourably as he insisted upon winning the cooperation and acceptance of the programme from local communities, while government agencies were often so obsessed by target figures and quick successes, and in doing so easily exposed to political pressure on the population.

His critical stance also brought him to draw attention to the problem of rural poverty and through a long-term research project, initiated together with David Penny in 1969 in the village of Sehjarjo in the southern part of Yogyakarta province, he was able to show that official figures on poverty eradication in Indonesia were generally overly optimistic. His material on Sehjarjo, a village to which he returned many times, provides a Fungurah for the social history of rural Java in the 20th century. Masri's return to Indonesia in 1992 marked not only the beginning of an impressive academic career but also the start of a highly successful research centre in which several generations of Indonesian social scientists received their intellectual training. The small building from which he has started grows into one of the academic centres at Gadjah Mada University with by far the best-equipped social science library and an open atmosphere where students, staff and intellectuals from other parts of Indonesia and abroad meet. This congenial world has produced a large number of dedicated researchers who combine social commitment with scientific rigour and open minds. An equally large number of foreign researchers has benefited tremendously from the support and the infrastructure of the Population Studies Centre providing them with the intellectual challenges and sharp discussions as well as relaxation from the pressures of fieldwork.

When in 1996, Masri retired from his chair at the GMU's Department of Anthropology, he remained active in the research projects of the Population Studies Center and in supervising theses. He was offered a new chair in research methodology at Atma Jaya University Yogyakarta, and kept on publishing on his research both through academic journals and (very widely) through his columns in the Indonesian press, commenting upon topics as varied as ethnicity, rural poverty, socio-linguistics, sexuality, AIDS.

Thirty years after he earned his PhD in Canberra, the ANU offered him an honorary doctorate in 1996. Masri left, of course, honoured by this sign of international recognition of his work, but he was surprised at the same time, not least because he, trained as an educationalist and anthropologist, and employed in departments of demography and economics, found himself to be a JIl in the end. Masri Singarimbun, who is survived by his wife, Irawati, and three daughters, will be missed by his many friends and colleagues around the world.
Symposium South-South

The 'Symposium South-South: Recent Developments in Relations Between Latin America and Asia' was held 19 and 20 February 1998, the first day at Leiden University, the second at the Institute for International Studies, Clingendael. It was organized by Prof. Kurt Radtke and Dr. Marianne L. Wiesbroe.


Identity, Locality, and Globalization

Organizing a conference can be compared to the process of cooking. One invites conference participants, because one expects them to make solid contributions (the ingredients). However, whether the mixing and blending will result in savory dishes will only become clear during the meetings of the conference itself. The round-table seminar in Sarasaka near New Delhi (India) on 'Identity, Locality and Globalization the Indian and Indonesian Experience' proved to be a rare feast.

The purpose of the conference was to organize a South-South meeting of Indian and Indonesian scholars who do not have the opportunity to meet on a regular basis, to which some 'outsiders' would be admitted. The material setting of the seminar was organized by the Indian Council of Social Science Research (New Delhi; Mt. Suratk Chand) and the IAS (Leiden, Ms Marianne Lange-holst), while Prof. A.K. Bagchi (Centre for Social Studies Calcutta) and myself (Utrecht University) acted as convenors. Participants came not only from different locations on the globe, they also represented different disciplinary identities. This implied that the theme came close to the skin. Participants had to communicate in different cultural repertoires. That we succeeded to do so, was a stimulating experience as well as a creative process.

Meeting ground was the conference theme itself: the effects of globalization, on Indonesia and India, with its concomitant processes of identity and locality formation. Rarely has a conference theme been more up to date. When the subject was chosen in 1996, the economic crisis in Indonesia and the elections in India were completely beyond our ken. Now they provided the discussions with a sharp edge of timeliness. Of course a short summary of the main panels does not do justice to the richness of the ideas in each paper. But it may give an impression of the content of the meetings. The conference opened with a panel on 'Models and Globalization'. It offered the opportunity for a discussion of the relatively new notion of the South by Dr Mary John (Centre for Women’s Development Studies, New-Delhi) for the introduction of the co-convenors debate on wages in a global setting by Prof. Sugita Majip (CSCS-Calcutta), and of a first view of the modern Indian economy by Prof. Sunanda Sen (Jawaharlal Nehru University, New Delhi). The afternoon session focused on the issues of democracy, the broad context of processes of economic integration in East and South-East Asia (Prof. A.K. Bagchi, CSCS-Calcutta), in an evaluation of the New Order economic performances (Dr Thee Kiat Wie, LIP, Jakarta), and in a broad analysis of the globalization of the modern capital forces and their search for short-term results (Dr Marc Besso, Asia Research Centre, Murdoch University). Panel and discussion showed the many faces of this crisis. No agreement could be reached about its causes and origins.

The specific patterns of the Indonesian economy, the politisal order, the changed character of the financial markets worldwide; the hegemonic financial discourse; as the capitalist system itself, characterized by rebels in the cities in the past. The concluding panel of the day on 'Religions and Politics' turned minds and thoughts in a completely different direction: the politicization of Hinduism in India since the 1980s (Peter van der Veer, Amsterdam University) and Indonesian Islam as a cultural product of global influences and local characteristics (Professor Cornelia (Despande), Delhi University) for the introduction. The second conference day was devoted to the all morning panel on ‘Globalization, Gender and Bodies’. The papers on Indonesia (Dr. Yuliita Rahardjo, LIP, Jakarta and Prof. Anke Niehoff, Agricultural University Wageningen) and India (Prof. Jashodhara Bagchi, Jadavpur University, Calcutta) illustrated how globalization, implying the institutionalization of universal concepts of health and wellbeing, has touched women in their reproductive qualities. The globalization of Hindu nationalisms, other locales such as Trinidad, a forgotten spot in the Indian diaspora, was highlighted by Dr Kanpala Kumbrah (Ann Arbor, University of Michigan) and Space’ (papers by Dr Stig Tofel Madsen, Ros kilde University, Denmark and Dr Sarah Dosque, Delhi University) focused on the importance of the discussion on national, regional, or local structures, as well as on the construction of identities at different levels. Dr Rangan Topagiri (papers by Dr Krishna Sen, Murdoch University, Calcutta) and Rangan Chakravarty, Sussex University). All papers shared and proved the assumption of culture as a political creation or as an expression of political discourse and power.

Contributions and debates focused more on analyses of the diachronic between identity, locality and globalization than on theoretical frames. In line with the liberal tendencies in present-day globalization processes, monolithic definitions of globalization were lacking. Globalization was thus defined as a neutral term indicating a new period in time; as a process of transnationalization, brought about by new technologies which compress or collapse time and space; as the institutionalization of universal values; or even more as a process of internationalization. In spite of this diversity, most papers dealt with one of two fields, returning to politics and policies when necessary.

Specific themes kept reappearing during the conference. All participants agreed, for instance, that no notion of globalization, other than the effects may be, globalization can no longer be avoided. Easy moral evaluations were passed over, like universal concepts of health and wellbeing, to most of their subjects without direct global connections they are still the first to address such problems as the distribution of wealth. In one example (the analysis of the recent Indonesian case of Sumba), the state tried to be so powerful this intellectual protest against it took the form of global impi ry (the war Madonna) in a local or regional setting, excluding the national level.

A third theme concerned globalization and history. When one defines globalization as the processes of socio-economic, political, and cultural interconnections, which have their effects on national, regional, or local structures, as well as on the construction of identities at different levels (one might call this a process of the present, but clearly has its roots in the past. Historians at the conference looked for its nineteenth-century origins in modern imperialism and colonial rule. In search of cultural repertoires, which provide the synths for the construction of local identities in a time of globalization, others looked at what history had made available, whether in communal rights (India) or human rights (Indonesia). For all agreed: history and culture are not mere raw materials for political and cultural processes.

In conclusion: one might say, that this conference, although unable to resolve the major crises of the global economy, did offer a glimpse of what political and cultural processes are at work in the countries involved.

Cultural Heritage and Globalization

Dr. Marianne L. Wiesbroe (wiesbroe@fsw.leidenuniv.nl) is attached to the Department of Latin American Studies, Leiden University, for +31-71-5278515

Dr. Elsbeth Locher-Scholten

GENERAL NEWS
Entrepreneurship and Education in Tourism

K. J. Heesterman

Arabian Seas: a Garland of Stories

By J. C. Heesterman

T he Asia-Pacific region is the world's fastest growing tourist destination. The growth in tourism has to do with lower requirements of sustainability: tourism is supposed to raise both the national income and the people's standard of living without degrading the natural environment and threatening the cultural integrity. This policy requires considerable investment in education and training for jobs in the tourism sector. Tourism curricula originate from many disciplines and practices. Transnational and local enterprises and educational institutions in both the public and private sectors contribute to the knowledge which is shaped in the curriculum, which is conditioned under government, both local and central, which may have developed policies to promote tourism as a source of overseas revenue and to generate employment.

The conference focuses on the relationship between entrepreneurship and education that is currently being provided for people who take potential jobs in the tourism industry, in tourism policy making, and in tourism training and teaching, both vocational and academic. The purpose is to map the field of tourism education and to compare different educational practices and experiences in Europe and the Asia-Pacific region, to explore the needs for education and training among large-scale and small-scale entrepreneurs, and to discuss opportunities and threats of tourism employment and industry growth.

Abstracts

The conference welcomes contributions regarding issues of human resources for tourism development, the body of knowledge, the profitability in obtaining information, management and marketing skills, employment opportunities, entrepreneurial culture and the need for further training. A comparative perspective between Asian and European countries will be welcomed. Questions will be asked about the sustainability of tourism economies, both small and large, and their contribution to tourism development. To what extent do employees and entrepreneurs in the different branches of the tourism sector need training? What are the differences between the training needs of government officials involved in tourism policy making, teachers and lecturers in the field of tourism studies and hospitality training, academic and vocational, employees in the tourism industry and self-employed people? Questions will be raised about what counts as tourism knowledge and the ways in which scholars think about and structure tourism education. As many educational programmes are designed in Western countries, the issue of their impact has to be examined. How comfortably does Western education fit into the lives and culture of Asian students? Does vocational and academic education empower and enrich people working in the tourism industry, or prepare them for a predetermined place in society?

The deadline for submission of abstracts is 1 September 1998.

The conference will feature representatives of international and national tourism organisations and government agencies, and distinctive scholars in the field of tourism, education and labour relations. This conference, which will be hosted at the Institute Technology Bandung (ITB) in Bandung, is a collaborative effort of European Association for Tourism and Leisure Education (ATLAS), and in particular its ATLAS-Asia section, the Department of Leisure Studies of Tilburg University (Netherlands), the Dutch Ministry of Education, the Center for Tourism Research and Development of the Institute of Technology Bandung (Indonesia) and the International Institute for Asian Studies (Leiden, Netherlands).

For further information about the content of the conference please contact:

DR HEIDI DAHLIES
IUAS
PO Box 90153
5000 LE Tilburg
The Netherlands
Tel: +31-13-462323
Fax: +31-13-462370
E-mail: h.dahlies@kub.nl

For information regarding conference fees and registration, please contact:

LEONTINE OUNDWATER
ATLAS
PO Box 90153
5000 LE Tilburg
The Netherlands
Tel: +31-13-462323
Fax: +31-13-462370
E-mail: Leonrine.ondwater@kub.nl

Electronic Newsletter

AsianDOC

F ollowing discussions at the ICA-NAS in Budapest June 1997, a new electronic newsletter has been launched. Its purpose is to support people who are developing educational programmes related to Asian Studies by providing a forum for making announcements, discussing issues, sharing expertise, recording progress, etc.

The publication currently has five sections:
- Databases (articles about and announcements of database/website projects),
- Conferences and Meetings, working groups, etc.,
- Reviews (books, software, websites, etc.),
- Technical Corner.

The newsletter will be published quarterly (March, June, September, December), its URL is:

http://asiandoc.lib.ohio-state.edu/

Guidelines for submissions are included at:

http://asiandoc.lib.ohio-state.edu/about.html/

Address correspondence and contributions to:

MAUREEN DONOVAN
Editor AsianDOC E-Newsletter
E-mail: donovan.1@osu.edu
AsianDOC
http://asiandoc.lib.ohio-state.edu/
The Lhasa Valley and Tibetan Architecture

An interdisciplinary workshop, entitled ‘The Lhasa Valley: History, Conservation and Modernisation in Tibetan Architecture’, was held in Lhasa from 27-29 November 1997, hosted by the CNRS, Meudon, UPR 299 (Milieux, sociétés et cultures en Himalaya). The initiative for the workshop was taken and its organization prepared by Dr Heather Stoddard, with the assistance of Françoise Bellezza. It came at the moment when the Tibetan Autonomous Region of the People’s Republic of China, USA, UK, Italy, Switzerland, Germany, Norway, and France. Other colleagues were invited from China, Nepal, and India.

**HEATHER STODDARD**

With Jerusalem, Bethlehem, and Mecca, the city of Lhasa is one of the holy cities of the world. The name itself, Lhasa, meaning ‘Land of the Gods’ or ‘Sacred Place’, pre-dates its origin in the mid-7th century, but archaeological finds confirm the presence of human habitation in the valley since neolithic times, 4000 years ago. For two hundred years the capital of the military empire of Great Tibet, the city shared this function with that of the ‘Sacred Place’ of Tibetan Buddhism, Lhasa was also important as a Central Asian city, in historical, cultural, and economic terms, drawing pilgrims and merchants from many parts of Asia. Unique because of its altitude, at 3700 m. above sea level, Lhasa is and still is one of the places on earth that captures the imagination of humanity.

Lhasa is one of fifty protected historic cities of the PRC. Despite this, at present, the whole valley, including the old city, is undergoing a rapid transformation. The very fabric of the heart of Lhasa is in danger. When the workshop was proposed two years ago, 270 sites remained out of the 650 recorded on Aufschnaiter’s map in 1948. By the end of 1997, only 97 were still in existence. It was this the workshop sought to concentrate attention on city itself, but did not discuss the day-to-day protection of the broader question of Tibetan architecture on the high plateaux, and beyond.

An exhibition on Tibetan architecture was organized in Paris and Rome in 1985, by Paola Caffarelli, accompanied by the publication of an important catalogue, Demone di Hanno: Sintesi dei Documenti di Sorgon, Developpement et Rayonnement de l’Architecture Tibétaine (Rome & Paris 1985). This was a promising beginning but little further research has come out over the last decade. Previously, L’Honneur de la Maison (edited by Gérard Toffin, CNRS 1981), treated the question on the southern side of the Himalayas, and recently Anne Picard has published a short account of the subject in Art et Archéologie du Tibet (Picard 1994). At present, the Lhasa Historic City Atlas is in preparation by a European team, headed by Knud Larsen of Teeside University, Norway, and it was this on-the-ground work we have done over the last four years which created the impetus for the present workshop. French Tibetology has also produced a rich and interesting new corpus of material during the reign of the Great Fifth Dalai Lama, in Lhasa, Lina Du Dyon, Olizane 1997, edited by Françoise Bellezza.

The workshop was the first specifically dedicated to this subject to be held. Its aim was interdisciplinary, including anthropologists, historians, architects, art historians, and archaeologists. It was also an experiment, venturing into the sensitive area of cultural heritage conservation, restoration, and development in Tibet.

**DISCUSSIONS**

Most of the topics were covered or touched upon by the speakers or in discussion, with the exception of the development of CD-ROM resources. A round table was held at the end of the workshop, during which suggestions on future strategy were discussed. It was concluded that two complementary approaches should be pursued: 1) Research under present existing agencies should be continued, with small on-the-ground projects working with local authorities; 2) The possibility of launching a large trans-national international project should be explored.

The round-table discussion was entitled: ‘What future for Tibetan Architecture? Two videos taken in Tibet in 1997 were shown. One presented a cyclical view of the creation of Tronguling Palace, which is one of the most important remaining historic buildings on the Bodnalchen estate property in Lhasa. The other gave a brief glimpse of a hitherto unknown conical structure made by two Byang.thang nomad tribes for their winter quarters. Including audiencers, about fifty people attended the conference. Our Asian colleagues had the chance to visit many of the sites mentioned by the speakers or in discussion. These Dyads are pairs of mountain and lake deities and this association is closely related with the territory of the ancient Zhang zhung kingdom which is traditionally associated with Bon. Bellezza is primarily concerned to examine the evidence presented by rock inscriptions, paintings, and with recording the oral traditions in the region, which provide strong evidence for their association with Zhang zhung. He is however, perhaps wisely, wary of suggesting chronological developments or dates for his findings based on such evidence and despite providing a wealth of detail concerning his findings is cautious in his conclusions: although they provide valuable evidence for historical developments have been interpreted as textually.

Both works will be required reading for specialists, may be recommended intersexually, and will interest the scholar, not least to explore the wider theoretical and regional implications which arise from these works.
Tibet in the West and the West in Tibet

When the wild West was finally pacified on the American frontier, Americans started taking an interest in Tibet. When something similar happens in the animal kingdom, we suddenly become protective about a certain species. Our preoccupation with Tibet, interestingly, bears a close resemblance to the above examples. Last year, the West experienced a dozen scholarly works, added to that were two spectacular Hollywood films which created more awareness about Tibet in the West than all the recent books on this topic put together. Does this mean Tibet is for the West only; leading into extinction and hence this nostalgic reverie? And are these books and films testimonials to a perceived threat?

By AMALENDU MISRA

Tibet has always been an object for fervid imagination in the West, not only for the authentic theo­political in the heydays of colossal empires, also an unattainable goal towards its un­approachability. A case in point is British India’s ambiguous stance on Tibet’s political status. Precisely because Tibet served as a buffer between expansionist Tsarist Russia in Central Asia and the British Empire in South Asia, both mutually allowed it as an ill-defined sovereignty. The Great Game between Russia and Britain re­quired that neither claimed this buffer area and both zealously guarded it from external influences.

However, the British and Russian ab­stinence created an inviting vacuum in the disputed territory to Tibet, China, which already had an ancient claim over it, made slow and calculat­ed moves to usurp its sovereignty, which China would not allow a complete Chinese hold over Tibet, nor recognize complete Tibetan au­tonomy, which would perhaps have bolstered the British claim further. In the Simla Conference of 1913, the British declared Tibet a ‘self-governing dis­trict under Chinese suzerainty’, an agreement from which the Chi­nese afterwards withdrew.

Contemporary ambiguity

More recently, the political history of Tibet has reached a near-perfect repetition of the past, though the players involved in it are different. India and Tibet, the two ancient entities so closely associated with Tibet, have now turned a blind eye to the develop­ments there. In 1999, when India appealed to the UN for help to halt the marauding Chinese troop ad­vancement on its eastern frontiers, both London and New Delhi insisted that the matter be not considered. Then came the Cold War, which effec­tively scaled Tibet off from the rest of the world. Since 1979, though India has provided a home to the largest number of Tibetans outside Tibet and Dalai Lama’s government-in-exile operates from within its territo­ry, New Delhi has been reluctant to discuss Tibet’s claims for fears of a Chinese political backlash.

Another pertinent actor, the Uni­ted States, has maintained the same ambiguity towards Tibetan autono­my. Interestingly, this policy decision predates the US-Asian alliance of the Cold War years. In 1945, when the Roosevelt administration ap­proached the Dalai Lama to explore the possibility of building airfields in Tibet, it regarded the latter as not the sovereign ruler but as the leader of an ethnic-religious community. In this 1995, the CIA half-enthusiastically supported the Tibetan nationalists against the Communist but soon gave up the cause. Thirty long years would pass before Tibet would again be mentioned in the West.

From relative obscurity, Tibet was brought back to the board as a for­eign policy agenda in the 1990s. In his first memoir, President Clinton declared protection of Tibetan’s reli­gious and cultural heritage to be a precondition to China’s most fa­voured nation (MIN) status. But shortly after, there was a radical shift in Clinton’s stance. In 1994, he dis­counted the use of economic sanc­tion as a primary cause for its physical change in China. What is even more startling, the same State De­partment report on Tibet clearly stated that Washington recognized Be­ijing’s sovereignty over Tibet.

Though the public opinion in America is strongly pro-Tibetan, the official response to Tibet is usua­lly a product of an encounter with the exile community and the occa­sional adventurer escaping Chinese authority to the West. Also, when we talk of Tibet we talk about Lhasa. What do the broken masks of Tibet look like and in the rest of the territory think about the inquiries stated above?

A problem rarely pondered is that there exists a political vacuum in Tibet, that was effectively cut off from the mainstream Tibetan cul­tural, political and religious life since the fall of the dynasty allowed Tibet’s autonomy and gave the blessing to their inde­pendent Chinese occupation. Tibet represented! Our response to Tibet is usu­ally a product of an encounter with the exile community and the occa­sional adventurer escaping Chinese authority to the West. Also, when we talk of Tibet we talk about Lhasa. What do the broken masks of Tibet look like? What are the questions of political isolation. Their re­gardlessness, lack of sagacity about interaction with the outside world, development into a viable modern state in the past appears to have subdued them of the chances of becoming a sovereign political entity.

Though ruled by Dalai Lamas from the early modern onwards, the ac­tual political status of Tibet has al­ways been subject to the political process beyond its frontiers. In its che­quered past, Tibet has crossed its political independence and partly owing to negligence, Tibet has always been an object for the authentic theo­political in the heydays of colossal empires, also an unattainable goal towards its un­approachability. As a point of fact, Tibet was always guarded it from external influences.

While this guaranteed Tibetans their physical inaccessibility to foreign interference from any external actor, Tibet has always been an object for the authentic theo­political in the heydays of colossal empires, also an unattainable goal towards its un­approachability. As a point of fact, Tibet was always

The glimpses of old Tibetan culture through its architecture, art, and Dalai Lama’s government-in-exile operate from within its territor­y, New Delhi has been reluctant to discuss Tibet’s claims for fears of a Chinese political backlash.

Another pertinent actor, the Uni­ted States, has maintained the same ambiguity towards Tibetan autono­my. Interestingly, this policy decision predates the US-Asian alliance of the Cold War years. In 1945, when the Roosevelt administration ap­proached the Dalai Lama to explore the possibility of building airfields in Tibet, it regarded the latter as not the sovereign ruler but as the leader of an ethnic-religious community. In the


**State and Tribe in 19th-century Afghanistan**

Christine Noelle

STATE AND TRIBE IN NINETEENTH-CENTURY AFGHANISTAN: THE REIGN OF AMIR DOST MOHAMMED KHAN (1836-1863).

Curtin Press, Richmond 1997

---

**The International Association for Tibetan Studies (IATS)**

The International Association for Tibetan Studies (IATS), the only world-wide organization devoted to furthering scientific study and research on all aspects of Tibetan civilization, was formed almost ten years ago. This year, the IATS is preparing for its eighth international seminar.

---

**The book sets out to balance Afghan expansion into the Uzbek territories prevailing within the country. To achieve this, Noelle has made administrative one of the neglected works of Afghan historians written in Persian.

The book consists of four chapters and is well equipped with, among other aids, an excellent glossary and appendices containing detailed maps, genealogical tables, and information on bibliography. The first two chapters are fairly traditional histories of political events. Noelle clearly describes how the Amir Dost Muhammad Khan emerges as the Afghan prime minister from the midst of almost permanent conflicts and shifting alliances among his relatives and other tribal elites. Chapter Two goes on to trace Afghan expansion into the Uzbek political order of the north. On the basis of the earlier work of McChesney and others, Noelle begins by questioning the different ethnic and political legacies of the Uzbek who were connected more closely to Chinghizid Central Asia than to Mughal India. New and refreshing is Noelle's description of the various Uzbek principalities and the way these gradually give in to 'Afghanization'. She correctly stresses that even in places where the former Uzbek elite was deprived of its power, Afghan officials, often members of the royal family as well, continued to rely on the co-operation of the local leaders for revenue and the raising of troops.

After these promising and illuminating first two chapters, the book tends to tail off in a rather disappointing decline. Chapter Three deals with the position of the Pashtun tribes within the Amir's regime. This material is offered as another debate on segmented tribal systems, mainly based on the earlier research of anthropologists like Barth, Ahmad and others. Those who have missed these debates will find a convenient summary here. Only in the second part of this chapter are we given some interesting new insights into the nineteenth century political developments among the border tribes and the Chibis. Noelle limits herself by merely supporting the earlier findings of Glazier and many others that the degree of hierarchization within a tribe is directly linked to the intensity of its interaction with the state.

Far more successful is Noelle's description of 'Afghanization'. She correctly stresses that trade had hardly been challenged.

---

After paying attention to the Uzbek north and the Pashm east, Chapter Four moves on to the fortunes of the Durran leadership in Qandahar. Here again, Noelle is at her best unravelling the highly complex and every shifting political situation of the country. At the same time, though, her analysis in the final sections, in which she explores the nature of Dost Mohammad Khan's administration, is a missed opportunity. It appears that the mass amount of material she has unearthed would properly support a more thorough analysis of Afghanistan's situation during the nine- teenth century. The role of the state, revenue, trade, and the ulama are treated only at the very end of the book in less than 30 out of a total of 300 pages. Now and again, the author states that the trade had hardly any impact on Afghan society but, claiming this, she repeatedly proves the reverse. For example, from what is related about the wealthy and ostentatious Mohmands at Jalalpur and Qzaghars at Qandahar, one clearly gets the impression that even during the period of the decline in the nineteenth century, long-distance overland trade with India and Central Asia mastered a great deal and that it played a prominent part in the strategic considerations of the Amir and the local chiefs. The same goes for the important religious developments of the period which involved not only administrative issues, but influenced tribal configurations as well. We almost forget that the famous Islamic activist, Jamaluddin Afghani, not only claimed an Afghan birth but also served at Dost Mohammad's court. Generally speaking, the political developments of the period still require deeper analysis from a much wider social, economic, and cultural perspective. So far, the orientalist cliché of the mocha, unruly Pathan has hardly been challenged. Nonetheless, Noelle's solid political treatment of Dost Mohammad Khan's government is surely to be welcomed as a basic, first step in this direction.

---

**The International Association for Tibetan Studies (IATS)**

The eighth Seminar of the International Association for Tibetan Studies will be held from 25 to 31 July 1998 at Indiana University, Bloomington, Indiana, USA, convened by Elliot Sperling. The conference is by invitation only and attendance is expected to be close to 200. During the week of meetings, participants can look forward to a diverse programme in which the latest research findings in Tibetology will be discussed in formal and informal settings.
Smallpox in India, 1900-1977

According to one account, there were 250,000 cases of and 64,000 deaths resulting from smallpox in India in 1915. This, as in most years, represented over half the smallpox cases in the whole world. The eradication of the dreaded disease was, therefore, not only a triumph for the Indian, but also the international, medical fraternity. At the height of the project, more than 15,000 health workers from over 30 countries involved themselves in the eradication programme. Such a massive campaign, not unnaturally, faced multifarious challenges and difficulties, and ruffled many influential feathers. These, as well as the marked social and political effects of forced vaccination drives, tend to be ignored in an otherwise well-documented eradication programme.

BY SANJOY BHATTACHARYA

On 23 April 1977, an International Smallpox Assessment Commission declared India to be free of the dread scourge. This triumph, rightly portrayed by many as being Herculean in character, was a culmination of almost three decades of official initiatives and striking international co-operation during a period of heightened ‘cold war’ animosities. However, the process was not a smooth one. Indeed, some of the troubles that punctuated the efforts of the diverse governmental and international medical workers were serious enough to cause facets of the campaign to seem, albeit in hindsight, strikingly disjointed. In fact, seen in this light, the eradication project can be said to be made up of a series of independent initiatives, some of which came to an inglorious end. Nonetheless, it is impossible to question the cumulative value, and ultimate significance, of a multifaceted smallpox eradication programme in the South Asian context.

A recent grant by the Wellcome Trust to Sheffield Hallam University has allowed the initiation of a major endeavour to analyse and re-assess the history, as well as the political and social aspects, of attempts to prevent the spread of smallpox in India between 1900 and 1977. An examination of the medical initiatives launched in the colonial period—especially during crises like the Bengal Famine of 1943 and the smallpox in India between 1900 and 1977—tempts to prevent the spread of smallpox cases through the provision of very generous cash awards. Another interesting tactic was to encourage school children to report on smallpox cases within their communities.

Ayurveda

In addition, local—and ‘traditional’—medical attitudes towards smallpox, and its eradication, will also be examined. This will not only allow us to investigate the clash of disparate medical beliefs, but also the not infrequent interaction between knowledge systems like Ayurveda and Western allopathic practices. In unravelling this aspect of the eradication programme, a wide range of vernacular sources will be put to use. Local records—in indigenous languages and dialects—and an ambitious programme of interviews with officials, as well as villagers, will also be used to elucidate the class, caste, and gender based provision of health benefits in independent India. It is in this context that the complex inter-relationship between national, regional, and local political practices, and a centralised organised health campaign become very obvious. Indian politics, particularly in the rural areas, have always had a very marked parochial flavour. The reactions towards the eradication programme were thus extremely diverse, sometimes maddeningly diverse: it provided some politicians with the excuse to complain about requisite health measures in their localities; it caused others to complain against forcible vaccinations. In other cases, confrontations violent or otherwise occurred between village leaders and spokespeople and health workers. An investigation into these facets of the eradication programme will form an integral part of the current project, and a concerted effort will be made to uncover examples of the anti-vaccination propaganda produced in the localities. Such an expansive focus, it is hoped, will allow for a more comprehensive and nuanced history of one of greatest medical triumphs of the twentieth century to be written.

Questions

In analysing this wide variety of representations, the Project will ask a series of questions: What elements constitute the genre of ‘life-history’? How is life-history distinguished from other literary and historical modes of expression? Is ‘truth-value’ a central distinction? What ‘authority’ separates life-histories from other more ‘fictive’ genres? And how is that authority established and perceived?

Individual lives

The second goal of the Project is to investigate the significance of these various life-histories in South Asian society. In this respect, the Project seeks to challenge the paradigm of ‘collectivity’ that has historically dominated the study of South Asia. Collective identities ( caste, religion and kinship) have been ‘written into’ most scholarship on the region from its ideological beginnings and have rarely been subjected to critical debate. The research supported by this Project will challenge this assumption of collectivity by investigating the role of individual lives in South Asia.

NEW RESEARCH PROJECT AT SOAS

The Centre of South Asian Studies at SOAS (London) has recently launched a new research project on ‘South Asian Life-Histories’. The multidisciplinary, collaborative project is co-directed by Stuart Blackburn (Chair, Centre of South Asian Studies) and David Arnold (Professor of History). Over a period of six years, the project will involve a series of major international conferences as well as one-day workshops held at different research centres in England.

Social levels

Third, the Project will study life-histories at different social levels and from a wide spectrum of groups, rather than just well-known texts written by famous men. Histories of women’s lives are important here, as well as life-histories of refugees, migrants and others who fall beyond the normal boundaries of writing about the ‘self’. The Project will study life-histories not only in South Asia but also in the diaspora.

The first event of the Project is a one-day workshop in November 1998 at SOAS, at which Professor Partha Chatterjee from Calcutta will be a specially invited participant.

 мягкий
**Bhutan: Threats to Shangri-La Security**

The Bhutanese peaceful Shangri-la dragon kingdom was conveniently left to itself by the world, even by its immediate neighbours, till the 1980s. By 1990, events began to happen which disturbed the Bhutanese serenity; ethnic demarcations, street protests, elections, politics, excesses, assaults, arson, lobstion, all eventually developing into a full-blown ethnic conflict.

By A.C. Sinha

The Drupka theology, which was replaced by Wangchuck dynastic rule ninety years ago continues to provide the esoteric, idiosyncratic, and rationale behind the existence of Bhutan as a distinct Lamasist polity. Since it was deposed, four rulers have each tried to introduce new elements of secular dimension into the body politic with a view to bringing it into line with other politico-geographical arrangements. The monastic and secular Buddhist monastic authority was replaced by a feudal system, enthusiastically supported by the British colonial rulers. The very demand of the required economic surplus for the State, a number of steps were undertaken in consultation with the British. Once the economy had boomed to encourage ethnic Nepalese to become part of the Bhutanese state, evolved a political system of integrating the ethnic Nepalese into the polity. Accordingly, the teaching of Nepali and Sanskrit was introduced. Nepalese students were sent abroad for higher education. A cash reward was granted for inter-marriages between Drupka and Buddhist sects. Nepalese were given representation at the rate of 14 per cent in the state structure ranging from the village to the Royal Advisory Council.

All these steps elicited a happy response from the Nepalese in Bhutan. They took advantage of the provisions and many of them rose high in the state structure. The best trial of the ethnic identity was the detached response of the Bhutanese in 1964-74, when two serious efforts were made to open up the country and diversify the Bhutanese society. First, they were given a separate identity as the Lhotshampas. Second, the present king was to be crowned, a mistress of the third king and her associates tried to upstage the succession in 1974 and supported an illegitimate son of the former king to be crowned as the king. Similarly, occasional searches to find and conscript an incarnation of the Dharmaraja by a section of the Drupkas did not find favour with the ethnic Nepalese in Bhutan. The 1970s was a period of smooth accommodation in Bhutan in more than one sense. Bhutan became a member of the UNO, the third king passed away, the problem of the Dharmaraja was not discussed. The ethnic Nepalese [Lhotshampas] joined their Drupka brethren in such endeavours and in the process enriched themselves. Many of them began to feel confident enough to take up any role and eschewed the insecurity complex of an ethnic minority.

It may be a profitless exercise to see the presence of ethnic identity in Bhutan in the context of the Nepalese settlement in the Himalayan foothills since 1875, from the Sudur Pass in Nepal to the Arakan hills in Myanmar in the east, as a British defence strategy. Needless to add that the nerve centre of such an extensive demographic invasion for refugee rehabilitation and human rights groups as well as investigative journalists appear prescient.

The Bhutanese establishment has mounted an effective and aggressive diplomatic move all over the world and projects the image of an endangered existence. The Bhutanese foreign policy has had no experience in handling this unprecedented development in its history. The Bhutanese foreign policy has had no experience in handling this unprecedented development in its history.

While the Lhotshampa leaders began demanding democratic and revolutionary changes, the Bhutanese right wing was content to preserve its ethnic cousins in the camps. Since then there have been seven rounds of talks between Nepal and Bhutan without any settlement being reached. Under these circumstances, this most peaceful and open border between Nepal and Bhutan has now turned into a zone of ethnic strife.

The southeastern area of Bhutan bordering on the sea — generating Beira plains and the Bhutanese establishment have mounted an effective and aggressive diplomatic move all over the world and projects the image of an endangered existence. The Bhutanese foreign policy has had no experience in handling this unprecedented development in its history.

Undeniably, Bhutan has been able to win much sympathy for its cause, but there are problems as well. For example, the Indian friendship may appear a solid edifice at the top, but there is no longer an enduring existence. Undoubtedly, Bhutan has been able to win sympathy for its cause, but there are problems as well. For example, the Indian friendship may appear a solid edifice at the top, but there is no longer an enduring existence.

The SAARC summit at Male [Maldives] on 14 May, 1997, decided to transform the region into a South Asian security area. The summit also endorsed the proposal of a 'green corridor' proposed for the Solukhumbu valley and in the Bhutan hills to flush them out and move them away; the present king took over the reins of the administration and Bhutanese of all persuasions make it a point of the Bhutanese establishment has mounted an effective and aggressive diplomatic move all over the world and projects the image of an endangered existence.

Ethnic conflict should be seen in the process of the political dynamic of Bhutan. The Bhutanese political elite of Bhutan are determined to preserve it at all costs. The ongoing ethnic conflict should be seen in this process of the political dynamic of Bhutan.

For Bhutan has had no experience in handling this unprecedented development in its history. The BKU of Bhutan is an active advocate of Bhutan, taking part in the demonstrations, internal referenda for refugee rehabilitation and human rights groups as well as investigative journalists appear prescient.
From 25-28 October 1997, fifty-five documentaries on Bangladesh, India, Pakistan, Nepal, and Sri Lanka were screened in the first-ever festival of South Asian documentaries in Kathmandu. Most films were made by independent South Asian directors. Not restricted by government agencies or television networks, many of the films expressed open-minded and sometimes provocative views about the state of affairs on the Subcontinent.

**Film South Asia '97** was organized by Mr. Kanak Mani Dixit and other members of the editorial staff of the magazine Film South Asia. The 11-year-old journal is enjoying a steadily increasing popularity. Being based in Kathmandu, Film South Asia often addresses issues transcending the disparities dividing the Subcontinent.

The festival Film South Asia '97 was designed to present documentary films on the South Asian region as a whole, addressing political, social, and cultural issues. A total of 135 films and videos were submitted, of which fifty-five were selected for screening. Of these, fifty-one competed for prizes. Four films were screened for honours. The jury consisted of the Indian documentary filmmaker, Pankaj Buxita, the Sri Lankan journalist, Nalaka Goonewardene, and the Pakistani actor and director, Salman Shadid.

Of the fifty-five films selected, thirty-six dealt with India, eight with Pakistan, four with each of Bangladesh and Nepal, two with Sri Lanka and one with India (immi-grants in Thailand). A rough classification of the themes of the productions reveals that about twenty films were social and (inter) cultural commentaries (with gender issues being particularly prominent), while ten were ethnographic portraits, nine could be called visual biographies, another nine dealt with environmental issues, and the remaining seven with history-related subjects.

The festival opened with Sacrifice of Serpents: the Festival of Indraprasth in Kathmandu, Nepal, an ethnographic video film made by ethnographer-filmmaker Dr. Dirk Nijland, indologist Bert van den Hoek (both of Leiden University, the Netherlands) and anthropologist Balgopal Shrestha (Trihunac University, Kathmandu) around the annual Indraprasth festival. The screening drew the largest audience of the whole festival into the auditorium. The fact that the film’s main characters, the “ritual king” of North Kathmandu, Mr. Badri Raj Malla, and his team members were present at the screening and were ready to answer the audience’s questions afterwards, was acclaimed in the newspapers the next day. Basant P. Mahatjan, commentator in the Newari daily Vishvabhumi, published a long review of the film and praised it as an excellent presentation of Newar cultural life. He urged for the film to be shown to the audience’s ques-tions afterwards, was acclaimed in the newspapers the next day. Basant P. Mahatjan, commentator in the Newari daily Vishvabhumi, published a long review of the film and praised it as an excellent presentation of Newar cultural life. He urged for the film to be shown to the audience after the festival.

A selection of the documentaries from Film South Asia '97 will be shown in the Netherlands during the ICAS-conference in Nijmegen from 23-26 June 1998.
Indian Music in Germany

The Making and Unmaking of British India

By JENS ECKERT

Indian Music in Germany - Present and Future was the title of an interdisciplinary symposium that was held by the Institute of Musicology of the University of Tübingen from 5-7 December 1997. The concept for the symposium was developed by the Saratwari-Projekt, a loose network of practitioners of classical South Asian music and dance traditions in Europe.

The symposium was organized by the Deutsche-Indische Kulturratschellschaft Tübingen, not be confused with the Deutsch-Indische Gesellschaft or DIG with its nearly 30 branches all over Germany. It was supported by the British Embassy Bombay, the Seminar of Indology of the University of Tübingen, and the British Council. The symposium's general aim was to draw up a rough picture of the present state of Indian music in Germany and its possible developments in the near future. It consisted of five, themo-oriented panels, a future-workshop (Zukunftsworkstatt), and two concerts. The panels were entitled 'Indian Music in Comparatist Musicology', 'Practice of Indian Music', 'Modemizations Media of Indian Music', 'Indian Music in contact with other Music Cultures', and 'Indian Music in the Context of the Other European Cultures'. The concerts were given by vihara-vina player Gianni Ricchizzi (Italy) and young sitar virtuoso Porbandar Chaterjee (Calcutta), represented by the world-famous sarod Maestro, Ali Akbar Khan, accompanied on tabla by Swapna Chaudhuri, on the second day.

Participants included performing musicians, music teachers, ethnomusicologists, indologists, and members of civil society, politicians, students, and interested laymen.

It was generally agreed that South Asian Music has put down substantial roots within the German cultural context in the course of the last two to three decades. Concerts are no longer only events in concert life, media presentation, and the CD market. It also has a considerable number of active practitioners, both German and South Asian, who study, teach, and perform. Nevertheless, it seems to be in a phase of stagnation at present owing to some of the following reasons: Lack of institutional support; Lack of qualified teachers; Lack of cooperation amongst practitioners and organizers; Lack of scientific reflection; Lack of integration into the cultural mainstream.

A closer look at the structure of the book reveals that the days of such books are over. That even after 50 years of Indian independence such stereotypical mega-stories and gross oversimplifications are still being written is a historical anomaly, which needs to be addressed. The book itself is an anomaly, and one that deserves to be read with caution.

It may well be an euphemism to call Lawrence James's book a historian's nightmare, especially if the historian happens to be an Indian. One would have thought that the days of such books are over. That even after 50 years of Indian independence such stereotypical mega-stories and gross oversimplifications are still being written is a historical anomaly, which needs to be addressed. The book itself is an anomaly, and one that deserves to be read with caution.

The book was published by lipp-Verlag in winter 1998/99. It also has a considerable market. It also has a considerable number of active practitioners, both German and South Asian, who study, teach, and perform. Nevertheless, it seems to be in a phase of stagnation at present owing to some of the following reasons: Lack of institutional support; Lack of qualified teachers; Lack of cooperation amongst practitioners and organizers; Lack of scientific reflection; Lack of integration into the cultural mainstream.

Further perspectives

Participants agreed upon the need for establishing regular working meetings, developing a registry database, and publishing the proceedings of the symposium. Working groups have been formed to tackle each of these issues. The next symposium is going to take place at the Institute of Musicology of the University of Göttingen in mid-October 1998. Its stated aim will be establishing an organization for research on, education in, and promotion of South Asian music. The papers at Tübingen will probably be published as a folio edition by the University Press.

The Making and Unmaking of British India

Lawrence James

The Making and Unmaking of British India is set in the present owing to some of the following reasons: Lack of institutional support; Lack of qualified teachers; Lack of cooperation amongst practitioners and organizers; Lack of scientific reflection; Lack of integration into the cultural mainstream.

The British empire in India was a complex entity, with a long and complicated history. It was established in the 16th century, and it lasted until the mid-20th century. It was a time of great change and development, and it had a significant impact on both India and Britain.

The book is divided into two parts. The first part, entitled 'Colonial India', covers the period from the 16th to the mid-19th century. It discusses the political, economic, and social aspects of colonial India, including the role of the British Raj and the resistance of the Indian people. The second part, entitled 'Postcolonial India', covers the period from the mid-19th century to the present day. It discusses the impact of colonialism on India, and the challenges that the country faced after independence in 1947.

The book is written in a clear and concise style, and it is well-researched. It is an excellent resource for anyone interested in the history of India, and it will be of particular interest to students of history and political science.

The book is published by Penguin Books India, and it is available in both hardcover and paperback editions. It is an excellent resource for anyone interested in the history of India, and it will be of particular interest to students of history and political science.
This symposium had been in the planning stages for several years, and it was thanks to the sponsorship of IIAS that it could get off the ground. The original aim was to include the history of South Indian music as well. However, due to the broad nature of the task in hand it was decided to split the symposium into two separate gatherings, and hold the part on South Indian music in Chennai (Madras), in the year 2000.

The History of North Indian Music

The book now published at the French Institute of Pondicherry, India, is a revised version of a doctoral dissertation which was submitted to the University of Utrecht in the Netherlands in 1989. It is a study of thirty-five Kannada novels and short stories by twenty-four contemporary Kannada writers which have appeared in print since India achieved independence. The novels and short stories have been selected according to five major themes which are culturally specific to Indian and especially Kannada literature. These themes, in other words, relate to questions which are raised in Kannada (and some in Indian) writing but which are not known, and therefore not dealt with, in major Western literatures. The five themes are: Indian womanhood; confrontation with other (non-Hindu) faiths; the caste system; the world outside Karnataka; Kannada authors and the colonial change as a social, political, and economic development.

In a discussion of the thirty-five works, Zydenbos’ study lets the reader into the world of contemporary Kannada writing for themselves and for their peers in India, in their own voices, in their own words. Thus the study may also serve partly as a corrective or supplement in a time when Western and Western-educated social scientists, who usually cannot even speak the language of the people who are supposed to be the hearers of their studies, increasingly assume the role of interpreters and intermediaries between India and the rest of the world. This does not mean that the study does not take a critical look at what the writers say, just as writers elsewhere, Indian and Kannada writers can voice prejudices, traditionally established ‘common knowledge’, and wishful thinking: all of which in themselves can be quite interesting. With his broad, pedagogic background, the author has given his views on how we should understand and evaluate such statements. The book also contains fairly lengthy summaries of the works that are discussed, so that the reader can follow in detail the reasoning which has led the author to draw his conclusions about these writings and the issues that have been raised in them. And since Kannada literature is as yet little known outside this region, these summaries at the same time serve as an introduction to a number of major modern writings which are currently ‘on the market’. The introductory chapter gives general information about the Kannada language and its literature. The study is rounded off by a bibliography of primary and secondary literature and an index.

Robert Zydenbos can be reached at mail@robertzydenbos.nl
Semantics in Four Linguistic Traditions

West van Arkham, Jan Houben, Inoke Slater, and Kees Versteegh
THE EMERGENCE OF SEMANTICS IN FOUR LINGUISTIC TRADITIONS
HEBREW, SANSKRIT, GREEK, ARABIC
Studies in the History of the Language Sciences 82

By THOMAS DE BRUIJN

Reflections on the connection between speech acts and the world outside the realm of language is not either an exclusively Western or a modern phenomenon. The present book shows in detail and with reference to a large number of sources how the meaning of linguistic expressions emerged as a topic in exegetical and philosophical discourses in four major cultural traditions. The interpretation of sacred or revered texts had brought the problem of meaning to the attention of grammarians and other linguistic specialists, and consequently presented itself to the authors as a good starting-point for their descriptions of the development of semantic concepts in four linguistic traditions.

Van Bekkum shows how the debate on the primacy of the 'obvious, literal meaning' and rabbinic interpretations of Hebrew scriptures influenced the development of the linguistic treatment of meaning in the theories of Saadiah Gaon and Maimonides. In a lucid and detailed exposition on the complex Indian linguistic tradition Houben shows how meaning and semantic concepts played a role in the exegesis of the Vedas and subsequent texts, but was discussed in a much more fundamental way by grammarians such as Panini and Bhartrhari. Panini's exclusion of meaning from the formal aspect of language and Bhartrhari's focus on the epistemological and logical value of linguistic expression, in response to challenges to the ontological 'validity' of Brahminical discourse by Buddhist and Jaina philosophers, led to a functional but systematic analysis of semantic concepts.

In the Greek tradition, meaning occupied a central place in linguistic theory from its earliest beginnings. In a clear and comprehensive article Slater shows how language and meaning were important topics in the philosophical works of Plato and Aristotle and also intrigued Hellenistic philosophical traditions such as the Stoics and the Epicureans. The prominence of the study of Humor and other ancient poets made the study of meaning, alike with that of the logical value of language, a dominant feature of Greek linguistic theory. Versteegh describes how early interpretative studies of the Koran text developed into a full-grown syntactical analysis of the Arabic language. The exclusive attention paid in most of the early grammatical theories to the formal characteristics of language led many linguists, such as al-Ghazali and Ibn Haldun, to attempt to incorporate semantics into their descriptions of language.

Finally, the four authors compare the development of semantic concepts in a concluding article, attempting to distinguish common characteristics in the four traditions that give evidence of the major influence the interpretation of sacred texts had on the analysis of meaning in linguistic and philosophical analysis. Each article is well researched and gives abundant references and suggestions for further reading, thereby providing an excellent synthesis of the current state of the field concerned. As the intended reader is not likely to be an expert in all of these traditions, the book offers both a sound overview of a familiar field as well as a good introduction to other linguistic traditions.

The comparative approach, taking the exegesis of sacred texts as a point of reference, lends an interesting perspective to the complex topic of semantic analysis. However, the comparisons make it very clear that the traditions described in this book differ greatly in their attitude towards sacred texts, even though three of them—the Hebrew, Arabic, and Greek—to some extent share the same cultural realm and that their approach to meaning is related to specific, often highly scholastic discourses. The theories produced in this context refer to ongoing theological, exegetical, or philosophical debates, which can be an obstacle in comparing the concepts used in these discourses and projecting semantic concepts and theoretical insights from modern linguistic studies on these traditions.

In their analysis of the emergence of semantics, the authors of the present book stress the importance of exegesis of sacred texts as a driving force behind the development of the semantics of the written sign as medium of 'communication between mankind and the divine' (p.286). It is supposed to have evolved out of a more primitive semiotics of 'a baffling and terrifying world' (p.286) which enabled man only tentatively to know and communicate with divine powers through reading signs like rain, lightning, or solar eclipses. The focus on religiously inspired (written) language in early linguistic theories seems inevitable as the sources, as they are presented here, provide little information on other, non-religious, uses of language. Yet, even when the divine is not dealt with through language, knowing and using it well is an essential survival skill in a world which demands sophisticated social organisation and reality testing. The early linguistic theories were biased towards the primacy of the religious use of language and leave many other fields of human existence uncovered, such as non-textual communication with the divine and the use of non- normalized (non-textual) languages. Some caution is therefore called for in drawing general conclusions on the basis of this material.

Finally, the four authors compare the development of semantic concepts in a concluding article, attempting to distinguish common characteristics in the four traditions that give evidence of the major influence the interpretation of sacred texts had on the analysis of meaning in linguistic and philosophical analysis. Each article is well researched and gives abundant references and suggestions for further reading, thereby providing an excellent synthesis of the current state of the field concerned. As the intended reader is not likely to be an expert in all of these traditions, the book offers both a sound overview of a familiar field as well as a good introduction to other linguistic traditions.

The comparative approach, taking the exegesis of sacred texts as a point of reference, lends an interesting perspective to the complex topic of semantic analysis. However, the comparisons make it very clear that the traditions described in this book differ greatly in their attitude towards sacred texts, even though three of them—the Hebrew, Arabic, and Greek—to some extent share the same cultural realm and that their approach to meaning is related to specific, often highly scholastic discourses. The theories produced in this context refer to ongoing theological, exegetical, or philosophical debates, which can be an obstacle in comparing the concepts used in these discourses and projecting semantic concepts and theoretical insights from modern linguistic studies on these traditions.

In their analysis of the emergence of semantics, the authors of the present book stress the importance of exegesis of sacred texts as a driving force behind the development of the semantics of the written sign as medium of 'communication between mankind and the divine' (p.286). It is supposed to have evolved out of a more primitive semiotics of 'a baffling and terrifying world' (p.286) which enabled man only tentatively to know and communicate with divine powers through reading signs like rain, lightning, or solar eclipses. The focus on religiously inspired (written) language in early linguistic theories seems inevitable as the sources, as they are presented here, provide little information on other, non-religious, uses of language. Yet, even when the divine is not dealt with through language, knowing and using it well is an essential survival skill in a world which demands sophisticated social organisation and reality testing. The early linguistic theories were biased towards the primacy of the religious use of language and leave many other fields of human existence uncovered, such as non-textual communication with the divine and the use of non-normalized (non-textual) languages. Some caution is therefore called for in drawing general conclusions on the basis of this material.
ICBS Workshop on Regional Studies in Translation

By Victor A. Van Bijlert

Observing an increasing demand for scientific books in Bengali and translations, the International Centre for Bengali Studies, Calcutta and Delhi chapters, organized a two-day workshop to brainstorm the problems involved in translation from Western languages into Bengali and vice-versa. The ICBS chose the peaceful atmosphere of the 'Ramakrishna Mission' Institute of Culture in South Calcutta as the venue for this international enterprise. A major force behind the preparations for the workshop was Abijit Dasgupta (Delhi).

In his welcome, Jayanta K. Ray (Calcutta) stressed the need to match the Western material sciences with Indian spirituality. One can offer Willem van Schendel's address and in the dictionary as such. In order to translate poetry it is necessary to think in images rather than words.

The discussant Abijit Dasgupta (Delhi) posed some questions with regard to the problems. How do we bridge cultural gaps in a globalizing world? What is the image of the East in the West? What is the image of the West in the East? What should be the role of the translator?

The chief organiser,Odissa Singh (Hyderabad) gave a long and fascinating paper on translation as manipulation. One of his themes is that the history of translation is the history of creative changes in the receiving society. Manipulations in translation have creative and productive effects on the reader. Singh illustrated his contention with numerous examples taken from poetry and literary prose in Indian languages, including Sanskrit, Maithili, Hindi, English. Subhendu Dasgupta (Calcutta) posed questions on the translator create the reader and will the reader understand the translator? Subrata Chakraborty (Calcutta) suggested that the translator essentially be a writer.

R.C. Sehgal (New Delhi) referred to the recent past, of India, when Indian works had been translated or transcreated by foreigners into their own languages. In modern times 'the responsibility of the translator of our works' lies with the intellectuals in the Indian subcontinent itself. Reproduction of meaning and fidelity of translation. Six questions were asked:

1. Whether the translator can assume some freedom from the dictionary as such. In order to translate poetry it is necessary to think in images rather than words.

2. Whether the translator can assume some freedom from the dictionary as such. In order to translate poetry it is necessary to think in images rather than words.

3. Whether the translator can assume some freedom from the dictionary as such. In order to translate poetry it is necessary to think in images rather than words.

4. Whether the translator can assume some freedom from the dictionary as such. In order to translate poetry it is necessary to think in images rather than words.

5. Whether the translator can assume some freedom from the dictionary as such. In order to translate poetry it is necessary to think in images rather than words.

6. Whether the translator can assume some freedom from the dictionary as such. In order to translate poetry it is necessary to think in images rather than words.

Prof. Chakraborty is the founder-director of the Management Centre for Human Values, Jamia Millia Islamia, New Delhi. He has been engaged in disseminating Buddhist ideas and values to international organizations such as United Nations, World Bank, Asian Development Bank, World Resources Institute, etc. Prof. Chakraborty has a number of books and articles to his credit and is also the editor of the journal 'Ethics and Values'.
Madagascar: the Zebu as Guide through Past and Present

From 4 April - 1 November 1998, the Afrika Museum in Berg en Dal, the Netherlands, will present the exhibition 'Madagascar: the Zebu as Guide through Past and Present'. It will be for the first time in The Netherlands that an exhibition will be devoted to this large island in the Indian Ocean.

By NELLEKE VAN DER ZWAN & SANDRA EVERS

**Cosmology**

The cosmology of the Malagasy may serve as a paradigmatic example of these external influences. Although the Islamic philosophy on the Malagasy world-view is still fundamental. In Madagascar the belief in vintana (fate or destiny) is very strong and vintana rules the calendar: there are birth vintana, vintana of life and is death, as intermediary between the world of the living and the world of the ancestors, between the present and the Hereafter.

The Malagasy are convinced that their ancestors play an important role in the lives of their descendants and their approval at important moments of life is absolutely essential. So it is not surprising that sacrificing zebras to make contact with the ancestors is an important element of many rituals, especially funerals. The Malagasy believe that the soul of the deceased can only enter the Hereafter when accompanied by the soul of a zebra. Without the sacrifice of a zebra, the door to the Hereafter remains forever closed.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day culture, the influence of these external influences. Although the Dutch had no intention of occupying the island - they wanted to be imported from Madagascar. The Dutch Cemetery, because of all the Dutch sailors buried there. Frederick de Houtman was later captured by the sultan of Aceh. One of his fellow captives was a Malagasy from the Bay of Antongil, which gave Frederik the opportunity to study the Malagasy language. In 1601 he published the first Malagasy dictionary, which can be seen in the exhibition.

The first Dutch journey

The zebu is a very precious thread between faraway Madagascar and the Netherlands with its pastures full of Freisian cows, but history has one more connection.

Towards the end of the 16th century, the Dutch merchants tried to take over the 'spice-route' of the Portuguese. In 1592 the brothers Corneli and Frederik de Houtman were sent as spies to Lisbon to glean information on the spice trade. This venture resulted in the 'Compagnie van Verre' (the Company of Far Away), a forerunner of the VOC (Dutch East India Company) sending out four ships on the first Dutch voyage ever to Southeast Asia. Between the Cape of Good Hope and Asia, they decided to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The slave-trade

The Dutch never tried to settle in Madagascar, preferring the uninhabited island of Mauritius as a halting-place on their journeys to the East. Mauritius was used as a depot for slaves, rice and other merchandise. In Batavia. Towards the end of the 18th century, the VOC lost interest in the slave-trade altogether. It was soon to be replaced by agents of the Dutch trading company.

The slave-trade

The Dutch never tried to settle in Madagascar, preferring the uninhabited island of Mauritius as a halting-place on their journeys to the East. Mauritius was used as a depot for slaves, rice and other merchandise. In Batavia. Towards the end of the 18th century, the VOC lost interest in the slave-trade altogether. It was soon to be replaced by agents of the Dutch trading company.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.

The many objects with zebu motifs demonstrate the importance of this animal. One outstanding example is the aloalo burial poles of the Malagasy. Adverse winds forced the ships to moor at Antongil, the present-day capital of Mauritius in the northeast of Madagascar. Adverse winds forced the ships to sail around the island, which took the crew four months and gave the crew the opportunity to come into contact with the inhabitants of Madagascar.
Mauritius in The Dutch Period
Paradise Lost?

In September 1998 it will be exactly four hundred years ago that a fleet of five ships of the Dutch East Indies Company (VOC) landed on the uninhabited, parasitical island of Mauritius in the Indian Ocean. In 1598, Vice-Admiral Wybrant Warwijk claimed the island as a Dutch possession and named it after Prince Maurice of Orange. Mauritius, being full of sources of food and water and free of diseases, became a refreshment station for outward or homeward bound ships of the VOC. Perry Moree, a Dutch maritime historian, is currently writing a book on the Dutch period on Mauritius, entitled 'A Concise History of Dutch Mauritius, 1598-1710. A Fruitful and healthy land'.

Perry Moree

I t was not until 1638 that the Dutch actually built a fort at their landing site. This was Warwijk Harbour (formerly Grand Port Bay) and stationed a governor with a small garrison on the island. This period of occupation, which saw the introduction of slaves from Madagascar and the cutting down of the ebony forests on the island, ended in 1658, when Mauritius was abandoned by the Dutch. The Cape of Good Hope, founded in 1652 by the Dutch, had by that time evolved as an excellent calling place for VOC vessels, leaving Mauritius a superfluous and costly establishment. Six years later, fearful of European rivals, the VOC again occupied the island. During this second occupation, that lasted until 1700, the population of Mauritius consisted of officials of the VOC, several European refugees (most of them farmers), and a number of slaves. Some of the slaves succeeded in escaping Dutch rule and lived as refugees in the interior of the island. Seventeenth-century Mauritius already had a multi-ethnic population, a forerunner of the plural society that Mauritius is today. The Dutch the French occupied the island until it was taken over by the British in 1810. In 1848 Mauritius gained its independence.

In September, at the time of the celebration of the 400th anniversary of the Dutch landing by Warwijk, my book entitled 'A concise history of Mauritius, 1598-1710. A fruitful and healthy land' will be published by Kegan & Paul International. The project is financed by the Dutch Ministry of Foreign Affairs and supervised by the International Institute for Asian Studies. Although in the past various authors from Mauritius, like P.J. Barnwell, A. Toussaint, and A. Pinto, have written histories of the Dutch period, it is curious that Dutch historians have not occupied themselves extensively with this subject. The best Dutch work on this period was published more than a century ago: an article by K. Hermitinga on the first period of occupation in the indicative 1638. The image of the Dutch period is fairly negative. So far the Dutch on Mauritius have gone down in history solely as inefficient rulers and the destroyers of ebony forests and wildlife. They are held responsible for the extinction of the dodo. As most of the works on the Dutch period are now antiquarian there is a need for a new book which is widely available. The hope is that it will stimulate research activities both in Europe and on Mauritius.

Dodo

During the research for this book I discovered some interesting facts about the flightless bird that has become the national symbol of Mauritius, the dodo (Raphus cucullatus). It is more or less generally accepted that the dodos became extinct on the island itself during the 1640s. Human hunting activities and the introduction of hostile species like rats and monkeys by European seafarers appear to have contributed to the extinction of the last few surviving dodos. The well-illustrated book will be divided into four parts: Dutch visits to the island (1598-1638), the first Dutch occupation (1638-1658), the period of desolation regained (1658-1664), and the second Dutch occupation (1664-1710). The careers of the governors like Adriaen van der Stel (1639-1655), who introduced slavery to Mauritius, George Wrede (1655-1671), and Roeloof Diedrich (1671-1675) will be described in detail.

Globalization and the Southwest Indian Ocean

From 21-23 September 1998, the Dutch Ministry of Foreign Affairs in collaboration with the International Institute for Asian Studies and the Mauritius government is organizing a seminar entitled 'Globalization and the Southwest Indian Ocean: Mauritius and Neighbouring Islands', to commemorate the Dutch East Indies, the Dutch settlement on Mauritius.

After the Portuguese, the Dutch were the first European traders in the southwest Indian Ocean. They integrated the isolated islands into the international economic system. In the 16th century the European presence in the southwest Indian Ocean was intensified. Madagascar and La Réunion were colonized by the French and the English took over the French control of Mauritius. La Réunion still is a French overseas department but Madagascar and Mauritius gained their independence in 1960 and 1968 respectively. Whereas in the past decades Mauritius has never received much scientific attention. Research on the socio-economic history and the current socio-economic situation on the islands is now absolutely essential in order to understand the current local and regional socio-economic constellations. This will greatly assist in filling in our scantly knowledge of the position of La Réunion, Madagascar, and Mauritius in the process of globalization in both past and present.

Seminar themes and subthemes

1. Settlement history of the islands in the southwest Indian Ocean.
   • the settlement history of European, African, and Asian migrants
   • the current socio-economic configurations of the islands in the southwest Indian Ocean
   • juxtaposition of cultures, language, and literature

   • contemporary economic history of the southwest Indian Ocean
   • regional integration and international co-operation
   • the past-past research and development of heritage sites

One day will be reserved for each theme with its subthemes. Scientists from various disciplines will be invited to approach the seminar themes from their own perspective. After having delivered their papers, there will be ample time for discussion. The seminar will be held on Mauritius. Scholars can register before 1 July by sending in one A4 summary of their proposed paper on a certain Seminar theme. For more information contact the International Institute for Asian Studies or the scientific co-organizers.

Publication seminar

The well-illustrated book will be divided into four parts: Dutch visits to the island (1598-1638), the first Dutch occupation (1638-1658), the period of desolation regained (1658-1664), and the second Dutch occupation (1664-1710). The careers of the governors like Adriaen van der Stel (1639-1655), who introduced slavery to Mauritius, George Wrede (1655-1671), and Roeloof Diedrich (1671-1675) will be described in detail.

GLOBALIZATION AD THE SOUTHWEST INDIAN OCEAN

Call for Papers

From 21-23 September 1998, the Dutch Ministry of Foreign Affairs in collaboration with the International Institute for Asian Studies and the Mauritius government is organizing a seminar entitled 'Globalization and the Southwest Indian Ocean: Mauritius and Neighbouring Islands', to commemorate the Dutch East Indies. The seminar will be held on Mauritius in September 1998 by which time they had already had a trading relationship with Madagascar for three years.

After the Portuguese, the Dutch were the first European traders in the southwest Indian Ocean. They
Sanskrit Mathematical and Astral Sciences in Ancient Java

For at least three reasons the exact sciences have so far received little attention in Indonesian Studies. First, almost no texts have come down to us. Second, there was no university that taught exact sciences in the Netherlands East Indies in the nineteenth century. Third, the views of the scientific colonial establishment discouraged any serious interest in traditional mathematical astronomy in the Indonesian archipelago in the second half of the nineteenth century.

The leading Dutch astronomer J.A.C. Oudemans went to the Netherlands East Indies as head of the topographical service. His accurate mapping of the archipelago was essential to the military during the Dutch expansionist conquests in the second half of the nineteenth century.

Occasionally Oudemans found himself involved in studies in traditional astronomy in the Indonesian archipelago. E. Netscher reported on 8 June 1861 that one of the chiefs in the Lingga and Riau islands — Tongku Haji Ahmad — was able to compute the time of a forthcoming eclipse. According to Tongku Haji Ahmad the solar eclipse would occur on 8 July 1861 at 8 o'clock in the morning with a three-quarter obscuration of the sun’s disk. Oudemans commented the following: ‘...calculation of time and magnitude of a solar eclipse for a certain place requires such method which cannot be expected from the inhabitants (natives) of the Indonesian archipelago’ (Nieuwekrant van Nederlandsch Indie 23, 1861, p. 483). However, this solar eclipse was visible in the Riau Islands at the approximate time on the date computed by Tongku Haji Ahmad. As confirmation, Netscher sent the chief’s original computations in Arabic script to Batavia. They were met with patronizing scepticism because the traditional mathematical methodology was incomprehensible to the Dutchmen involved. To my knowledge Tongku Haji Ahmad’s mathematical astronomy has since been lost.

Oudemans said much the same about the Javanese thirty years later: ‘...he was not an astronomer who calculated the moment of the full moon accurately to the minute’ (Nieuwekrant van Nederlandsch Indie 26, 1890, p. 112). European attitudes towards indigenous mathematical astronomy were quite different in India.

Greek influences
The French astronomer, Le Gentil, consulted a Tamil astronomer about the exact time of a lunar eclipse in Pondicherry in 1709. The accuracy of the results were comparable to those of contemporary European astronomical tables. Colonel John Warren repeated a similar question in 1825. The Tamil calendar makers computed an eclipse with an error of 2½ minutes. This kind of research set a different tone in the European appreciation of Indian mathematical astronomy and Warren published a large book, Kala Sinhalita, on the subject in 1825.

The theories of Indian mathematical astronomy have been described in several Sanskrit siddhanta texts. The earliest surviving texts like the Paitamahasiddhanta, Aryabhatiya, and Varahamihira’s Panasiddhantaka date from the fifth and sixth centuries AD.

In 1807 H.T. Colebrooke introduced the idea that Indian mathematical astronomy was in some ways indebted to that of the Greeks. D. Pingree has shown in various publications in recent years that traditions of Babylonian astronomy and later Greek astronomy before Ptolemy (c. AD 150) found their way to India. The Paitamahasiddhanta introduced spherical trigonometry into India. Important traces of Greek astronomy are present in the oldest surviving Sanskrit astronomical and divination text, Sphujidhvaja’s Vyanavarta (AD 360-370). Pingree hopes that the discovery that mathematical astronomy was primarily used for calendar reckoning, astrology, and divination in India. These were all closely related textual traditions within the field of jyotsna. With the influx of Indian culture Sanskrit astronomical texts found their way to Southeast Asia.

The Cambodian astronomers used methods that were based on Lavo­ va’s Suryasiddhanta (sixth century AD). The Greek mathematical astro­ nomical and astrological concept of a zodiac sign in the ascendant (San­ skrit: lagna) appears in Cambodian inscriptions as early as the seventh century AD.

Traditions of Indian mathematical astronomy also found their way to Java in the period AD 700-1100. However, the situation in Java and Bali is different. First, no texts on Indian mathematical astronomy have come down to us from Java or Bali. Second, there are no living traditions comparable to that of the Southeast Asian mainland in these islands. Third, Java is the only region in the world of Indian astronomy which is situated in the southern hemisphere. The mathematical theories of Sanskrit siddhanta texts commonly refer to the northern hemisphere. From the mathematical point of view, parts of these theories cannot simply be transposed to the southern hemisphere.

Mathematical astronomy in antiquity used the concept of the twel­ ve zodiac signs as a division of the ecliptic. The positions of the sun, the moon, and the planets in the zodiac signs are concepts of both Indian mathematical astronomy and astrology. Images of Graeco-Babylonian-derived zodiac signs reappear on Indi-Javanese holy water cups (prabha) that were perhaps material ob­ jects of Indi-Javanese astronomical and astrological cults in East Java in the fourteenth and fifteenth centuries AD.

Indo-Javanese people were aware of the Greek concept of the sphericity of the earth through the Old Javanese version of the Brahmandapersa­ na (ninth century AD). In a search for Javanese traditions of Indian mathe­ matical astronomy, the most impor­tant sources are the inscriptions AD 700-950. The greatest obstacle so far has been the computational verifica­ tion of the astronomical and astro­ logical cycles in the inscriptions. The research has been simplified by using modern mathematical software and digital Sanskrit text editions available through the Internet.

Sunskrit Divination Texts in Ancient Java
Although it has not been possible to determine the specific Sanskrit siddhanta texts that were used by the Indo-Javanese astronomers, computational verification showed that they closely followed the theories of siddhanta texts. H. Kern and J.G. de Casparis have already identified several cycles in the inscriptions of Java AD 700-950 that refer to specific Sunskrit texts. First, the Indo-Javanese astronomers and astrologers used the Indian concept of muhurtta hours (each 48 min­ utes) for computing the auspicious time for an undertaking. The Old Javanese names of the muhurtta hours appear in a rare Sanskrit astro­ logical text the Athavamanjari.

Second, the mandala and the pavesa were used for earthquake divination and related to eclipse computations respectively. Both concepts, either directly or indirectly, originate from one of the most popular Sanskrit divination texts Varahamihira’s Brhatasrima (sixth century AD).

More details on the identification of astronomical and astrological cycles appearing in the inscriptions of Java can be found in a forthcoming article by the present author published by Instituut Kern. Further­more, following his investiga­ tion of the Thai and Burmese astro­ nomical records, J.C. Eade (Australia­ n National University) is preparing an extensive publication on the vari­ ous Indian calendar elements ap­ pearing in the inscriptions of Java based on the works of J.C. Damis’ publications.

By Amrit Gomperts
Research Projects on Southeast Asian Archaeology

SEACOR and SEACHART

SEACOR stands for South East Asian Corpus. SEACHART stands for South East Asian Corpus of Historical Architecture and Related Texts. These two research projects are intended to dovetail, SEACOR coming first and leading on to SEACHART. Both projects stem from discussions held in the course of 1997 between Professor Karel van Kooij (Leiden) and Professor Thomas S. Maxwell (Bonn) and their colleagues within the framework of a Bonn-Leiden co-operation which they established jointly. Their chief long-term purpose is to concentrate on all available primary source material (mainly architecture, iconographic imagery, inscriptions, and texts) concerning the historical past of South East Asia up to the 13th century CE in one programme which relates them to each other in an accessible, manageable, and modifiable form.

Historical Shrine

The research process begins with SEACOR, a South East Asian Historical Shrine, which starts in early 1998 at the School of Architecture, National University of Singapore, and at the Seminar für Ostasiatische Kunstgeschichte (SOK, Department of Oriental Art History), University of Bonn, and will run for two years. Twenty-three temples and shrines located in South East Asia (Indonesia, Malaysia, Thailand, Laos, Cambodia, and South Vietnam) will be studied. The project will regard this geographical area as a whole cultural entity, and it will concern itself essentially with the assembly, re-evaluation, and interrelating of concrete source materials, rather than with the repetition of existing theory, reference to which will be restricted to bibliographical indicators.

Theoretical structures generated within the project will derive from the analysis of the archaeological sources themselves. Since the centre of the project is for future education policy and practice, it will be an international, interdisciplinary, and interdisciplinarity project. At every stage, run in consultation with the education ministries concerned as well as research scholars in South East Asia and Europe, through evaluation conferences.

VACANCY

The Singapore End of SEACOR-1 is in urgent need of a Research Assistant/Research Scholar.

Applicants should preferably have an Honours degree in Architecture or other relevant subject, but practical experience relevant to the project could outweigh this consideration, in particular:

- computer skills (Macintosh as a primary platform with FileMaker Pro, Adobe Photoshop/Illustrator, Pagemaker, TextEdit for 3-D and 2-D constructions; Authorware or other means of low-level programming to build interactive multimedia projects);
- ability to work with ideas, concepts and data relating to the history of South Asian and South East Asian architecture, iconography and texts, preferably with working knowledge of a relevant language in addition to English (e.g. Sanskrit, Khmer, Old Javanese, Bahasa Indonesia, Thai, French).

Applicants may contact

Dr. Ingrid Hopf, Inter-University Centre for Comparative Historical Studies, National University of Singapore, Kent Ridge, Singapore 0511, Fax: +65-779-3708

Professor Maxwell, Seminar für Ostasiatische Kunstgeschichte, Universität Bonn, Regina-Paasch-Weg 1, 53113 Bonn, Germany

Fax: +49-228-735579 or +49-2225-73562

T. S. Maxwell is Professor of Oriental Art History and Department Director, University of Bonn.

SEACOR and SEACHART project on architectural terminology (South East Asian Traditional Architecture Glossary) will be completed in February 1998 within the existing Bonn-Leiden framework, the database for SEACHART is being prepared by Associate Professors Helgi I. R. Hinzler (Leiden) and Professor Maxwell. The intellectual focus in SEACOR—r is architecture, the temple or shrine as a three-dimensional structure and Bedeutungsträger as form, iconography and inscriptions permit interpretation of intended meaning and purpose; in SEACHART the focus will switch to cult, the nature and function of the prevailing deities as well as particular historical moments, within the context of surviving material and literary culture. The experience gained from SEACOR will largely determine the working methodologies for SEACHART.

Both SEACOR and SEACHART proceed on the assumption that the primary source materials for the history of South East Asia have yet to be collected, revised, and presented in usable form as a unified corpus relating to the region as a whole. A further assumption is that the information contained in these materials has not yet been fully extracted or reconstructed, partly because the four basic sources (architectural form, iconographic imagery, epigraphic texts) themselves have until now been largely treated in a watertight compartmentalised and imperfectly understood.

Participants in a series of conferences sponsored by SEAMOS SPAFA (South East Asia Ministers of Education Cooperation Organization Project for Archaeology and Fine Arts), one of which was held in Singapore in 1994, focused on precisely this problem, the reasons for it, and on possible solutions. After several years, however, no unified plan or specific project has yet emerged. Parallel to these South East Asia based conferences, South Asia and South East Asia historians in Bonn and Leiden considered the question in a series of conferences organised by Professor Maxwell and Professor van Kooij, SEACOR and SEACHART are the direct results of these discussions, aiming at providing a clear and rationalised basis for a solution to the problem.

By approaching the situation by the methods outlined here, the projects initiated by the co-operation between Leiden, Bonn, and Singapore propose to provide an accessible, accurate, and impartial basis, in electronic and hard-copy form, for the teaching of South-East Asian History and civilization in Europe, a database for working architects in South-East Asia concerned with questions of identity within their own heritage, and a readily updatable resource for researchers in the 21st century.

Asian Studies on Microfiche

The East Timor Question, 1975-1996

Labor Issues in Indonesia, 1979-1995

Political Reports and Documents

Dutch East Indies, 1898-1940

Sources for the Study of Colonial Indonesia

Images of East and West, Maps, Plans, Photographs, and Views and Drawings

Memories von Overgaeve and Mailrapporten

Dutch East Indies, 1849-1962

The Catholic Church in Indonesia, 1807-1949

War and Colonialism in Indonesia, 1940-1950

The Sarvdya Movement in India, 1930s

For more information, please contact

MMF Publications
PO Box 287
2100 AG Lisse
The Netherlands
Tel: +31-252-85 02 21
Fax: +31-252-84 58 58
E-mail: microformat@computerworld.com

24 - IAS NEWSLETTER No 16 - Summer 1998

SOUTHEAST ASIA
The host of the 1998 EUROSEAS Conference looks back to a long history of scientific relationships with Southeast Asia and Oceania. In September 1998, when hundreds of scholars from around the world will attend the Second Conference of the Association of Southeast Asian Studies (ASSEAS) in Hamburg, they will meet at a centre of Southeast Asian Studies with one of the longest scholarly traditions in Germany.

Indonesian lecturer since 1922

It is amazing to see from the source this unusual interest of Walther Aichele in the culture of the Roma and Sinti was shared by the Indonesian lecturer, Ousman Idris, who began working in 1922 and was thus the first Indonesian lecturer in Germany. Ousman Idris came from Payakumbuh in West Sumatra. After an adventurous life, he taught Malay in Hamburg for a dozen years, up to 1935/6, during which time he married a German student. Ousman Idris, like Walther Aichele, seems to have been fascinated by the culture of the Roma and Sinti, as he is reported to have helped to finish one book about horsemen throughout Europe.

This is quite adequate to show that by far the most, the Japanese language was fairly diverse. This changed in the late 19th, after the death of Dempwolff in 1938, when Walther Aichele had joined the Institute of Indonesian and Pacific Languages. It was in 1931, after the founding father of Austro-Indonesian studies, Hans-Dietmar Walther, took the lead in founding a society for Southeast Asian studies in Germany.

First Courses on Malay and Javanese

In 1919, the University of Hamburg was founded officially by a decree of the city of Hamburg's parliament, becoming the first university in Germany with a genuine democratic legitimation. In the first years of Austria-Indonesian studies in the 1920s, the so-called Hamburg Institute of Indonesian and Pacific Languages was founded jointly by the city-state of Hamburg and the central government. These courses included classes in Indonesian and Pacific languages from Guinea, the Carolines, and the central government.

Tagalog since 1927

Besides these two pioneering representations, other Austrian languages of Southeast Asia have been taught in the institute, for example, was given for the first time in 1922, Ngayak Dayak in 1923/4, Minangka in 1924/5, and Tagalog in 1927/28. Lampung in 1928/29, Old Malay (not Classical Malay) in 1930/31, Rejang in 1931, and Ba' in 1932. Over the years, other languages, such as Balinese or Manggarai, have followed. Sometimes, the University of Hamburg was the only place in the world where some of those languages were taught at an academic level.

Fortunately, as Germany had no longer colonies since the First World War, these language courses were given mainly for purely scientific purposes. The students often showed a considerable interest in the languages studied. This linguistic focus was inspired mainly by Otto Dempwolff, who became the first director of the department in 1919, and of the independent institute in 1931. When he died in 1938, he could look back on the publishing of many important contributions to Austro-Indonesian linguistics.

Right from the beginning, in 1919, Walther Aichele was assisted by Walther Aichele who became the first German to give a university course on Javanese in 1923. Walther Aichele's translations also covered the field of literature, as can be seen by his numerous publications. In addition, he also did research on the language of the Rugiatu (a language that he regarded as the 'gypsies', the old discarded term). This interest and sympathy of Walther Aichele in the field of literature and humanities in Germany, but shared by a small band of expressionists and artists (such as Max Pechstein or Otto Mueller). They likewise were fascinated by the cultures of Indonesia, the South Pacific, and Africa.
SEARCA: serving the agricultural and rural needs of the region

The Philippine-based Center for Graduate Study and Research in Agriculture (SEARCA) was established in 1966 to help produce highly trained manpower in agriculture and related fields and to conduct research and development activities to accelerate the development of SEAMEO member countries.

The Center for Graduate Study and Research in Agriculture (SEARCA) is one of the twelve regional centers of the Southeast Asian Ministers of Education Organization (SEAMEO).

SEARCA maintains about eighty graduate scholarships every year. A total of 633 students completed their graduate studies through this programme. Many of them now hold key positions in government agencies and universities.

In 1968, SEARCA initiated the establishment of a Southeast Asia University Consortium in order to enhance graduate education in the region. The Consortium has four features: student exchange, faculty visit, research fellowships, and professorial chair.

The five Consortium members are Bogor Agricultural University, Gadjah Mada University in Indonesia; Agricultural University of Malaysia, UPLB in the Philippines, and Kasetsart University in Thailand. The University of Queensland in Australia and the University of British Columbia in Canada participate in the Consortium as associate members.

SEARCA also conducts specialized short-term training courses to upgrade the skills and capabilities of professionals in the SEARME member countries.

Upland communities to field test upland, soil-conserving technologies and cropping systems. And last, but not least, SEARCA incorporates the study of the role of genders in rural development.

Ongoing SEARCA research and development projects are:

- Post Production Research
- Sweet Potato Chips
- Integrated Natural Resource Management
- Negro-Industrial Development Projects
- Socio-Economic Evaluation of Soil Conservation and Technology for Upland Farming Systems in the Philippines: Development and Evaluation of Sustainable Production Systems for Steeplands
- Studies on the Utilization of Sesbania Rostrata as Biofertilizer for Corn and Upland Rice

The SEAMEO member countries are Brunei Darussalam, Cambodia, Indonesia, Laos PDR, Malaysia, the Philippines, Singapore, Thailand, and Vietnam. Associate members are Australia, Canada, France, Germany, the Netherlands, and New Zealand.

SEARCA pursues its activities through the twelve regional centers that it has established in the member countries over the past three decades:

- The Regional Centre for Vocational and Technical Education (VOTEC) in Brunei Darussalam
- The Regional Centre for Tropical Biology (BIOTROP) in Indonesia
- The Regional Centre for Education in Science and Mathematics (RECSAM) in Malaysia
- The Regional Language Centre (RELC) in Singapore
- The Regional Centre for Archaeology and Fine Arts (SPAFA) in Thailand
- The Regional Centre for Higher Education and Development (RHED) in Thailand
- The Regional Centre for Graduate Study and Research in Agriculture (SEARCA) in the Philippines
- The Regional Centre for Educational Innovation and Technology (INNOVTECH) in the Philippines
- The Regional Centre for Community Nutrition (TROPMED) in Indonesia
- The Regional Centre for Medical Microbiology, Parasitology and Entomology (TROPMED) in Malaysia
- The Regional Centre for Public Health, Hospital Administration, Occupation and Environmental Health (TROPMED) in the Philippines
- The Regional Centre for General and Clinical Tropical Medicine and Tropical Pediatrics (TROPMED) in Thailand

Some of these, like SEARCA and TROPMED, support degree programmes. Last year, during its 17th national annual meeting in Manila, SEAMEC approved the establishment of the SEARMEO Regional Centers by choosing SEAMELC (SEARMEO) a proposed center of expertise on distant education to be hosted by the Indonesian government. The council also welcomed the formation of a new SEAMEO Center in Vietnam.

ISTAR inaugurated

A Vietnamese-Dutch collaboration programme on social-scientific training and research was formally inaugurated on 6 January 1998. Under this three-year programme that aims at capacity building at the National Centre for the Social Sciences and Humanities in Vietnam NCCS, specific attention will be given to strengthening the training and research capacities of the Department of Urban and Community Studies at the Institute of Sociology, NCCS.

By Hans Schenck & Trinh Duy Luan

The programme, called Institutional Strengthening of Training and Research for the urban improvement of Hanoi and other cities in Vietnam (ISTAR), has been made possible and is financially supported by the Netherlands Government. It will be implemented with assistance of the Faculty of Environmental Sciences at the University of Amsterdam and other faculties at various Dutch universities.

Major components of the programme include training and research. At the auxiliary level material support to upgrade library and computer facilities at the DUCS will be provided and a few fellowships for training abroad have been budgeted for. The training programme consists of four one-month courses of lectures each year, consisting on average three-hour lecture sessions each. The courses are basically composed of two major groups of subjects. First: staff members of several faculties at the University of Amsterdam will lecture on a variety of urban sociological, urban-geographical and urban-planning issues, as these have developed in Europe and the United States over the past few decades. Second: other batches of Dutch university staff will pay attention to several aspects of South and Southeast Asia’s urban developments, urban problems, and urban planning and management. Students are to be recruited from the Institute of Sociology and various relevant urban development-oriented departments.

The research programme capitalizes on earlier research on informal housing in Hanoi (known as ‘popu­ lar’ housing) by the DUCS and by graduate students of Delta Technical University and of the Faculty of Environmental Sciences at the University of Amsterdam. As about three-quarters of Hanoi’s housing construction takes place on an individual basis along informal lines and without proper state permission and control, it is relevant to acquire a detailed knowledge of the varieties of conditions that govern housing and building, and that condition access to housing, including access to urban land and other infrastructural facilities. The programme is designed to introduce a broad spectrum of research methodologies and techniques, and its results will form the basis for one or more development-oriented project proposals. The hope is that teams of Dutch and Vietnamese graduate students will augment the research activities while preparing for their Master’s theses.

The programme has a few distinguishing, noteworthy characteristics. It is highly demand driven, not only in the initial choices of the broad subjects of research and teaching, but also at the ‘daily’ level of requested training topics. Forewarned, Amsterdam staff members going to Hanoi are prepared for a much wider variety of ‘teaching input’ than the course titles may suggest. The programme organizers have anticipated to the best of their ability to prepare a highly flexible teaching programme.

It is hoped that the programme will also be sustainable as the teaching and research activities have not been situated in a newly created ‘artificial institutional setup’. In fact, expectations are high that an existing department will be strengthened, and this department will continue to function even after the external support has drawn to a halt.

One final important element is that the programme is explicitly low budget. No multiple salaries have been claimed from the Netherlands Government. Indeed, to some extent staff members at the University of Amsterdam have even used accumulated holidays to spend teaching in Hanoi. Daily allowances have been calculated far below the generally applicable level, and they have been claimed from the Netherlands Government.

The Centre for Graduate Study and Research in Agriculture (SEARCA)

College, Lao Baois

Laguna 4031

The Philippines

Tel: +63-44-356 2756

Fax: +63-2-839 5497

E-mail: pae@agricalsearch.org

http://www.mae.dost.gov.ph/inear/inear/istar.html

SEARCA provides access to information on agriculture and related topics through three international databases:

- AGRIS, a bibliographical database on completed agricultural research (now on CD-ROM)
- APINMAP, a bibliographical and factual database on medicinal and aromatic plants

A database containing information on both patented and unpatented agricultural techniques with a focus on upland agricultural technologies is currently being developed.

Hans Schenck (University of Amsterdam, Faculty of Environmental Sciences) and Trinh Duy Luan (Institute of Sociology, NCCS) are the ISTAR co-ordinators.
The Changing Pace of Life in Southeast Asia

By VINCENT HOUBEN

In November 1997, a small group of American, Asian, and Australian scholars met under the auspices of the IIAS and the NIAS (Denmark) to discuss the multispective nature of time and time-perceptions in Southeast Asia. The conference was financed by the IIAS and the NIAS (Denmark).

In total ten papers were discussed. Although the participants broached very different sets of issues, most of them focused on the different sorts of issues, most of them aimed to disclose the ways in which the pace of time was measured in Indonesia, Japan, Germany, the Netherlands, and France. The second two sessions, chaired successively by Kevin Dijk and Franck Hirsch, concerned the role of Arakas in religion and education in Southeast Asia. In the third meeting, chaired by Henk Maier, the emphasis lay on the political aspects of the presence of Arabs in the region. The fourth session, chaired by Huub de Jonge, centered on the shifts in the identity of the immigrants in their new environment. The fifth session, chaired by Thomas Pritzkat, dealt with the development of the relationships between the Hadhramaut and South-East Asian countries in the colonial and post-colonial periods.

The workshop was most fruitful. In the papers, presentations, and discussions new facts and new ideas were brought forward which in turn led to new questions for research. The meetings left no doubt that research on the Arabs in Southeast Asia is still in its infancy, as the history of the minority has only been written about in general terms. One enormous hiatus is that data concerning the place of this group within South-East Asian countries during post-war years is almost totally lacking.

At the closing business meeting Nico Kaptein and Huub de Jonge were entrusted with the publication of the proceedings of the workshop. Precedently, the decision was made to organize a follow-up workshop in Southeast Asia itself the next few years. Nico Dijk and Farid Alatas will take charge of these preparations.

For instance, the colonial state preserved local times for a very long time until the introduction of a limited number of standard time zones. Only what started as uniformization of time reckoning ultimately resulted in the introduction of the atomic clock in modern world. Andrew Turton (SOAS London) produced an ethnography of impending, in which the time dimensions to which British diplomats arriving in British colonies from the 19th century until the 19th century were submitted were outlined. Unlike the Dutch imposing Western professional standards, the British extended their rule by bringing their bureaucratic machines to other countries. The thinking of the Suess was based on the false premise that networking could only temporarily disrupt normalcy and that the majority of the Vietnamese population longed for the restoration of a normal pace of life.

Helen Crene (University of Queensland) tried to analyse how the past of Bali is being recreated in modern media. She illustrated that confusion is a process which is constructed on the one hand and the assimilation of Balinese regional identity on the other hand. A substantial pro­portion of the Balinese and, more particularly, of the Balinese past is going on. Although the Balinese were less stress affected than professionals in other fields, such as physicians and lawyers tend to possess monopolized expert knowledge and high social-economic returns, whereas emerging professionals (engineers, nurses, teachers and life insurance agents) lack these benefits. Although covering a wide range of professions and localities, the direct and informal nature of the discussions was intense.

The meetings left no doubt that research on the Arabs in Southeast Asia is still in its infancy, as the history of the minority has only been written about in general terms. One enormous hiatus is that data concerning the place of this group within South-East Asian countries during post-war years is almost totally lacking.

At the closing business meeting Nico Kaptein and Huub de Jonge were entrusted with the publication of the proceedings of the workshop. Precedently, the decision was made to organize a follow-up workshop in Southeast Asia itself the next few years. Nico Dijk and Farid Alatas will take charge of these preparations.

The workshop was attended by participants from Malaysia, Singapore, Indonesia, Japan, Germany, Great Britain, the USA, Australia, and the Netherlands. In five sessions, fifteen papers were discussed. The first two sessions, chaired successively by Kevin van Dijk and Frans Hirsch, concerned the role of Arabs in religion and education in Southeast Asia. In the third meeting, chaired by Henk Maier, the emphasis lay on the political aspects of the presence of Arabs in the region. The fourth session, chaired by Huub de Jonge, centered on the shifts in the identity of the immigrants in their new environment. The fifth session, chaired by Thomas Pritzkat, dealt with the development of the relationships between the Hadhramaut and South-East Asian countries in the colonial and post-colonial periods.

The workshop was most fruitful. In the papers, presentations, and discussions new facts and new ideas were brought forward which in turn led to new questions for research. The meetings left no doubt that research on the Arabs in Southeast Asia is still in its infancy, as the history of the minority has only been written about in general terms. One enormous hiatus is that data concerning the place of this group within South-East Asian countries during post-war years is almost totally lacking.

At the closing business meeting Nico Kaptein and Huub de Jonge were entrusted with the publication of the proceedings of the workshop. Precedently, the decision was made to organize a follow-up workshop in Southeast Asia itself the next few years. Nico Dijk and Farid Alatas will take charge of these preparations.

The meetings left no doubt that research on the Arabs in Southeast Asia is still in its infancy, as the history of the minority has only been written about in general terms. One enormous hiatus is that data concerning the place of this group within South-East Asian countries during post-war years is almost totally lacking.

At the closing business meeting Nico Kaptein and Huub de Jonge were entrusted with the publication of the proceedings of the workshop. Precedently, the decision was made to organize a follow-up workshop in Southeast Asia itself the next few years. Nico Dijk and Farid Alatas will take charge of these preparations.
Perspectives on the Bird's Head of Trian Jaya

As a border area between Austronesian and Papuan languages and cultures, the Bird’s Head Peninsula has growing importance as a “laboratory” to test prevailing theories, classifications, and paradigms from both East Indonesia and New Guinea. In the early nineties, this consideration led to the creation of the Irian Jaya Studies Project, a Programme for Interdisciplinary Research (ISIR). Since the initial years of the project, which was launched in early 1993, the need for an international, interdisciplinary conference such as this one made itself felt. The conference was organized by ISIR in co-operation with the IIAS, and with the Indonesian Institute of Sciences (LIPI).

**By Jelle Miedema**

In order to accommodate a variety of participants, contributions, and views from the field of East Indonesia Studies and beyond, for the first international conference of the Bird’s Head Peninsula, an encompassing central theme had been chosen: “Perspectives on the Bird’s Head”. In several cases, the conference formed a (new) stimulus to the Bird’s Head Studies, or rather, the integration of the Bird’s Head Studies into both New Guinea and East Indonesia Studies.

From an interdisciplinary perspective, the conference was highly stimulating, not only because of the detailed “individual” research perspectives presented, but also because of the commentaries from both (East) Indonesian and Papua New Guinea research agendas. These generated a platform that helped to place findings in wider, cross-disciplinary frameworks. Ideas about ‘fertility’, known from the central western Bird’s Head area, for example, had a much wider significance inside and outside the Bird’s Head. The insights concerned are just one example of how new perspectives can cross

Mainland Riau is rich in natural resources, but access to these resources is difficult in the swampland of eastern Sumatra. Rivers formed the axes of transport and the major determinant of the human settlement pattern for centuries. A new road from the inland capital of Pekanbaru to the seaport of Dumai, constructed by the oil-company Caltex in 1959, opened the area to successive waves of newcomers. The aim of this research project is to understand how and why some economic activities have gained access to the natural resources of mainland Riau.

**By Freerk Colomijn**

The coastal area of mainland Riau (Riau Daratan) is a tropical peat-swamp forest, inundated during part of the year, forms an effective barrier preventing easy access to these riches. In this country, rich in potential but poor in accessibility, transport axes are more important than anywhere else. Rivers formed the easiest, and in fact quite convenient, transport routes for generations. Human settle-
CD ROM on Colonial Vietnam

by John Kleinen

No shrill tones from the classical chamber music of Hue, nor any archaic announcement of the Nam Giao ceremony, the Vietnamese emperor’s annual offering to Heaven. The Bulletin des Amis du Vieux Hue on CD-Rom does not start with such fancy embellishments for which other products in this market are known. Instead of video-clips and short sound-bytes, this market is known for the first time the interested covers, the BAVH, as it became known, is now a collector’s item, partly because of its absence in many libraries outside France on Vietnam. Spanning at least six metres of bookshelf, the BAVH is integrally available on compact disc: 12,000 pages, many of them in full colour, and 558 engravings and photographs, (Southern) Entrance or the celebrated Nam Giao ceremony, the Association and its medium, the Bulletin des Amis du Vieux Hue (BAVH). Are you interested in the famous Cao Xuan family? You click on them appeared in the more scholarly index and author index as it appeared in 1962, covering the period 1914 to 1944, obliged the producers to abstain from ‘hyperlinking’ Vietnamese words with their diacritical marks and Chinese references. Both appear as images, which are not separately indexed as any other reproductions used in the Bulletin. The reader has to retrieve these words first before browsing, but then the results are as satisfactory as any other term which can be highlighted to see if it is linked to another document. Although my beta-version of the CD-Rom did not support hyperlinking of the scanned texts, in their companion guide the authors assure users that it will do for all the non-Chinese and Vietnamese words. One hopes that they also will find a solution for the Vietnamese texts, because the price of this disk is high, at least for individual scholars and other interested readers. Only libraries and research institutes can afford to pay 790 French francs (about 450 US dollars), but if they do, they will be the possessors of a high-quality product which can last for many years (and for many more when copying can be linked to constantly updated technology of CD-players). The value attached to this CD-Rom derives largely from what the researcher expects from the sources kept in the Bulline. Although its value has been proven, it is still possible to wonder what role and position the Association des Amis du Vieux Hue served at the time. Founded in November 1911, the Association was not a scientific institution like the Ecole Française d’Extreme Orient (EFEO), established in 1866. The whole endeavour started as a local folklore group whose members were concerned about the deterioration of the physical remnants of a civilization which they had conquered and partly destroyed. The initiative was taken by Father Léopold-Michel Cadet (1869-1955), a missionary of the French Société des Missions Etrangères, who soon became one of Indochina’s most famous ethnologists. No serious scholar doing research on Vietnamese culture, religion, and social relations can do without his extensive writings. Although many of them appeared in the more scholarly magazine of the EFEO, of which Cadet was a correspondent as long as he lived, a number of his best contributions about art and folk religion are published in de BAVH.

The Association he founded was a club of well-informed Frenchmen and some members of the indigenous elite who lived in and around the ancient capital-city of Hue. Like many other French publishing activities in the colonial period, the BAVH certainly was a highly elitist endeavour, which seldom met the form of public journalism. In spite of its highly qualitative appearance, its tone and content were fundamentally motivated by the French Association and its medium, the BAVH, served a French version of the ‘invention of tradition’ effort, so well known in other colonies. But like that other entertaining magazine, The National Geographic, the editors of the BAVH seemed to have had as their motto that ‘only what is of a kindly nature is printed’ about Vietnam and its people. And who cares about the hidden message or the conservative or political background of the members of the Association when one likes to read about the production of ceramics in Binh Dinh, a vivid description of the festivities during Tet or for that matter the growth of swallow nests off the coast of Central Vietnam? Other issues are highly informative about old pagodas around Hue (partly destroyed or severely dilapidated nowadays), about the attitude towards bad spirits in Binh Dinh, or the different ways dragons are used in Vietnamese art. Browsing through the electronic version of the bulletin des Amis du Vieux Hue is like travelling on a slow boat in an orientalist Vietnam, not yet affected by war and poverty. And although this feeling is deceptive, it offers both the sensation of being in a far country and the sensation of distinctness that exists only in places that possess their own deep-rooted character.
Chinese and Comparative Historiography

In China, history appears to be the ‘idee fixe’ which has encapsulated the Chinese world views throughout all ages. Thus, the study of the Chinese historiographical tradition is really worth devoting one’s time to. Research in this field is expected to lead along some interesting new pathways thanks to an emphasis on Sung historical thinking and a preponderant meeting for a series of conferences on ‘Chinese Historiography and Cultural History in a Comparative Perspective’.

By ACHIM MITTAG

China is one of the countries with the longest histories in the world, this is the opening sentence of the present Constitution of the People’s Republic of China from 1982. Indeed, since ancient times, history has occupied the centre of Chinese thought. This has resulted in a great abundance of historical records in China, which have come down to us and which cover a period of nearly 3,000 years with exceptional continuity. For modern interpreters, however, the line quoted only sums up what has been going wrong with China both in the past and in the present. They would argue that China is caught in a ‘prison of history’, leaving little hope for an easy escape because in China ‘the past and the present are the same . . . restrict the present to a greater extent than most other cultures of the world are restricted by their pasts’ (W.J.F. Jenner). However, debatable, this view is, it reminds us that historical thought, far from operating solely at the level of abstract notions, is closely interwoven with the discourse about the socio-political and the everyday world, constantly laying claim to a site-in-lives. Given this, the study of Chinese history writing and the Chinese cultural patterns of remembering the past appear to be especially relevant for a better understanding of the intellectual and cultural traditions of China, and for gaining a deeper insight into the inner machinery of the Chinese traditional world.

Inaugural meeting

Recently, enthusiasm for the study of Chinese historiography has been renewed. This is indicated by a range of historical thinking and its critique; 7. comparability: 8. forces shaping changes in history; 9. turning points in historical thinking (for further details, see Chinese Historiography Study Group Newsletter No. 7).

Conference on Sung Historical Thinking

After a busy year of preparation, the International Project embarked on an ambitious effort to reconsider Sung Historical Thinking and Historiography. In January this year, the Sung period (960-1279) being considered a turning point in the history of Chinese historiography. The conference, which again was made possible by a grant of the Chiang Ching-kuo Foundation and which was efficiently organized by Thomas Lee, Conrad Schirokauer, Helwig Schmidt-Glintze (Herzog August Bibliothek, Jena Rüsen (Kulturwissenschaftliches Institut, Essen, Germany), Huang Shu-chen (National Taiwan University), and Prof. Richard Vann (Wesleyan University), and Prof Dan White (University of Alberta).

Finally, the group decided to explore nine broader topics, namely: 1. notions of time; 2. ‘culture historique’; 3. memory and identity; 4. history as text; 5. institutionalized history; 6. ideology and historical criticism; 7. comparability; 8. forces shaping changes in history; 9. turning points in historical thinking (for further details, see Chinese Historiography Study Group Newsletter No. 7).

Conference on Sung Historical Thinking

Apart from the intriguing question of what was new in Sung historiography and which new trends developed during this period, the topic of historical identity in the horizon of Chinese Sung people figured prominently in the discussions. As an invaluable document by which to inquire more deeply into this topic, Helwig Schmidt-Glinshtein introduced the first of a series of lectures. The paper presents new research in areas which can range from archaeology to other performance. Larger papers presenting detailed sinological evidence are especially welcome. Published journals will display full documentation in Chinese and Japanese. The journal appears twice a year and the language is English. All members of the editorial board share in the review and editing of manuscripts which are accepted for publication following external peer review.

NAN NUI JOURNAL

NAN NUI is a biannual, international, non-profit, scholarly journal devoted to the study of China and covering all periods before the twentieth century. It aims to create a forum in which scholars are encouraged to communicate and share their interest in gender-related topics. The journal’s editors seek manuscripts presenting new research in areas which can range from archaeology to other performance. Larger papers presenting detailed sinological evidence are especially welcome. Published journals will display full documentation in Chinese and Japanese. The journal appears twice a year and the language is English. All members of the editorial board share in the review and editing of manuscripts which are accepted for publication following external peer review.

NAN NUI publishes original studies related to men, women, and gender in the fields of history, literature, linguistics and language, anthropology, art and music, law, philosophy, medicine/science, and religion. The chronological range is from the beginnings of civilization in China to the pre-modern period. In addition, NAN NUI contains a book review section on recent publications concerning gender, China or Japan, and in Western languages. The Journal also publishes occasional review articles and reports about important developments in gender studies.

The Editorial Board consists of Glen Dudbridge (Oxford University), Fritz Geiger (Washington University), Clara Wong-chung Ho (Hong Kong Baptist University), Angela Hsia (IUP Sun Yat-sen Institute, Academia Sinica), Clark Mittag (University of California, Davis), Paul Ropp (Clark University).

Publication and copyediting costs are shared by Brill Academic Publishers and Washington University. St. Louis Contributions should send three copies of their manuscript (one with their name, and two without identifying marks) to Dr. Zurndorfer. Contributions should be typewritten on one side of the page, with broad margins and double-spaced. Notes, also to be double-spaced, should appear at the end. Chinese manuscript should be in the ‘Pinyin’ system and Japanese in the Hepburn system. Characters should appear in the text, and in the notes where appropriate.

For further information: THE CHINESE HISTORIOGRAPHY STUDY GROUP NEWSLETTER

By ACHIM MITTAG


Chinese historiography, which publishes the Studi della storicità. To achieve this purpose, the group was very fortunate to be joined by three experts in Western historiography: president of the afore-mentioned Commission, Prof. Georg G. iggers (Rdny & Buffa-Lo/NO), editor of History and Theory, Prof. Richard Vann (Wesleyan Uni-

The International Project embarked on an ambitious effort to reconsider Sung Historical Thinking and Historiography. In January this year, the Sung period (960-1279) being considered a turning point in the history of Chinese historiography. The conference, which again was made possible by a grant of the Chiang Ching-kuo Foundation and which was efficiently organized by Thomas Lee, Conrad Schirokauer, Helwig Schmidt-Glinshtein (Herzog August Bibliothek, Jena Rüsen (Kulturwissenschaftliches Institut, Essen, Germany), Huang Shu-chen (National Taiwan University), and Prof. Richard Vann (Wesleyan University), and Prof. Dan White (University of Alberta).

Finally, the group decided to explore nine broader topics, namely: 1. notions of time; 2. ‘culture historique’; 3. memory and identity; 4. history as text; 5. institutionalized history; 6. ideology and historical criticism; 7. comparability; 8. forces shaping changes in history; 9. turning points in historical thinking (for further details, see Chinese Historiography Study Group Newsletter No. 7).

Conference on Sung Historical Thinking

Conference on Sung Historical Thinking

Apart from the intriguing question of what was new in Sung historiography and which new trends developed during this period, the topic of historical identity in the horizon of Chinese Sung people figured prominently in the discussions. As an invaluable document by which to inquire more deeply into this topic, Helwig Schmidt-Glinshtein introduced the first of a series of lectures. The paper presents new research in areas which can range from archaeology to other performance. Larger papers presenting detailed sinological evidence are especially welcome. Published journals will display full documentation in Chinese and Japanese. The journal appears twice a year and the language is English. All members of the editorial board share in the review and editing of manuscripts which are accepted for publication following external peer review.

NAN NUI JOURNAL

NAN NUI is a biannual, international, non-profit, scholarly journal devoted to the study of China and covering all periods before the twentieth century. It aims to create a forum in which scholars are encouraged to communicate and share their interest in gender-related topics. The journal’s editors seek manuscripts presenting new research in areas which can range from archaeology to other performance. Larger papers presenting detailed sinological evidence are especially welcome. Published journals will display full documentation in Chinese and Japanese. The journal appears twice a year and the language is English. All members of the editorial board share in the review and editing of manuscripts which are accepted for publication following external peer review.

NAN NUI publishes original studies related to men, women, and gender in the fields of history, literature, linguistics and language, anthropology, art and music, law, philosophy, medicine/science, and religion. The chronological range is from the beginnings of civilization in China to the pre-modern period. In addition, NAN NUI contains a book review section on recent publications concerning gender, China or Japan, and in Western languages. The Journal also publishes occasional review articles and reports about important developments in gender studies.

The Editorial Board consists of Glen Dudbridge (Oxford University), Fritz Geiger (Washington University), Clara Wong-chung Ho (Hong Kong Baptist University), Angela Hsia (IUP Sun Yat-sen Institute, Academia Sinica), Clark Mittag (University of California, Davis), Paul Ropp (Clark University).

Publication and copyediting costs are shared by Brill Academic Publishers and Washington University. St. Louis Contributions should send three copies of their manuscript (one with their name, and two without identifying marks) to Dr. Zurndorfer. Contributions should be typewritten on one side of the page, with broad margins and double-spaced. Notes, also to be double-spaced, should appear at the end. Chinese manuscript should be in the ‘Pinyin’ system and Japanese in the Hepburn system. Characters should appear in the text, and in the notes where appropriate.
The Studies on Qiaoxiang in Fujian

In the original sense, the term Qiaoxiang (QX) refers to the hometown of Chinese emigrants overseas, i.e. their birthplaces. To the descendants of emigrants born in resident countries, it means the motherland of his/her ancestors. However, Qiaoxiang in Fujian refers mainly to the hometown of overseas Chinese residing in Fujian. Fujian is the largest overseas Chinese province, with a population of 29,850,000. (FDBW, 1998, p. 27; FFJ, 1990, p. 26.)

Qiaoxiang Studies since the 1980s

There are four observations which should be made about QX studies in Fujian: first of all, all of the research was the result of field studies in QX. During the 1980s, research teams of the Fujian Overseas Chinese Association undertook surveys in QX. They have compiled and published a number of reports on their research. While they did this, researchers from Fujian University and other institutions in Fujian have continued their work on QX. They have been collecting primary materials and editing relevant publications since the late 1950s. In the 1960s, a number of economic studies of overseas Chinese were published, including A Selection of Materials on the Modern History of Overseas Chinese Investment in Domestic Enterprises (1967). Qiaoxiang and Fujian: A Study of Overseas Chinese (1980). Historical Materials of the Business of Overseas Chinese Postal Enterprises (1981). Dealing with questions including the study of overseas Chinese and the QX relationship, many of these studies have been the results of concerted research.

A synthesis of field studies in QX. During the 1980s, research teams of the Fujian Overseas Chinese Association undertook surveys in QX. Most of the studies have covered the field of the educational field. These studies are divided into three types: (1) The individual contribution to the education in QX: (2) The matters of schools donated to a single country or village; (3) A synthesis of the educational field. Generally speaking, the third type of the study has been the most comprehensive.

Overseas Chinese and QX Policies

Overseas Chinese were involved in various political activities before 1950. This fact elicited some research attention, but few papers discussed the political relationships between overseas Chinese and their Fujian QX. This could be attributed to the fact that Fujian was not a frontline area during the political struggles since the 1911 Revolution or the Sino-Japanese War. Yet a number of achievements did merit some attention. A few papers dealt with the South Fujian Association of Small Swords which flourished among the middle of the 19th century and the Fujian Incident in 1930. They indicate that a special political relationship between overseas Chinese and their QX cannot be explained by framework of nationalism.

The Centre of Asian Studies at the University of Hong Kong is currently compiling an annotated bibliography of historical monographs dealing with the history of Hong Kong. In light of the growing interest in Hong Kong Studies, both locally in Asia and abroad, this project aims at providing historical bibliographies of the Chinese Qing and Republic dynasties which are published in English. To subscribe contact the address below.

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

7. Overseas Chinese and Folk Customs of QX

Work on this aspect has relied basically on the observation of a static state. In the 1990s some attention was paid to the evolution of QX folk customs, but nowadays the changes of the folk customs are seldom studied in academic circles.

General Comments and Prospects

Historical issues have so far occupied a considerable proportion in the studies of QX in Fujian. By contrast, contemporary issues have had only a small share in the studies of the topic. The way research teams were constituted was thought to have something to do with this tendency. The majority of research teams have shown a tendency to concentrate on emigrant history, the migrant and revolution, reminiscences, and biography. While this has happened, a number of fields have still remained, including the connection between social organization in QX and overseas Chinese. In fact, many issues, such as ethnic Chinese family history, social relations and associations, have been neglected by the aged, boards of trustees and returned migrant unions, need to be studied.

Love one’s motherland and one’s hometown has been a common interpretation frameworks in Chinese scholarly circle. It has been widely explained to use the various activities of overseas Chinese in the political, economic and cultural fields. This has been the biggest theoretical error, submitting social science to the exigencies of political propaganda. Because this still held theory exploitation, and it restricted the choice of object and data for researchers. This was one of the main reasons why the subjects of study have been limited.

The majority of Chinese researchers have used traditional methods, i.e. the narrative historical approach. The advantage of this method is to emphasize the cause and effect as well as characteristics of the subject matter. But researchers showed a marked tendency to slide off into the mode of causation via this formula, i.e. “cause-process-result”, therefore the object was simplified and then emerged. In order to remedy this defect, we should draw the approaches of sociology, anthropo-logy, psychology and economics to improve research quality and open new insights. Nor should the importance of a comparative approach be forgotten.

China Archaeology and Art Digest

The China Archaeology and Art Digest is an illustrated quarterly that is recognized as an essential guide to all those following the latest developments in Chinese archaeology and art history. The digest, each issue of which runs over 200 pages, contains full text of articles from more than one hundred Chinese academic journals and otherwise significant Chinese periodicals, almost half of which specialize in the field of archaeology and cultural relics. It always presents feature key words, further references and full- form Chinese characters after all proper

China Archaeology and Art Digest

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS

BIBLIOGRAPHY OF MODERN HONG KONG HISTORICAL MONOGRAPHS
One of the most dramatic and impacting forms of foreign investment in China is the movement of more than ten million migrants from the interior parts into southern China. Migration of labour into the overseas Chinese-invested enterprises in South China has been a phenomenon of intra-China labour migration since the early 1980s. This phenomenon has not only changed the structure of the traditional Chinese labour markets, it has also reduced the gaps between urban and rural disparities in the country. Another important impact of this massive labour migration is the rise of a new migrant working class in China. Studies have revealed that most of the migrant workers are young, female-dominated, and of peasant origin. Therefore, labour management and education have emerged as a crucially important issue of the workplace. This is the central theme of this paper.

### The purpose of migration

The majority of migrants moved to South China with an undisputed economic purpose, namely to make a better life for themselves and to make money to support their families and in the countryside (Chen and Hu, 1997). More than 20 million people were employed by overseas Chinese invested enterprises (East Asian Analytical Unit, 1996; Huang, 1997). There were 11 million migrant workers in Guangdong in 1995 (Far East Economic Review, 4 April 1996), most of whom had found jobs in the foreign-invested enterprises in the special economic zones and the Pearl River Delta region. A report indicates that about 80 per cent of workers who have left their homes to work in overseas Chinese-invested enterprises in Guangdong were migrant workers from underdeveloped provinces such as Hunan, Henan, Fujian, and Yunnan (Che, 1997). In the author's sample of 2,000 workers, 53 per cent had left their hometowns in many newly developed industrial towns, migrants made up the majority of the population in the workplace and as residents. In this study, the term 'migrants' represents migrant workers in overseas Chinese-invested enterprises.

### Composition of migrant workers


### Channels of labour migration

The studies revealed that the in-migration of labour into the overseas Chinese-invested enterprises in South China began with the opening up of these enterprises to the Chinese, and most of the workers came from the lower class in China. Studies have revealed that most of the migrants are likely to remain permanently and that, if they do, they will be likely to demand a greater share of the value of their products as well as decent working conditions and more secure employment (Tracy, et al, 1996). Should this be the case, the emerg ing new class of migrants will be set to play an increasing role in the workplace and surrounding communities. This will have a significant impact on the reconstruction of China's labour force. The hypothesis that has been the change in migrants' personal values. Scharping and associates (1997) found that wanting to be rich and wealthy, to be successful and to self-realize were the top personal values of migrants. While, the avoidance of risks, personal conflicts, and responsibilities were also found to be highly valued in his study. This set of personal values reflects a contradictory character of migrant workers. Migrants generally require to change for better positions economically, but they were hesitant to take risks and make their lives more secure. This may be a result of their non-contracted employment in the enterprise.

In conclusion, the phenomenon of massive labour migration into South China has had significant impact on China's labour markets, as well as affecting other economic and social factors since the 1980s. Remittances sent to places of origin have greatly benefited both the migrants' families and their communities. The remittance of work and skill developed in the enterprises are invaluable to the migrants' personal development and are beneficial to the society as a whole. Another important impact of this massive labour migration is the rise of a new migrant working class in China. This review has indicated that much research attention in the above studies has been given to the purpose, experiences, and outcome of labour migration in the booming economy of South China. A comparative analysis between female and male, and between unskilled and skilled migrant workers will now be extremely helpful to develop the study even further.

### References

- East Asian Analytical Unit, Overseas Chinese Business Networks in Asia, Department of Foreign Affairs and Trade, Australia, 1995.
- Far East Economic Review, 4 April 1996.
- Gao, Chunting, Industrial and Labor Relations of Taiwanese Enterprises in Mainland China, Chang Hua Institute for Economic Research, Taipei 1996.

Dr Cen Huang is an IIDS Research Fellow working within the research programme, 'International Social Organization in East and Southeast Asia: Questions for the Twentieth Century.'
Common Knowledge and Scientific Discourse: Kaibara Ekiken (1630-1714)

The three-day symposium entitled 'A medium for Common Knowledge and Scientific Discourse: Kaibara Ekiken (1630-1714)', organized by B.W. Ringer (Paris) and W.J. Boot (Leiden), brought together some twenty researchers from a number of different disciplines and countries. The issue was to understand how and from which sources knowledge is formed, to describe its modes of circulation, to draw up a list of principal vectors, be they human (literati, scientists, publishers, local politicians) or material (books, bookshops, institutions), and to examine what the end-users actually do with it.

By B.W. RINGER

Some people might be surprised about the choice of Kaibara Ekiken as the topic. Despite the production of over a hundred titles (not counting imprints, notes, journals etc.) covering all manner of subjects (philosophy, education, health, pharmacopoeia, naturals sciences, geography, etc.), Ekiken has not generated much interest. At least, not in the way he has been studied up till now. Other than the old exception proving the rule, the main endeavour has been to paint the picture of a philosophical profile that marked poetry, or to pinpoint an ontological or metaphysical (if possible original) form of thinking. Ultimately, however, the notion of neither the man (profoundly moral) nor the work (indebted to its neo-Confucian heritage) was to stand apart from its intellectual heritage.

Why is it that some of his works, such as the Yojokun, a manual of day-to-day health precepts, are read and enjoyed even now (to the great delight of medical practitioners) whereas others are not? Why is Ekiken considered one of the driving-forces behind the Japanese pre-scientific society? Question such as these can only be understood by a dramatic change in scientific perspective. Examining the Yojokun (The book of Life-nourishing Principles) we want to realize we are not dealing with an innovative text (in terms of content), but a composite work assimilating extant traditions (Taoist, neo-Confucian or even, albeit implicitly, Buddhist). And this is where the interest lies: his particular way of assimilating the classics. According to Munizaki Kunio (Kyoto Jihinken): Ekiken explains his theories in the most minute detail and in simple Japanese (he) constructed his own theories by picking and choosing from the Chinese corpus that fitted the climate, society, culture of Japan. (...).

For anyone familiar with Max Weber’s The Religion of China, this list of Confucian attributes is a far-cry from the God-fearing, inquisitive, self-interested monotheistic 'innermost' man (innermost, I should say) constructed by Max Weber, the commodity side of a society where the individual is required to renounce any interest in the commune. Here again the idea of a Chinese merchant assimilating his Confucian heritage, to stand apart from its intellectual heritage is to stand apart from its intellectual heritage.

Chinese Merchants and Confucianism

Richard John Lufano


BY HARRIET T. ZURNDORFER

As interest in the merchant manuals used by the Qing dynasty precursors of today’s commercial champions continues to grow, historical explications behind the East Asian success story assume greater importance. Lufano’s book probes among the deepest roots of this phenomenon with a precise examination of some of the merchant manuals used by the Qing dynasty predecessors of today’s commercial champions. These publications include the 1731 ‘Guide for Traders and Shopkeepers’ (Shangji bianlan) and the 1845 ‘Essential Knowledge for Trade’ (Matou suzhi), although Honorable Merchants alludes to many more works of this genre.

The merchant manual, a distinctly eighteenth-century literary product, which developed out of earlier family instruction compendia and merchant route books, advanced readers on how to become both prosperous businessmen and respectable gentlemen (women having no role at all), and did so either in the publications or in the merchant profession. These commercial handbooks, written by and for merchants, Lufano claims, purported to teach ‘Confucian’ morality. Although some merchant-authors composed these works to boast of their literacy to others, and not least, to make monetary profit for their enterprises, their major preoccupation was to demonstrate the commercial class’s appropriate status, and (elitist) Confucian values. These qualities include, according to the ‘Guide for Traders and Shopkeepers’, benevolence, righteousness, propriety, moral knowledge, sincerity, and of course, filial piety; and according to the ‘Essential Knowledge for Trade’ caution, moderation, diligence, loyalty, courage, conscientiousness, cultivating one’s nature (xing), and purifying one’s vital spirit (qi).

For anyone familiar with Max Weber’s The Religion of China, this list of Confucian attributes is a far-cry from the God-fearing, inquisitive, self-interested monotheistic ‘innermost’ man (innermost, I should say) constructed by Max Weber, the commodity side of a society where the individual is required to renounce any interest in the commune. Here again the idea of a Chinese merchant assimilating his Confucian heritage, to stand apart from its intellectual heritage is to stand apart from its intellectual heritage.

Chinese merchants engaged in a ‘Confucian discourse’ on social hierarchy, status definition, and even scepticability, as these manuals testify, may have been. But it is probably just as true that those same persons, gambled, cheated, depended on fortune-tellers, treated their less-fortunate inferiors with contempt, and prayed to a variety of local gods, in order to carry out their business activities. As individuals, they might have been unrelenting, selfish, timid, selfish, and ostentatious. Like other scholars such as the America-based Yu Ying-shih who works in Chinese history and sociology, Lufano maintains that it is a misconception to find a connection between the Confucian merchant manuals and the broader philosophical developments of the late imperial period (1500-1900). He also subscribes to the doctrine endorsed by another America-based Chinese scholar, Yu Weiming, who in a series of publications has avowed the importance of ‘self-cultivation’ to Confucian moral development. Lufano in his book utilises Tu’s idea of self-cultivation, the practice of one informing on every act and decision to assure appropriate behaviour in every situation, and sees this concept as the basis of merchants’ ‘internalizing’ Confucian values. He proposes on page 65 that there was merely a “short leap” for merchants to link ‘self-cultivation’ with their own business routines. But this jump, minor as it may have been, is non-existent; there is sufficient evidence to link prescriptive morality texts with economic dynamism, or the lack thereof.

In sum, while Honorable Merchants may fail to convince the reader of the recognition between religious/intellectual belief and ‘progressive’ economic development, this book is full of interesting details about merchant manuals and the cosmopolitan nature of late imperial markets and cities in which they were utilized.

Dr Harriet T. Zurndorfer (zurndorfer@leidenuniv.nl) is attached to the Sociological Institute, Leiden University.
Japan-the Netherlands: Old Relationships, New Sources

Old Relationships, New Sources: Contemporary Methodological and Shifting Perceptions in 400 Years of Dutch-Japanese Interaction, which was the title of the two-day seminar held by the Historical Research Programme on Relations between Japan and the Netherlands through its bureau, the Netherlands State Institute for War Documentation (RIOD), which was financed by the Government of the Netherlands. The Research Programme commenced giving financial support for research and documentation projects representative of the 400 years of relations between these two countries, which is due to be celebrated in 2000.

The initiative for the seminar was taken by His Excellency Mr. Tadashi Ikeda, Ambassador of Japan in the Netherlands, and Professor J.Th.M. Banks, Chairman of the Steering Committee. Much of the practical organization was in the hands of Dr. E. Trouwen-Bouwema and Mariaka van Bruggen.

The opening speeches, by Ambassador Ikeda (see page #), Prof. Banks, and by Dr. Ilom, (director of the RIOD), were followed by presentations of the projects currently being funded and these cover the whole spectrum of the past four hundred years of interaction, illustrating all aspects of the sometimes tumultuous relationship. The first project under the supervision of Prof. G. Terziler and Prof. K.W. Badke, is the project to translate extracts from the reports of Col. H.J.D. de Frenery of the Royal Netherlands Indies Army (KNIL). Col. de Frenery was asked by the General Staff of the KNIL, which had been observing the growing military strength of Japan with apprehension, to make reports on the course of the Sino-Japanese war. In all he presented 16 reports between July 1917 and the beginning of 1919. The making available of these reports will cover an important gap in our knowledge of the period leading up to Second World War.

The next report by Dr. F. Steijlen, the head of the Oral History Projects on Indonesia in the Netherlands, covered the first year of this project which was launched in 1997. The aim is to collect the life stories of a thousand people who lived in Indonesia or parts of the Netherlands Indies between 1940 and 1965. The project was established by nine research universities and is based at the Royal Institute for Linguistics and Anthropology (KITLV) in Leiden. The 210 interviews already conducted are available at the KITLV for researchers. The material will be recorded on minidisk, which combines compactness with the potential of random accessibility.

Closely allied to this oral history project is the Diary Project, which was outlined by Mariska van Brugge. The diary project aims to answer the question: "What is the diary a wider public, especially in Japan, to become acquainted with? Both these studies are being prepared under the supervision of Dr. Leonard Blussé."

The next presentation described two in a series of monographs which are being written to commemorate the anniversary. Ms. Kayoko Fujita is preparing a study of the policy measures undertaken by the Dutch East India Company to deal with the transformation of Japan under the influence of the Dutch from the first half of the 17th century. The second monograph, being written by Prof. Cynthia Voigt, makes a special art-historical study of Japanese lacquerware, which remained a top priority item of trade for the 220 years which Japan was ruled by the Tokugawas. Both these projects are being prepared under the supervision of Dr. Leonard Blussé.

The topic of the next presentation by F. Groenedijk was Japanese film propaganda during the Pacific War. The newly founded Netherlands Amsterdam archives and catalogue wartime Japanese propaganda films kept in Dutch archives. The Dutch Film Archives still holds a vast collection of wartime films, produced either in Japan or in Indonesia, but unfortunately their existence is well kept secret.

The next presentation by Ms. E. Uitzinger described and gave a fascinating sample of their endeavours to collect, describe, and store in digital form visual materials pertaining to pre-1900 Dutch-Japanese relations. The main focus will be Deshima. This project is based at the Japan Research Institute of the Department of Leiden University.

The open day concluded with a reception offered by His Excellency Mr. Ikeda in the stately new premises of the International Research Center for Japanese Studies, and Prof. Tadashi Yoshida of Tohoku University took a leading part.

...
The eight essays collected in this book were originally presented at a conference held at the University of Hawaii in 1986. Like the conference, the book is divided into three sections, each preceded by an introduction by the editor. The book also contains two interviews with Nomura Mansaku and Nomura Shō, actors in Kyogen and Noh, respectively.

The first section, 'Values of Noh and Kyogen in contemporary society,' opens with an essay by Richard Emmert, who addresses the problem of how one can create new, non-traditional Noh performances without losing that which is essential to Noh. In order to define the essence of Noh, he makes the distinction between internal and external elements. In Noh, as in many Asian theatre traditions, the physicality of the performer is of primary importance. The very controlled movements of the actor, sustained by song and instrumental music, create a flow of energy that is basic to Noh. Emmert designates these external components as yugen, elements like masks, performance space, and literary-musical structure. In contrast, he considers the internal elements to be the actor's emotions and the internal conflict of the main character. He argues that while Zeami's use of the term 'yugen' is more or less confined to describing an elegant, external kind of beauty, Zenchiku developed a theory of internal forces that linguistic communication aims to avoid precisely because they may be the highest value of the Noh theatre system.

The next two contributions, by Arthuroid Thornhill and Royall Tyler, are less directly concerned with the values of Noh in the present. Thornhill examines the meaning of the aesthetic concept of yugen in the theatrical works of the Noh actor, Konparu Zenchiku (1405-1477), and shows how in the 19th century the role not only appeared on stage as a supporting actor, he used the role as the leader of the chorus. This shows how careful one should be in making assumptions based on modern performance practices.

The second section, 'Adaptation of Noh and Kyogen to contemporary audiences,' opens with an essay by Nagao Kazuo who points out the frequent misconception about what is really 'traditional' in Noh. Throughout history actors have tried to return to the essence of Noh. Their experiments have usually resulted in a highly spiritual theatre experiment or extremely slow performances far removed from the actual historical Noh. Tom Hare's essay also treats the phenomenon of change in Noh. He discusses how careful one must be in changing these external components, Emmert suggests, that Noh could expand in a new direction, as long as its internal elements are not compromised.

The next two contributions, by Arthuroid Thornhill and Royall Tyler, are less directly concerned with the values of Noh in the present. Thornhill examines the meaning of the aesthetic concept of yugen in the theatrical works of the Noh actor, Konparu Zenchiku (1405-1477), and shows how in the 19th century the role not only appeared on stage as a supporting actor, he used the role as the leader of the chorus. This shows how careful one should be in making assumptions based on modern performance practices.

The second section, 'Adaptation of Noh and Kyogen to contemporary audiences,' opens with an essay by Nagao Kazuo who points out the frequent misconception about what is really 'traditional' in Noh. Throughout history actors have tried to return to the essence of Noh. Their experiments have usually resulted in a highly spiritual theatre experiment or extremely slow performances far removed from the actual historical Noh. Tom Hare's essay also treats the phenomenon of change in Noh. He discusses how careful one must be in changing these external components, Emmert suggests, that Noh could expand in a new direction, as long as its internal elements are not compromised.

The next two contributions, by Arthuroid Thornhill and Royall Tyler, are less directly concerned with the values of Noh in the present. Thornhill examines the meaning of the aesthetic concept of yugen in the theatrical works of the Noh actor, Konparu Zenchiku (1405-1477), and shows how in the 19th century the role not only appeared on stage as a supporting actor, he used the role as the leader of the chorus. This shows how careful one should be in making assumptions based on modern performance practices.

The second section, 'Adaptation of Noh and Kyogen to contemporary audiences,' opens with an essay by Nagao Kazuo who points out the frequent misconception about what is really 'traditional' in Noh. Throughout history actors have tried to return to the essence of Noh. Their experiments have usually resulted in a highly spiritual theatre experiment or extremely slow performances far removed from the actual historical Noh. Tom Hare's essay also treats the phenomenon of change in Noh. He discusses how careful one must be in changing these external components, Emmert suggests, that Noh could expand in a new direction, as long as its internal elements are not compromised.

The next two contributions, by Arthuroid Thornhill and Royall Tyler, are less directly concerned with the values of Noh in the present. Thornhill examines the meaning of the aesthetic concept of yugen in the theatrical works of the Noh actor, Konparu Zenchiku (1405-1477), and shows how in the 19th century the role not only appeared on stage as a supporting actor, he used the role as the leader of the chorus. This shows how careful one should be in making assumptions based on modern performance practices.

The second section, 'Adaptation of Noh and Kyogen to contemporary audiences,' opens with an essay by Nagao Kazuo who points out the frequent misconception about what is really 'traditional' in Noh. Throughout history actors have tried to return to the essence of Noh. Their experiments have usually resulted in a highly spiritual theatre experiment or extremely slow performances far removed from the actual historical Noh. Tom Hare's essay also treats the phenomenon of change in Noh. He discusses how careful one must be in changing these external components, Emmert suggests, that Noh could expand in a new direction, as long as its internal elements are not compromised.

The next two contributions, by Arthuroid Thornhill and Royall Tyler, are less directly concerned with the values of Noh in the present. Thornhill examines the meaning of the aesthetic concept of yugen in the theatrical works of the Noh actor, Konparu Zenchiku (1405-1477), and shows how in the 19th century the role not only appeared on stage as a supporting actor, he used the role as the leader of the chorus. This shows how careful one should be in making assumptions based on modern performance practices.

The second section, 'Adaptation of Noh and Kyogen to contemporary audiences,' opens with an essay by Nagao Kazuo who points out the frequent misconception about what is really 'traditional' in Noh. Throughout history actors have tried to return to the essence of Noh. Their experiments have usually resulted in a highly spiritual theatre experiment or extremely slow performances far removed from the actual historical Noh. Tom Hare's essay also treats the phenomenon of change in Noh. He discusses how careful one must be in changing these external components, Emmert suggests, that Noh could expand in a new direction, as long as its internal elements are not compromised.

The next two contributions, by Arthuroid Thornhill and Royall Tyler, are less directly concerned with the values of Noh in the present. Thornhill examines the meaning of the aesthetic concept of yugen in the theatrical works of the Noh actor, Konparu Zenchiku (1405-1477), and shows how in the 19th century the role not only appeared on stage as a supporting actor, he used the role as the leader of the chorus. This shows how careful one should be in making assumptions based on modern performance practices.
Ways to Paradise or The Passion for Rocks in China
World within Worlds

'World Within Worlds' is a magnificent collection of small rocks, which Chinese scholars used to collect and then admire in their studios. Curated by the Chinese specialist Robert Mowry, the exhibition was launched at the Asian Society in New York, and now it is touring Europe.

By SEBASTIÁN LÓPEZ

The exhibition displays the collection of the American artist Robert Rossembloom, who started collecting passionately after his introduction to the phenomena of scholars’ rocks in 1971 by a friend who had just returned from a trip to China. The exhibition presents a large selection of Rossembloom’s collection, which now includes more than 250 examples.

Most of the art historical research on Chinese rocks has so far been focused on garden rocks, often in connections with research on the gardens themselves. Placed in the sea of sand, with carefully drawn, silent patterns surrounding them, the large pieces against a whitewashed wall to emphasize their forms, garden rocks suggest a series of mountain peaks, and express the Chinese admiration of nature. Placed in the garden, rocks helped to bring mountains into the urban setting, and create a centre in a domestic environment.

Scholars’ rocks

Scholars’ rocks tend to be much smaller than garden rocks; they range from miniature examples no more than 2.50 cm in height to large ones that may stand 30 cm. By Song times (1127-1279), these smaller, preferred rocks were taken into the scholar’s den or studio. More than anything, this was a place for calligraphy. The exhibition and the accompanying catalogue focuses on rocks samples and comparisons of the results with data in the literature on the geology of China.

Richard Rossembloom

While the accompanying catalogue provides an erudite account of a scientific and historical research, the perspectives of the collector himself being a significant twist to the whole enterprise. Rossembloom, a sculptor who recently turned into computerprint graphics, could not avoid making a connection with modern art of Europe and the USA. He accuses modernist artists of ‘art blindness’ because of their rejection of nature and strong beliefs in the superiority of man. Rossembloom strongly opposes both [artistic] worlds of perception and the ideas of creation of a work of art governing the perspectives of the collector himself being a significant twist to the whole enterprise. Rossembloom, a sculptor who recently turned into computerprint graphics, could not avoid making a connection with modern art of Europe and the USA. He accuses modernist artists of ‘art blindness’ because of their rejection of nature and strong beliefs in the superiority of man. Rossembloom strongly opposes both [artistic] worlds of perception and the ideas of creation of a work of art governing the perspectives of the collector himself being a significant twist to the whole enterprise. Rossembloom, a sculptor who recently turned into computerprint graphics, could not avoid making a connection with modern art of Europe and the USA. He accuses modernist artists of ‘art blindness’ because of their rejection of nature and strong beliefs in the superiority of man. Rossembloom strongly opposes both [artistic] worlds of perception and the ideas of creation of a work of art governing the perspectives of the collector himself being a significant twist to the whole enterprise.

Conclusion

In his enthusiasm to give scholars’ rocks a place in art history, Rossembloom convincesthe idea of bringing them within the very parameters he wants to reject. For him, rocks, rocks are the first found art, environment and ecological art, without giving consideration to the fact that artistic production is the result of cultural construction and art production needs to be analyzed within these parameters. There are no origins, as there is no original, and the Western art historical principle of which did what first is implicitly used by Rossembloom as argument for legitimization. The same argument has been used to subordinate other cultures to a second rank of mere copies of what Western artists have achieved. However he is right when he complains about the disinterest to which much Asian art is subject, and the lack of a proper knowledge in the West about the art and culture of Asia when analysing its artistic production. Nowadays the interest for Asian contemporary art is growing, the quiet rooms in which this exhibition is displayed could help us to reconsider our perception of these two worlds.

Rocks and Geometries, Quartz (Jianqiu), 20th c. Striated greyish brown and buff quartzite limestone.

Perforated vertical stone in the form of a dancing figure. Zhang Ying (Guangdong), Qing dynasty, 19th c. Off-white Zhangping limestone with caramel markings and ivory inclusions.

Sculpturing. The creation of scholars’ rocks has remained an anonymous tradition, as have most Chinese objects – bronze, jades, ceramics, lacquers, and textiles, for example. The names and the inscriptions that sometimes appear on rocks are usually those of collectors, not those of the individual artists. Since there are no artists’ names associated with the creation of rocks, identification of the sources of the rocks has become a defining factor, as has determination of the date of first appreciation of the rock as a work of art. The exhibition and the accompanying catalogue focuses on the sources and identifying characteristics, through physical examination of the rocks, meticulous study of descriptions in Chinese texts on rocks, and through scientific analysis of rocks samples and comparisons of the results with data in the literature on the geology of China.

Asian Art

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.

THE GATE FOUNDATION
Keizersgracht 613
1017 DS Amsterdam
The Netherlands
P.O. Box 814
1000 AV Amsterdam
Tel: +31-20-620 80 57
Fax: +31-20-639 07 62
E-mail: gate@gate.nl
Website: http://www.base.nl/gate

Conclusion

In his enthusiasm to give scholars’ rocks a place in art history, Rossembloom convincesthe idea of bringing them within the very parameters he wants to reject. For him, rocks, rocks are the first found art, environment and ecological art, without giving consideration to the fact that artistic production is the result of cultural construction and art production needs to be analyzed within these parameters. There are no origins, as there is no original, and the Western art historical principle of which did what first is implicitly used by Rossembloom as argument for legitimization. The same argument has been used to subordinate other cultures to a second rank of mere copies of what Western artists have achieved. However he is right when he complains about the disinterest to which much Asian art is subject, and the lack of a proper knowledge in the West about the art and culture of Asia when analysing its artistic production. Nowadays the interest for Asian contemporary art is growing, the quiet rooms in which this exhibition is displayed could help us to reconsider our perception of these two worlds.

Large rock in the form of a standing phoenix. Yingzhou (Anhui), 19th c. Black Limestone with white veining and inclusions and, on the back, olive grey markings.

17 May – 30 August 1998
World within Worlds. Ways to Paradise or The Passion for Rocks in China

MUSEUM RIEFTZBURG
Gablerstrasse 15
CH-8002 Zürich
Tel: +41 1 202 45 28
Fax: +41 1 202 52 01
The Innocence in the Work of Yuk-Lin Tang

Yuk-Lin Tang, 1996. Hong Kong N.T. From the series 'This Used to be My Playground'.

The photos show the reactions of the young girls to some Chinese events, but likewise to Dutch traditions and scenery, like a day at the beach and visiting windmills in the countryside. Yuk-Lin Tang finds it very interesting to see how her nieces are growing up in Dutch society. Observing how they have identified themselves with the Western world and incorporated the unfamiliar aspects to their own culture. Yuk-Lin Tang tells the story by photographing the reactions of the girls to events, the surroundings, and rituals. She identifies herself with the situation in which the girls' mother introduces Western customs, such as the Christmas tree, especially for the children. Also familiar to her is the teenagers' reaction when they see a nude painting during their first visit to the Rijksmuseum in Amsterdam. Their uncertainty gradually disappears when they accept the phenomenon totally, which they are not accustomed to doing.

Although these reactions are extremely familiar to Tang, they also pose questions about her own youth and about the known and unknown for those growing up between two cultures. This exhibition is the artist's reaction to the events and surroundings that moulded her into the artist that she has become.

The exhibition 'Open Your Heart' at the Torch Gallery in Amsterdam, deals with a completely different story to 'This Used to Be My Playground'. Yuk-Lin travelled to Thailand to photograph young girls. In her position as photographer she does not criticize the prostitution in Thailand, but she portrays the young women involved out of their working environment in their regular daily activities. Their story, told by mainly snapshots, is not so very different from that of other young girls.
**Australia**

The Art Gallery of New South Wales
Art Gallery Road, The Domain
Sydney, NSW 2000
Tel: +61-2-93298160
Fax: +61-2-93298166

until 31 June 1998
Lion among painters
Exhibition centring on Chinese master Chang Dai Chien (1891-1983)
1 August – 27 September
MOGO MOGA: Modern Boy, Modern Girl
Japanese modern art, 1910-1935
Girl: Japanese modern art 1910-1935

**Great Britain**

Museum of Ethnology
Camden Town
141-155 Euston Rd
London NW1 2SD
Tel: +44-71-3220340
Fax: +44-71-3220330

until 25 October 1998
Women is a Worshipping in Japan and other countries
Exhibition on the significance of bathing in Japanese culture.
Focus on bathing traditions such as social bathing in the houses and the link between physical and spiritual cleansing.

**Belgium**

Royal Museums of Art and History Brussels
Chinese Pavilion / Japanese Pagoda
Parc du Cinquantenaire
Brussels 1050, Belgium
Tel:+32-2-7082100
Fax:+32-2-7082155

until 19 November 1998
Modern Japanese Art from the 18th-20th centuries
A comprehensive exhibition of Japanese art, presenting a cross-section of modern Japanese art: oil painting, Japanese-style painting, sculpture, photography, prints, crafts, and graphics.

**France**

Musée Cernuschi
avenue Dampierre, 1, 75008 Paris
Tel:+33-1-45637816
Fax:+33-1-45635075

until 10 January 1999
Between Tradition and Innovation Japan 1922-1972
Overview of the fast cultural changes towards modernisation in Japan during the last century. Lacquer, ceramics, cloisonne enamel and engravings.

**Germany**

Haus der Kulturen der Welt
John Fosler Straße 10
10557 Berlin
Tel:+49-30-8315972
Fax:+49-30-8316384

until 29 November 1998
Japangalerie
Contemporary art from Japan
and spiritual cleansing.

**India**

The Museum of Modern Art
3-29 Bhendi Bazaar
Mumbai 400001, India
Tel:+91-22-23477772
Fax:+91-22-23477774

until 10 July 1998
Tintin in Tibet
Exhibition focusing on the many manifestations of wandering and wandering the various styles of play.

**Indonesia**

Galeri Raya
Jl. Haji Thanripin 50
Jakarta 11560
Tel:+62-21-22500578
Fax:+62-21-22500578

until 12 July 1998
Gold jewellery from Tibet and Nepal
Jewellery of gold and (semi)precious stones.

**Japan**

The Museum of Modern Art
3-5 Gondo Sowa
Nakanoshima
Osaka 550-8585
Tel:+81-6-65701800
Fax:+81-6-65701801

until 22 September 1998
Japanese inro
Jewellery of gold and (semi)precious stones.

**Netherlands**

Stedelijk Museum
Museumplein 5
1071 AH Amsterdam
Tel:+31-20-5688000
Fax:+31-20-5688333

until 23 June 1998
The Chinese porcelain collection of the Rijksmuseum
Large collection of Kangxi porcelain.

**Nigeria**

National Museum
Museums Way, Lagos
Tel:+234-1-2645353
Fax:+234-1-2645354

until 10 August 1998
Agus Suwage.
Paintings and works of the artist (1894-1978)

**Taiwan**

Private Collection of Japanese Netsuke
2-1-53 Yukinoshita
Tokyo 100-0001, Japan
Tel:+81-3-35716969
Fax:+81-3-35716968

until 12 September 1998
Private Collection of Japanese Netsuke
12 Bennett Street
London W1, United Kingdom
Tel:+44-171-3873909
Fax:+44-171-9388264

until 21 September 1998
Parc Chinois d’Espaces Contemporains
31 July - 31 October 1998
Retropective exhibition of one of the leading Japanese Style painters.

**Malaysia**

NN Gallery
13 Jalan Jin Sui
55100 Kuala Lumpur
Tel:+60-3-2223347
Fax:+60-3-2223347

until 8 September 1998
Puppets of wooden and joss-sticks, monsters and demons

**Philippines**

Galerie Amber
3301 McKinley Avenue, Bato Compound
Quezon City
Tel:+63-2-4449983
Fax:+63-2-4449983

until 28 June 1998
10th Anniversary Exhibition Galerie Amber

**Singapore**

Leger Museum
161/1 F Rd Dott
Tel:+65-63235358
Fax:+65-63228437

until 3 August 1998
Asia-Tibet with Tintin
Exhibition based on Tintin in Tibet (1960). Original drawings of Herge alongside objects from the collection of the Rijksmuseum are presented.

**Thailand**

Galerie Amber
Phayathip Road, August 8
2312 HT, London
Tel:+44-171-490400

until 28 June 1998

**The Netherlands**

Foundation for Indian Art
Foske Simonssenstraat 10
1073 JG Amsterdam
Tel:+31-20-6315147
Fax:+31-20-6315147

until 28 June 1998
Artist: Bhupen Khakhar

**Philippines**

Galerie Amber
Phayathip Road, August 8
2312 HT, London
Tel:+44-171-490400

until 28 June 1998

**Thailand**

Galerie Amber
Phayathip Road, August 8
2312 HT, London
Tel:+44-171-490400

until 28 June 1998

**Taiwan**

Huang by Japanese painter and poet Hasuo (1766-1785). Galerie Amber.

Women World: From Sumbo

until 8 September 1998

Watson World: From Sumbo

until 4 October 1998

This used to be my Maguraan

(see article)

until the end of 1999

Museums in the Pacific

Top items from the internationally renowned Nusantara collection of the museum.

De Kunsthall Rotterdam

Museumpronstituut Weihestraat 314
3015 AA Rotterdam
Tel: +31-010-4400300
Fax: +31-077-768294

Willemskade 25
3016 DM Rotterdam
Tel:+31-10-4367152
Fax: +31-10-4095892

until 31 December 1999

Museum of Ethnology
Rotterdam

Woven World: ikats/rom Sumba

until the end of 1999

Nusantara Gallery
18th Nagovjasra Street
Warsaw
Mon-Fri 11am-5pm

Asian Gallery
5 Fret Street
Warsaw
Tue-Sun 11am-5pm

Museum of Ethnology
Amsterdamsteeg 9
1012 KV Amsterdam
Tel: +31-20-6384815
Fax: +31-20-6395216

from May 1997

Stories of Geo

rug exhibition about Geo (India) as a cultural area in which Christianity and Hinduism are superposed.

from 30 August 1998

Ways into Paradise

until 26 September 1998

Glance of the Orient

from 1997

Jade Gallery

Collection comprising decorative art in jade from China.

projects

Callum Morton

Painting's Natural History

until 28 September 1998

Buddhist Treasures from Nara

from 1997

Kimbell Art Museum

330 Camp Bowie Boulevard
Fort Worth, Texas 76102-7792
Tel: +1-817-3224811
Fax: +1-817-3771246

until 23 August 1998

Empress: the regalia of the Empress of Japan

from 1998

Kunsthal Rotterdam

61 Stanford Road
W2O 0JQ London
Tel: +44-1-3090552
Fax: +44-1-3090560

Daily 10.30am – 6pm, closed on Mon.

from 1997

Jode Gallery

This Gallery houses the Haw Par Jode Collection comprising decorative carvings from the Qing Dynasty (1644-1911).

from 1997

The National Museum
61 Stanford Road
W2O 0JQ London
Tel: +44-1-3090552
Fax: +44-1-3090560

Daily 10.30am – 6pm, closed on Mon.

from 1997

The Metropolitan Museum of Art
1000 5th Avenue
New York, NY 10028
Tel: +1-212-8795500
Fax: +1-212-5703879

from 22 May 1997

Chinese Art from Eternity

CONTINUED

ASIAN ART

The Asia Society
1333 Broadway
New York NY 10011
Tel: +1-212-2886400
Fax: +1-212-6284159

8 August - 27 September 1998

Selections from the Freer Gallery of Art

until 19 July 1998

The Creative powers of vision

until 19 July 1998

The Creative powers of vision

The exhibition celebrates the Philippine Commercial

Philippine Art in the Meiji Period

Freer Gallery of Art
Smithsonian Institution
1300 Jefferson Drive at 12th street SW
Washington DC 20560
Tel: +1-202-3573411
Fax: +1-202-3573411

until 23 June

Heroes and Ghosts

Asian Art Museum
San Francisco
Tel: +1-415-3798001
website: http://www.pavilion.org

13 June – 30 August 1998

Black and Mild: 20 Contemporary Filipino Artists

This exhibition brings together for the first time in the United States works by important contemporary Filipino artists from the Philippines, North America, and Europe, and explores themes of politics, identity, assimilation, isolation, and the indigenous and the colonial. The exhibition presents the work of twenty artists, emphasizing painting, sculpture, and multimedia installations.

until 6 September 1998

Essence of Style: Chinese furniture of the late Ming and early Qing Dynasty

Until the late 16th century and mid 18th century, the 44 pieces in this exhibition have been selected from a private collection of over one hundred superb examples originally created for members of the most sophisticated and wealthy classes. While the majority are of fine hardwoods, examples of lacquered softwoods are also included.

23 September – 15 November 1998

Museum of Art
Philadelphia
Tel: +1-215-7638800
Fax: +1-215-7638800

The Creative powers of vision

until 19 July 1998

Choice Spirits

Continuing indefinitely

Sculpture in Chinese and Islamic Ceramics

until 19 July 1998

Choice Spirits

Continuing indefinitely

Sculpture in Chinese and Islamic Ceramics

The Art Agenda is produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information with regard to activities and events relating to Asian art to:

The Asia Society
1333 Broadway
New York NY 10011
Tel: +1-212-2886400
Fax: +1-212-5793819

The Metropolitan Museum of Art
1000 5th Avenue
New York, NY 10028
Tel: +1-202-3573411
Fax: +1-202-3573411

Continuing indefinitely

Choice Spirits

Contemporary Chinese and Islamic Ceramics

The Gate Foundation
Amsterdam, the Netherlands

TEL: +31-20-4208057
FAX: +31-20-6391672
E-MAIL: info@thegate.nl
WEBSITE: http://www.the-gate.nl/gate
INDEX IIAS NEWSLETTER 16

FORUM

[General News]
- Contemporizing Asian Studies in Europe and European Studies in Asia ......................................................... 3
- Brazil-Asia Relations and their Perspectives ............................................................................................................. 4
- 400 Year of Dutch-Japanese Interactions .................................................................................................................. 6

[Central Asia]
- Tibet in the West and the West in Tibet ..................................................................................................................... 12

[Southeast Asia]
- Bhutan: Threats to Shangri-La security .................................................................................................................... 15

INSTITUTIONAL NEWS

[General News]
- Turtle Language Grant ............................................................................................................................................. 6

[Central Asia]
- The International Association for Tibetan Studies (IATS) ...................................................................................... 13

[Southeast Asia]
- 85 years of Southeast Asian Studies in Hamburg .................................................................................................. 55
- SEARCA: Serving the Agricultural and Rural Needs of the Region ........................................................................ 26
- SEAMEO .................................................................................................................................................................. 26
- ISTAR inaugurated....................................................................................................................................................... 26

[IAS News]
- Staff and Fellow at the IAS ....................................................................................................................................... 43
- HAS Travel Grants ..................................................................................................................................................... 64
- IAS Visiting Exchange Fellowships .......................................................................................................................... 44

[CLARA News]
- Labour Relations at Other Institutes ......................................................................................................................... 47

[ESF Asia Committee News]
- The ESF Programme in Asian Studies .................................................................................................................... 48
- ESF Asia Committee Fellows ................................................................................................................................... 49
- European Associations for Asian Studies .................................................................................................................. 49

[EIAS News]
- The European Institute for Asian Studies, EIAS .................................................................................................... 50

[KITLV News]
- Malaysian Resource Centre in Leiden ...................................................................................................................... 51

[Research School CNWS New]
- Advanced Master’s Programme at CNWS ................................................................................................................ 52
- Verbal Arts in the Audio-Visual Media of Indonesia ................................................................................................. 52

RESEARCH PROJECTS

[Southeast Asia]
- Smallpox in India 1900-1977 ................................................................................................................................. 24
- Research at the SOAS: South Asian Life Histories .................................................................................................. 25

[Southeast Asia]
- Sunken Mathematical and Astral Sciences in Ancient Java ................................................................................... 23
- SEACOR and SEACHART: Research Projects on Southeast Asian Archaeology ................................................... 24
- Access to Natural Resources in Mainland China ...................................................................................................... 28

[East Asia]
- Chinese and Comparative Historiography .............................................................................................................. 30
- The Studies on Qingming in Fujian .......................................................................................................................... 31
- A Review of Studies on Migrant Labour in South China ......................................................................................... 32

[IAS News]
- Qiaoxiang Ties Programme update ........................................................................................................................... 44

[CLARA News]
- CLARA Progress Report .......................................................................................................................................... 46

[CASA News]
- Brokers of Capital and Knowledge .......................................................................................................................... 51

REPORTS

[General News]
- The Southern European Network of Asian Centre .................................................................................................. 5
- Comparativ European History of Dock Labour .......................................................................................................... 7
- The 40th Anniversary of JESHO ................................................................................................................................ 7
- NCOLR 1997 Conference: Cambridge Oriental Collections ..................................................................................... 8
- Symposium South South .............................................................................................................................................. 9
- Identity, Locality, and Globalization .......................................................................................................................... 9

[Central Asia]
- The Lhasa Valley and Tibetan Architecture ........................................................................................................... 11

[Southeast Asia]
- Film South Asia 1997 ................................................................................................................................................ 16
- Indian Music in Germany ............................................................................................................................................. 17
- The History of North Indian Music ........................................................................................................................... 18
- ICRS Workshop on Regional Studies in Translation ................................................................................................ 20

[Southeast Asia]
- The Changing Face of Life in Southeast Asia .......................................................................................................... 27
- The Arabs in Southeast Asia (1870-1990) .................................................................................................................... 27
- Perspectives on the Bird’s Head of Irian Jaya ............................................................................................................. 28

[East Asia]
- Common Knowledge and Scientific Discourse: Kaibara Ekiken (1630-1714) ...................................................... 33
- Japan—the Netherlands: old relationships, new sources ............................................................................................ 34

[IAS News]
- ASEAN II: Touring the Arts of East and Southeast Asia in Europe .......................................................................... 41
- Work among the Tall Poppies ..................................................................................................................................... 42
- Labour Relations in India ............................................................................................................................................ 42

[CLARA News]
- First annual conference of the AIH ............................................................................................................................. 46

[NVAPS News]
- The First NVAPS Congress: Mobility in Asia ........................................................................................................ 53

CALL FOR PAPERS

[General News]
- Entrepreneurship and Education in Tourism ............................................................................................................ 10

[Insular Southwest Asia]
- Globalization and the Southwest Indian Ocean ....................................................................................................... 22

[East Asia]
- NAM NUJ Journal ..................................................................................................................................................... 31

PUBLICATIONS

[General News]
- Arabian Sea: a garland of stories ............................................................................................................................... 31
- AsianDOC Electronic Newsletter ................................................................................................................................ 31

[Central Asia]
- The History of Western Tibet ...................................................................................................................................... 11
- Books received: Central Asia ........................................................................................................................................ 11
- State and Tribe in 19th Century Afghanistan .............................................................................................................. 13

[South Asia]
- The Making and Unmaking of British India ................................................................................................................ 17
- The Cal who became an orphan ................................................................................................................................... 18
- Semantics in Four Linguistic Traditions ........................................................................................................................ 19
- Books received: South Asia .......................................................................................................................................... 19
- New Books on Bengal Studies ....................................................................................................................................... 20

[Insular Southwest Asia]
- Paradise Lost? Mauritius in the Dutch period ........................................................................................................... 22

[Southeast Asia]
- CD-ROM on Colonial Vietnam ................................................................................................................................... 29
- Indonesia: from Colony to Nation-State ....................................................................................................................... 29
- Books Received: Southeast Asia .................................................................................................................................... 29

[List of Advertisers]
- Asian Rare Books ......................................................................................................................................................... 35
- Gert Jan Boekhout's Antiquarian Bookseller ............................................................................................................... 39
- Charlsco's Antiquariaat ................................................................................................................................................ 39
- Far Eastern Economic Review ........................................................................................................................................ 50
- MMA Publications ....................................................................................................................................................... 52
- Routledge .................................................................................................................................................................... 52
- Products and services .................................................................................................................................................... 53
The conference, which took place from 14 April to 4 May 1996 in London, brought together 142 people from 25 of the 25 ASEM countries. Held appropriately at the ICAS (the Institute of Contemporary Arts), London's major centre for visual and performing culture, the conference was a practical venue for the aim of the conference was practical, and in particular, to provide a starting point for looking at the main issues related to the effective touring of the arts of East and Southeast Asia and what should be done to address them.

Running parallel with the ASEM political, economic, and trade meetings, the conference's timing was to ensure that the cultural dimension was not neglected at the Summit. Indeed both Derek Fatchett, the British Minister of State for Foreign Affairs responsible for ASEM affairs, and Rob Black, the EU Commissioner for Development, were both present in the conference proceedings with very supportive speeches. Robin Cook, who made an impromptu visit during the conference, said that networks between Asia and Europe were very evident shared interests, are not in contact with each other. This seemed to be true, for example, of the museums people attending the conference who seemed to find common goals and the energy to pursue them in London. Of the several ideas which this group discussed, one included sharing experience and practice on using relevant performing arts. This lack of knowledge about each other also arose in relation to contemporary official role by government was not shared by many Asians, even those who understood the position of their European colleagues.

Touring the Arts of East and Southeast Asia in Europe: ASEM II

By TERRY SANDELL

The conference was practical, major relevant inter-cultural questions also arose. Two in particular were always not far from the surface. The first was the fact that most, if not all, concepts of contemporary art come from Western thinking and it was pointed out by one Asian delegate that even the concept of cultural exchange is a predominantly Western concept. The second was the question of the traditional and contemporary categories of arts and especially the nature of 'traditional' arts in Asia, their context there and the problems of transposing them back to Europe through cultural exchanges.

The diversity of Europe was matched by the even greater heterogeneity of the Asian participants and this led to interesting differences of opinion including views on the role and official role by government was not shared by many Asians, even those who understood the position of their European colleagues. Looking at the obstacles to a greater flow of Asian arts and touring into Europe, several interesting observations were made, not least lack of knowledge of each other. The language barrier was an obvious example, even at the conference where English was used and with the Asians, some felt that networks between Asia and Europe do not exist and that even within Asia itself where some fledgling networks do not exist and that even within Asia itself there were not enough. It was generally felt that, notwithstanding the fact that a number of ideas, proposals, and initiatives were presented, the conference generated a lot of interest, ideas and networking within the framework of ASEM but even more in the margins where the hetereogeneity and complexity of the terms Europe and Asia produced a dynamic in which the Europeans also co-operated with Europeans as well as with Asian colleagues. Most of the links and partnerships the conference generated were being formed naturally according to the aesthetic, artistic, and intellectual territory individual participants occupied rather than related to region or country of origin.

A lot of ideas, proposals, and initiatives, not to mention partnerships are emerging from the conference and the focus is on the future, circulating information and widening the participation. It is worth noting some of the key elements to emerge so far.

One of the constant themes was that, notwithstanding the fact that a lot of information and contacts do exist, even the key and most involved players in Asia-Europe cultural dialogue and exchange feel there is not enough. It was generally felt that there was a need to make existing information better known and make a proactive attempt to fill gaps. Similarly, there appeared to be a strong belief that networks between Asia and Europe do not exist and that even within Asia itself, where some fledgling networks are starting to appear, much needs to be done.

Various practical proposals are being explored. The first and most immediate is that Visiting Arts will use its existing website, which already has a lot of ASEM-related information on it, to track and give wider distribution to ideas and developments flowing from the conference. The Visiting Arts website can be found at:

http://www.britarts.co.uk/visitingarts/issue2

Touring the Arts of East and Southeast Asia in Europe: ASEM II

By TERRY SANDELL

The conference was practical, major relevant inter-cultural questions also arose. Two in particular were always not far from the surface. The first was the fact that
Work among the Tall Poppies

Between September and December 1997, Dr John Kleinen (University of Amsterdam) was a IAS Visiting Exchange Scholar at the Research School for Pacific and Asian Studies (RSPAS). His purpose was to spend some time and maintain the relationship between the academic world, current political developments and the emerging civil society in Vietnam. His interest in religious revival in Vietnam, and visual anthropology, however, found an equal response in what Australian scientific institutions offer in this domain.

JOHN KLEINEN

The Australian National University (ANU) at Canberra, created in 1946, offers in excellent scholarly climate for anyone who likes to spend some time on writing and to participating in scholarly activities.

The ANU houses one of Australia’s leading centres of Asian Studies. In addition to the Research School for Pacific and Asian Studies (RSPAS), which is the home of a large number of scholars working in fields ranging from archeology to Zen Buddhism, the Faculty of Asian Studies teaches a wide range of Asian languages and cultures. Three main libraries, electronically connected to the offices of the staff members, contain more than half a million books on Asia, many of them in the original languages. The different audio-visual sections of some of these libraries with a large stock of video-cassettes and well-equipped viewing rooms was a pleasant surprise. Outside the ANU, the Asian scholar can go to the National Library to look for large collections on India, China, and Southeast Asia and to the National Defence Academy with its own Asia Department. The two Canberra institutions, the National Library and the ANU Library hold 75% of the total national collection of the estimated 2.5 million Asian and Western language titles on Asia. Southeast Asian materials accounted for more than a half million titles (15% of the total).

The presence of Asian students at the ANU and the University of Canberra not only gives the national capital all the international flair, it also guarantees a large number of Asian activities ranging from Asian restaurants to Asian films at in its various cinemas in the city offers. The proverbs of Canberras, created in 1913 as the Australian Capital Territory (ACT) originates from the specific layout in the 1900s by its chief architect Burley Griffin whose aim was to create a city for the future with lots of open space and several centres of population named after the aboriginal areas on which houses and shopping malls are built. The heart of the ACT is the new Parliament House, which replaced the old one in 1988. Another icon is the National War Memorial where those Australiand are remembered (including Vietnam) who paid a high price for the country’s membership of the Western club.

The RSPAS

The RSPAS is housed in the Courth building shaped like an ingenious, but for newcomers disturbing honeycomb. Named after the famous elder statesman H.C. ‘Nugget’ Coombs, the building now has several divisions and departments among them the Division of Asian and Pacific History, the Division of Politics and International Relations, and the Division of Society and Environment. Parts of the two last divisions are the Department of Political and Social Change (Ben Kerkvliet) and the Department of Anthropology (Jim Fox). The Division of Asian and Pacific History comprises four areas groups committed to the discipline of history: China, Japan, Southeast Asia, and the Pacific Islands, with a small unit devoted to Korean history. The Tall Poppies of Southeast Asia is best known for its work on Indonesia conducted by outstanding scholars like M.C. Ricklefs, Jane Drakeard, Helen Cress, Ann Kumar, and Robert Cribb. Comparative history is promoted by interdisciplinary groups like the Economic History of Southeast Asia (ECHOS/ASE) group directed by Anthony Reid (Southeast Asia in the Age of Commerce volumes). In addition to this, the ANU/RSPAS is seen as one of the three or four most important world centres for the history of Southeast Asia (Graeme Dyer, Malaysia; Leonard Andaya, and Vietnam (David Marr). More importantly, a large proportion of the Southeast Asian historians and many in Malaysia have been trained here. Barbara Watson Andaya and Leonard Y. Andaya, Raymundo, Wang Gangwu, S Supomo).

The Vietnam

The Vietnam Studies Group (VSG) is a loosely structured network of all specialists working on Vietnam in Australia, but mainly concentrated at the RSPAS. Professors Ben Kerkvliet, David Marr, and Carlyle Thayer constitute the scientific core of this group, but enthusiastic PhD students keep the network going. Every year, the VSG organizes the Vietnam Update, a cross-roads event where science and politics meet and where important guests from Vietnam find a platform to voice their views on important developments. The seminars regularly are the best venue for hints and guesses to share recent research findings. Australian society cherishes the ‘tall poppy syndrome’, which means that outstanding people are usually reminded to hide their light under a bushel. Australians like Robert Hughes, Germaine Greer, or Mel Gibson have found fame outside the borders of their home country. The ‘tall poppy’ concept is close to what the Dutch undertake when they try to trim everybody who is showing a tendency to rise above the ground level. Nevertheless, Australians are proud to have distinguished scholars at all their centres of learning. The ANU has an outstanding international reputation for continued excellence in research and in training of graduate students. The pleasant part of it was the complete lack of any fringed distance or upbeat competition, which is sometimes part of academic life elsewhere. The ‘tall poppies’ are not trimmed, but just measured in a landscape that leaves room and fresh air for everybody.

LABOUR RELATIONS IN INDIA

From 1 October 1997 to 1 February 1998 Dr Karin Kapadia held a Visiting Fellowship at the IAS Amsterdam. During this period she was involved in research and discussions relating to a number of topics in the general area of labour relations in India. Her central assignment for this fellowship was to work on the editing of the papers contributed to a very successful International Conference on ‘Labour Relations in Rural India’ today that she had organized, in conjunction with Dr. Jens Lerce, at the London School of Economics in June 1997. This article she will focus on other work she was engaged in during this period.

KARIN KAPADIA

I was fortunate that a major International Conference was held on the general area of labour relations in industrial labour while I was in Amsterdam. This had the title: ‘The World of Industrial Labour’ and was organized by Professor Ian Breman (of CASA) and Professor Johnny Pary (of LSE). It was a distinguished gathering of international scholars, most of whom were experts in their various subject areas. I learnt: a great deal at this unusually interesting and enjoyable Conference, which brought together not only anthropologists but also leading social historians working on India. My own paper developed the argument that women workers in rural industry, under certain circumstances, can be viewed as belonging to a different class than that of their husbands, depending on their relations to the mode of production. This argument challenges both the Marxist view that members of a household can be regarded as being of the same class and the non-classical assumption that households have unitary interests.

Apart from this December conference I was also kept busy with three other important presentations: one in October 1997 and two in November 1997. At a joint CASA/CASA seminar (26 October 1997) I presented an overview of my ongoing research on processes of rural industrialization in South India. I emphasized the ways in which macro processes, such as structural liberalization, may have affected micro trends, such as the radically changing structure of the synthetic gem-cutting industry. I also discussed the ways in which it appeared that relations of bonded labour were being replaced by ‘free’ labour relations, which none of the left workers very vulnerable to dismantling. My interests thus turn towards theoretical discussions of the nature of capitalist industrial production in India and the possibility that new forms of labour may be emerging. The gendered nature of the changes that are taking place is particularly striking.

Next, at a seminar at ISS, at the Hague (24 November 1997) I discussed the broader trends in patterns of rural development in Tamil Nadu, South India. One of the central questions in such research has been the classical agrarian question. This classical question assumes that a post-natural agriculturist development for non-agricultural employment (NAE) development to occur in rural areas. There have to be transfers of surplus from agriculture to other sectors. My argument was that both my research in India showed how separate the gendering and the interests of differing groups of women could be. Thus the gendering and the perceptions of middle-class women workers in rural industry were radically different from those of landless women agricultural labours of ‘unmatchable’ caste. This means that it is, potentially, extremely difficult for feminist political organizations to develop across the divisions of caste and class in India, given the radically different social identifications of different social sections of women. In short, a recognition of ‘difference’ is essential before feminist organizations can even begin their work.
RESEARCH PROGRAMMES AND PROJECTS

1. RESEARCH FELLOWS (POST PHD)

- Individual
  b. attached to a programme, i.e.
    - "Changing Art in Asia"
    - "Changing Art in Asia: International Social Organization in East and Southeast Asia: Crossing Ties in the Twentieth Century"
    - Performing Arts of Asia: tradition and innovation: the expression of identity in a changing world

1. RESEARCH FELLOWS (POST PHD)

- Individual
  b. attached to a programme, i.e.
    - "Changing Art in Asia"
    - "Changing Art in Asia: International Social Organization in East and Southeast Asia: Crossing Ties in the Twentieth Century"
    - Performing Arts of Asia: tradition and innovation: the expression of identity in a changing world

2. SENIOR VISITING FELLOWS (POST-PHD, NO AGE LIMIT)

The IAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The HAS can host visiting fellows in 1998.

2. SENIOR VISITING FELLOWS (POST-PHD, NO AGE LIMIT)

The IAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The HAS can host visiting fellows in 1998.

3. PROFESIONAL FELLOWS

The IAS aims to invite guest researchers from universities in the Netherlands and research institutes in Asia, inviting established scholars (minimum requirement: professor) to share their expertise with Dutch scholars, by being affiliated to Dutch universities for a period of one to two years.

3. PROFESIONAL FELLOWS

The IAS aims to invite guest researchers from universities in the Netherlands and research institutes in Asia, inviting established scholars (minimum requirement: professor) to share their expertise with Dutch scholars, by being affiliated to Dutch universities for a period of one to two years.

4. VISITING EXCHANGE FELLOWS (POST-PHD LEVEL)

The IAS has signed several Memoranda of Understanding (MOU) with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges.

4. VISITING EXCHANGE FELLOWS (POST-PHD LEVEL)

The IAS has signed several Memoranda of Understanding (MOU) with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges.

5. AFFILIATED FELLOWS (POST-PHD LEVEL)

The IAS can offer office facilities to fellows who have found their own financial support and who would like to do research in the Netherlands for a particular period. The IAS is host to the following scholars:

5. AFFILIATED FELLOWS (POST-PHD LEVEL)

The IAS can offer office facilities to fellows who have found their own financial support and who would like to do research in the Netherlands for a particular period. The IAS is host to the following scholars:
Qiaoxiang Ties Programme

An international joint research project has been launched by Dr. Cen Huang, a research fellow of the IIAS Qiaoxiang Ties Program and Professor Zhuang Guotu, the deputy director of the Research School of Southeast Asian Studies of Xiamen University, China, in December 1997. It is entitled 'The Roles of Qiaoxiang and Overseas Chinese Invested Enterprises in South China: The Jinjiang Case'.

The purposes of the research project are (1) to establish international research co-operation on the topic of qiaoxiang studies; (2) to conduct joint research activities into the research topic and to exchange research data and archive materials that have been collected by both research parties; (3) to produce a series of quality academic publications in Chinese and English on the research topic; and (4) to establish an international research co-operation network of field work studies on the topic of qiaoxiang studies. As a result, international research co-operation was sought to carry out joint field research and data analysis on the topic of qiaoxiang studies.

The Qiaoxiang Ties Programme was launched in 1995. The programme is concerned with international social organization in East and Southeast Asia with a focus on qiaoxiang ties (overseas Chinese hometown connections) work and influence the process of social and economic development in both south China and Southeast Asia. The programme places an emphasis on empirical studies and comparative analysis of the research data. Dr. Leo Douw, the director of the programme, and Dr. Cen Huang, a programme fellow, undertook a preliminary field trip in the Pearl River Delta areas of Guangdong and south Fujian in April 1997. They reviewed overseas Chinese investors, workers, and local government officials. The field investigation further strengthened the IAS's agenda that is to bring the Chinese researchers into the programme. As a result, international research co-operation was sought to carry out joint field research and data analysis on the topic of qiaoxiang studies.

The Jinjiang Project led by Professors Zhuang Guotu, Research School of Southeast Asian Studies, Xiamen University, is one of the most comprehensive and one of the largest in scope of qiaoxiang studies in contemporary China. The research team of the project conducted a series of comprehensive field investigations in areas of social and family change, new migration trends, overseas remittances, and overseas Chinese invested enterprises in Jinjiang county, a famous qiaoxiang county in China. These investigations covered more than 400 families and 100 enterprises in the region by the end of 1997. In February 1998, the Jinjiang Project carried out further field surveys with 40 more enterprises and 200 migrant workers in Jinjiang. With the numerous data that have been collected, the Jinjiang Project has been looking for partnership for further analysis.

The IAS Qiaoxiang Ties Programme shares many common interests and research intentions with the Xiamen Jinjiang Project. However, these are different focuses on research questions and methodologies among their research plans. The joint project will help both research parties to gain a better understanding on the topic in general and on each other's research interests in particular. It is believed that joint research activities between the IAS Qiaoxiang Ties Programme and Jinjiang Project will set an example of international co-operation on the topic, and the outcome of the project will make a major contribution to the studies of Chinese qiaoxiang ties, and transformation of transnational economy in Southeast Asia during the twentieth century.

The new project is divided into two phases. In Phase I (December 1997 to May 1998) the programme will be concentrated on analyzing data and materials collected by the Xiamen research team in the past years, and on writing papers on the research topic. An analytical data file on 'the Roles of Overseas Chinese in China: the Jinjiang Case' will be compiled and edited. In Phase II (July 1998 to June 1999), the Jinjiang database will be expanded by collecting case studies in Fujian and Guangdong with a focus on a comparative study of the structure and social organization of Overseas Chinese and Overseas Chinese invested enterprises. A manuscript on the research team's work will be completed. Since the project is based on first-hand data and careful analysis by international joint effort, the manuscripts and draft papers should make a major contribution to the field.

IIAS Agenda

June 1998 - October 1998

JUNE 1998


JULY 1998


SEPTEMBER 1998

7-9 'Religious Diffusion and Cultural Exchange, from the 4th to the 19th century, in Southeast Asia', Humburg University, Germany.


OCTOBER 1998

8-9 Workshop on European Research Strategies for the 21st Century in Asian and European Studies', Stow, South Korea. IAS/PEARL/ASEF.

IIAS Visiting Exchange Fellowship Grants

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

In order to be eligible for an IIA S travel grant, an application should at least meet the following requirements:

- Applicant has to be employed by a Dutch institute and/or be the holder of a permanent Dutch residence permit.
- The stay abroad and the activities must be compatible with the aims and the activities of the IAS (postdoctoral research only).
- Travel costs and costs of accommodation for Dutch scholars can be made available only after the person concerned has obtained partial temporary Dutch residence permit. Where she does not qualify for other means of funding (NWO/WOTRO).

Application forms for the travel grants can be obtained at the IAS secretariat.

IIAS News

IIAS News

Short News

The IAS signs Memoranda of Understanding (MoUs) with research institutes in the field of Asian Studies all over the world, in order to stimulate further cooperation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-PhD level. The period of exchange can vary from one to six months, in some cases 12 months, depending on the relevant MoU.

Both parties commit themselves to supporting these visiting exchange fellows, by offering office facilities, and in some cases temporary housing and reimbursement of travel costs. The IAS has signed MoUs with the following institutes:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen
2. East-West Center in Hawai'i (EWC), and the Research School of Pacific and Asian Studies of the Australian National University at Canberra (RSPAS-ANU)
3. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta
4. Institute für Kultur und Geschichtsforschung Asiens der Österreichischen Akademie der Wissenschaften, Vienna.

Other news:

Dr. Gong Xiaohua has withdrawn her employment position from the IAS Qiaoxiang Ties Programme.

The second international research initiative of the IAS Qiaoxiang Ties Programme will be launched soon by Dr. Cen Huang and Professor Dai Yifeng of Xiamen University. The new project will concentrate on Labour Markets and Politics in South China.

Professor Dai Yifeng has been selected as a senior visiting fellowship under the Qiaoxiang Programme from 15 June to 15 September 1998. He has been working on the project on 'Business Networks and Labor Markets in South China'.

Dr. Cen Huang presented a research paper titled 'Management and Education of Migrant Labour in Overseas Chinese Invested Enterprises in South China', at the international conference on 'Labour Mobility and Migration in China and Asia', 17-18 April, Beijing. She also presented a paper on 'Transnationalism and Labour in China' at an IAS one-day seminar of 'Changing Labour Relations in Asia' in Amsterdam on 24 April, 1998.

The Programme panel 'Chinese Transnationalism: Cultural and Economic Dimensions' will be held on 15-22 May in Noordwijkerhout, and in the Netherlands. Twelve papers were selected to be presented (see IAS Newsletter #115 for detail). Dr. Leo Douw and Dr. Cen Huang have been working on the panel organisation and publication plans.
This electronic collection gathers together a selection of the most important documents in the Public Record Office's magnificent archive of British government records relating to Asia during Britain's retreat from Empire and the creation of newly independent Asian states.

The CD-ROM package gives scholars across the world access to a searchable set of primary historical sources on diplomatic and economic policy-making. This is a remarkable development for historians, as much of the material has previously only been held at the Public Record Office in London. The package contains over 40,000 pages of documents as digital facsimiles – giving the added value of access to contemporary annotations – while being linked to newly created fully searchable indices.

Not only do these documents represent the most thorough overview of UK policy on the whole of Asia during this period, they also include diplomatic correspondence which highlights the policy and activities of other powers - for example, the USA during the Occupation of Japan. The result is a major archive which historians and researchers everywhere will find invaluable and easy to use.

Subjects include:
The Occupation of Japan: the post-surrender policy and the Supreme Commander of Allied Powers; the International Military Tribunal for the Far East, the new Constitution of 1946 in Japan; the San Francisco Peace Treaty of 1951; the end of Occupation; the security treaty with the US; economic growth in Japan post 1952; the formation of the LDP; the KMT in Taiwan; Quemoy and Matsu; the post-war settlement in China; CCP victory and the inception of the People's Republic of China; the economy in the PRC; the Great Leap Forward; the first stirrings of the Cultural Revolution; the Sino-Soviet alliance; refugees in Hong Kong; economy in Hong Kong; US military government in Korea south of the 38th parallel; the inauguration of the Republic of Korea; the establishment of the Democratic People's Republic of Korea; the Korean War; post-1953 politics and economics in the Republic of Korea and the Democratic People's Republic of Korea; independence in Burma; Ne Win and military government in Burma; The South-East Asia Command; the establishment of the Federation of Malaysia; self-government in Singapore; the merger with the Federation of Malaysia; the separation of Singapore from the Federation of Malaysia; Indochina, Vietnam and the Vietnam War; the fall of Dien Bien Phu; the Geneva Conference; the Bandung conference; SEATO.

December 1998
Set of CD-ROM: 0-415-18330-8: £5000.00
All non-book product is subject to VAT

Published in association with the Public Record Office

For further information, please contact Vanessa Butler, Routledge, 11 New Fetter Lane, London EC4P 4EE, Fax: +44 (0)171 842 2303, Email: vbutler@routledge.co.uk
www.routledge.com
CLARA Progress report

The Changing Labour Relations in Asia programme (CLARA) aims to improve understanding of labour relations in different parts of Asia which are undergoing diverse historical processes and experiences in terms of their national economies, their links with international markets, and the nature of state intervention. This understanding will be based on the promotion of inter-Asian co-operation and the co-operation between Asian and non-Asian institutions. Currently, this programme is supported by the International Institute of Asian Studies (IISH), the main donor, and the International Institute of Social History (IISH), Amsterdam, the executing institution.

By RATNA SAPTARI

After the Manila workshop held in October 96 which aimed primarily to establish the foundations for a five-year collaborative research, steps have been taken to fulfill the various points agreed upon in the workshop. First of all, the institutional foundation has been given substance and form through the setting up of the management, the academic, and the executive committees. The management committee is represented by the HAS, NIAS, and ISH and supervises the project's financial activities as well as fixing the annual budgets. Day-to-day substantive and administrative leadership is provided for by the executive committee which consists of Prof. Jan Breman (CASA-UvA); Prof. Marcel van der Linden (IISH); Prof. Jan Lucassen (IISH); Prof. Willem van Schendel (IISH); Dr. Irene Norlund (NIAS); Prof. Thomy Svensen (NIAS). The academic committee, which provides scholarly advice for the programme consists of Prof. Asef Bayat (the American University in Cairo); Prof. Marcel van der Linden (IISH); Prof. Otto van der Muizen (Univ. of Calcutta); and Dr. Binayak Sen (Bangladesh Institute of Development Studies).

The papers from the workshop in Manila and other papers considered important for distribution in a pre-workshop publication format are included in the CLARA Working Paper Series. Three of these have come out (Prehistory of the Labor Motapattara, Andrew Wells, Samita Sen, Asian Labour. A Debate on Culture, Currencies and Representation; no. 2 Jan Breman, Otto van der Muizenberg, and Ben White, Labour Migration in Asia; no. 3 Jan Breman, A Study of Industrial Labour in Post-Colonial India). Preparations have also been made in the setting up of panels and workshops. In principle, the programme itself subsidizes two workshops a year, however several panels within larger conferences are also being organized under the programme, as well as workshops that are externally funded or organized in collaboration with other institutions. If the workshops have been geared toward themes ('Economic Crisis and Labour', 'Changing Labour Laws and Labour Regimes', 'European and Asian Links in Labour Issues', 'Women Workers in Industrializing Asia') that are more focused and specialized, the panels so far have been broadened (Changing Labour Relations in Asia; Changing Labour Relations in South-East Asia) although still comparative and historically grounded. So far one workshop (during the ICAS and the EUROSEAS conference) and four workshops have been planned for this year. Although we have to postpone these workshops held in Asian countries (to ensure a large involvement of Asian scholars), some of the participants will also be held in non-Asian countries because of the nature of the collaboration with the respective institutions. The workshops for 1999 are still in preparation but these very probably, will be held in Shanghai and in Taiwan.

By RATNA SAPTARI

The CLARA Programme Coordinator, co-International Institute of Social History, Cruquiusweg 31, 1017 BT Amsterdam. Tel: +31-20-66.541.81. E-mail: chlia@iisg.nl. URL: http://www.iisg.nl/asia

INTERNATIONAL RESEARCH PROGRAMME

CHANGING LABOUR RELATIONS IN ASIA

INTERNATIONAL RESEARCH PROGRAMME

CHANGING LABOUR RELATIONS IN ASIA

INTERNATIONAL RESEARCH PROGRAMME

CHANGING LABOUR RELATIONS IN ASIA

INTERNATIONAL RESEARCH PROGRAMME

CHANGING LABOUR RELATIONS IN ASIA

Firm Annual Conference of the AILH

First Annual Conference of the Association of Indian Labour Historians took place in New Delhi at the Nehru Memorial Museum and Library and at the School of Social Sciences, Jawaharlal Nehru University.

By RATNA SAPTARI

On average more than fifty participants attended the nine sessions in which 29 papers and 3 video films were presented and discussed. Five papers dealt with 'The State, Labour and Regulators' between 1780 and 1930, six with 'Labour Movement and Other Forms of Resistance' in the twentieth century. Transitions between artisanal, industrial, and marginal labour were discussed in nine papers covering the period between 1750 until the present and in three films. International comparisons covering the eighteenth, nineteenth, and twentieth centuries were made in two papers; two other papers under the theme 'Labour Today' were also presented.

The Association of Indian Labour Historians has its roots in the Conference of South Indian Labour: Local and Global Linkages held at the International Institute of Social History in Amsterdam from 26 - 28 October 1995. At this conference, the idea emerged of establishing a more permanent organization for Indian labour historians, on 15 -16 December 1996 a meeting at the Jawaharlal Nehru University in New Delhi resulted in the foundation of the Association of Indian Labour Historians. This association supports a broader interpretation of labour history: while the initial focus will be on wage work in the modern era (i.e. since c. 1750), expansion to include earlier periods, household labour, forms of slavery and the like are also possible. The association values comparative analyses. In addition to promoting research, the association hopes to salvage research.
RESEARCH PROGRAMME

CHANGING LABOUR RELATIONS IN ASIA

THE SCHOOL OF LABOR AND INDUSTRIAL RELATIONS (THE PHILIPPINES)

The School of Labor and Industrial Relations at the University of the Philippines (SOLAIR) was founded in 1954 as the Labor Education Center (LEC) with the objective of educating Filipino workers and trade union leaders about their rights and responsibilities. In 1958, LEC was transformed into the Asiam Labor Education Center as it extended its training services to cover workers in other Asian countries. By 1973, LEC offered graduate study in the field of labor and industrial relations. In 1988, it changed its name to SOLAIR.

SOLAIR now has 250 graduate students (who include some foreign students) enrolled in the Master of Industrial Relations (MIR) programme. Various symposia have been organized by the school. On 14 March 1998, The State of Labor Relations and Employment in the Philippines was held which resulted in a consultation on the need to revise and amend the Philippine labour code (law), and to provide for protection to victims of labor market flexibility. On 14 March 1998, a symposium on 'Public Sector Labor Relations' was held in which union leaders in the government agencies and participants emphasized the need for amendments to the law covering public sector labor relations, to allow for dispute resolution agency to review and recommend compensation adjustments for government employees, and provision for the exercise of the right to strike. On 28 March 1998, a forum on 'Saving Jobs, Downsizing and the Currency Crisis' was held in Cebu City. The Macon Export Processing Zones have increased employment in general, but individual firms are downsizing. Participants were mostly interested in searching for legally feasible solutions to the consequences of downsizing.

Apart from these symposia, SOLAIR organizes seminars on labor relations and collective bargaining.

By May or June 1998, the 1997 issue of the Philippine Journal of Labor and Industrial Relations, a SOLAIR journal, will be off the press. It contains articles about the industrial relations aspects of the privatization of the Metro Manila Waterworks and Sewerage system, employee stock option plans in the Manila Electric Company, labor-management co-operation schemes in a shipping company, non-union policies at the Mactan Export Processing Zone, an article about convergence on labor policies in South Korea and the Philippines. This particular issue is supported by the Friedrich Ebert Stiftung of Germany.

For more information please contact:
MARAGTAS S.Y. AMANTE
(ASSOCIATE PROFESSOR)
School of Labor and Industrial Relations
University of the Philippines
Diliman, Quezon City
The Philippines
Fax: +63-2-9207717
Email: maragtas@gmail.com

The Scalabrini Migration Center (THE PHILIPPINES)

Established in the Philippines in 1987, the Scalabrini Migration Center (SMC) is a research institute dedicated to the study of human mobility. SMC attempts to meet this objective through its research programmes, specialized publications, a documentation and resource centre, and the holding of conferences and other educational activities. The most recent research completed by the Center, in co-operation with the International Migration Organization, was on 'Pre-Departure Information Programmes for Migrant Workers' (December 1997). The publication programme includes the Asian and Pacific Migration Journal, 2 scholarly quarterly, Asian Migrant, a quarterly magazine targeted at policy makers and advocates, and special volumes and research reports on different aspects of migration. The most recent initiative in information dissemination on migration is the Asian Migration News, an electronic posting sent bi-monthly to scholars, policy makers, advocates, and students of migration. Over 3,000 volumes and 40 periodicals are housed at the documentation and resource centre. Through its various activities and programmes, the Center has established links with academicians, NGOs and other organizations in Asia and worldwide.

For more information please contact:
DR. MARUJIA ASSI
Scalabrini Migration Center
P.O. Box 10541, Braemar Town Center
1113 Quezon City
The Philippines
Tel: +63-2-2734512
Fax: +63-2-2714296
Email: maru@scal.upd.edu.ph
Website: http://www.scal.net/smc

NORDIC INSTITUTE OF ASIAN STUDIES (DENMARK)

The Nordic Institute of Asian Studies has several larger research programmes which have been investigating various types of industrial development, and part of this research has focused on labour relations and human resource development. A number of researchers have been engaged in studies which are related to labour studies in various ways.

In Denmark, one of the research projects carried out by Peter Wald at the Department of Intercultural Communication and Management, Copenhagen Business School, concerns the dynamic efficiency of enterprise unions in comparative perspective. The project specifically analyses the development in Malaysia, South Korea, and Japan. A pilot project has been undertaken in co-operation between the same institute and the Centre for International Studies at Aalborg University which is currently investigating 'Business in Development'. Among other studies, Peter Wald will investigate the most modern in Asia.

At Roskilde University, there is a programme entitled 'Institutions and Industrial Development'. This programme has a broader focus than labour studies. The focus is the industrial development strategies, but includes studies of industrial organization as well. One of the themes is the division of labour inside and across the firm. Daniel Fleming and Henrik Soergel are particularly concerned with investigating the human development in foreign enterprises in Malaysia, Indonesia and other Southeast Asian countries, and Laurids Lauridsen has investigated the labour institutions in Taiwan and Thailand.

At the NIAS a project has been carried out by Irene Nordlund to investigate the role of trade unions and the labour regime in Vietnam. Other researchers at NIAS are partially involved in labour studies, but also concerned with researchers all over the Nordic countries.

For more information please contact:
DR. IRENE NORDLUND
The Nordic Institute of Asian Studies,
Leibniz Strasse 33
DK 2300 Copenhagen S
Denmark
Fax: +45 32 94 25 30
Email: irene@nias.ku.dk

THE INSTITUTE OF SOCIAL CHANGE AND CRITICAL INQUIRY (AUSTRALIA)

The Institute of Social Change and Critical Inquiry in combination with the University of Newcastle has undertaken a number of research projects. The Faculty of Commerce and members of the University, in New South Wales, north of Sydney, are involved in a number of projects. We have conducted research in the Asia-Pacific region, labour markets, labor regulations, migration, and science and technology policy in the region. Our work has been funded by a number of organisations.

One of our most recent projects is a study of the effects of the Asian financial crisis on the labor market, and the effects of economic policies on the labor market. This work has been funded by the Australian Research Council. We have also conducted research on the effects of economic policies on the labor market in Southeast Asia, and the effects of economic policies on the labor market in South Asia.

For more information please contact:
ANDREW WELLS (DIRECTOR, ASSOCIATE PROFESSOR)
The Institute for Social Change and Critical Inquiry, University
of Wollongong
Northfields Avenue
Wollongong 2522
Australia
Email: Andrew_Wells@uow.edu.au

For more information please contact:
MARAGTAS S.Y. AMANTE
(ASSOCIATE PROFESSOR)
School of Labor and Industrial Relations
University of the Philippines
Diliman, Quezon City
The Philippines
Fax: +63-2-9207717
Email: maragtas@gmail.com

For more information please contact:
MARGARITA S.V. AMANTE
(ASSOCIATE PROFESSOR)
School of Labor and Industrial Relations
University of the Philippines
Diliman, Quezon City
The Philippines
Fax: +63-2-9207717
Email: maragtas@gmail.com
In Autumn 1997, the European Science Foundation decided to continue its programme in Asian Studies for another three-year period. Launched officially in 1995 and reviewed in 1997, this programme will continue to address research topics considered relevant to the relationship between Asia and Europe. It will in particular encourage disciplines in the Humanities and Social Sciences so as to study developments in contemporary Asia against their cultural and historical backgrounds. The most important goal of this programme is to acquire a better knowledge of developments in Asian countries and cultures and, to achieve this purpose, to strengthen the European research community dealing with Asia.

THE ESF ASIA COMMITTEE:

The ESF Asia Committee, which was in charge of the Asian Studies programme during the past three years, presented a view across the field of Asian Studies, giving a broad indication of the issues that should be addressed in the future. Besides this, an external panel has evaluated the work done in the first three years and made suggestions to the ESF for future activities, pointing out among other recommendations that more emphasis should be placed on contemporary issues of cultural, scientific, economic, and political relevance. The ESF Standing Committees for the Humanities and the Social Sciences endorsed the views expressed by the reviewers. The Asia Committee was asked to present three items: a statement on the research topics it was planning to address, a research prospectus with the connection and co-operation of the second and third-year period. This document aims to fulfill that purpose. Practical aspects of the Asia Committee’s work, such as issues of membership, modes of operation and reporting arrangements, are dealt with elsewhere. The programme for the second and mandatory period of the ESF Asia Committee, September 1997 and are not repeated here. The following sections focus on the academic themes at issue. The themes chosen are broad and general enough to allow creative and individual approaches to the topics from the work floor, on the other hand the themes are sufficiently specific for researchers and research councils to recognize an academic agenda in which to work.

In a recent strategy paper (1997), the Asia Committee, secretariat of and provides the European scientific advice on strategic issues, importance in European science common concern; and through the networks, and European research national funding agencies devoted to study developments in contemporary Asia against their cultural and historical backgrounds.

The central issue in the topics enumerated below is the regional shaping of globalization and its interaction with regional and local identities. In the West globalization is perceived largely as a process of Westernization, but is that what it is? What effect does this globalization have on the economics, on the political organization of the regions, on demography, and on the lives and cultures of minority groups? Another thread running through all the issues is the necessity to compare the European and the Asian perspectives and experiences. Whether this is in the area of state-building, management of the environment, or financial markets, the comparative aspect is of interest to researchers, politicians, and companies in both Asia and Europe. The selection of issues is therefore determined by considerations of European added-value and relevance to the understanding of developments in contemporary Asia.

A number of the topics listed below have been initiated in workshops for which proposals were submitted by researchers, responding to an open advertisement. These themes (1, 3, 5, and 6) will continue to be addressed in the coming years by groups of European and Asian researchers. For the other themes (2, 4, and 7) new initiatives will be started. A tender for workshop proposals is our good way forward to identify, select, and coordinate further initiatives in these areas.

1. Welfare systems and models of social security

Historically, East and Southeast Asian societies have been more egalitarian than often assumed, especially when compared with their counterparts in Africa and Latin America. Informal ways and means have spread to spread incomes and reduce poverty, but this is in the rural areas, not in urban, which has to survive on low wages. "wheelers and dealers" are common in the informal sector, coinciding with the breaking up of local networks, needs to be tackled.

Heinrich-Heine-Universität zu Düsseldorf, Germany

1. Security and regional integration

The competition for resources such as oil, gas, water, and wood takes on new forms in the face of the Asian economic miracle. Logistical problems in some areas, notably China. Economies of scale are the problems in the South China Sea and the investments of big companies in Central Asia or in Iran and Iraq. Another example is the Japanese policy of monopolizing Southeast Asian markets and securing its trade. Asia looks rather at Europe with its long history of forming and breaking regional political, economic, and military alliances. What is the future role of organizations such as ASEAN and ARAB (not to mention AFFEC and ASEM)? By what kind of regional arrangements stability and security served best?

European and Asian approaches towards security differ, and so does the potential for institutionalization of security in the wider sense. In contrast to a specifically European approach towards security, developed in the Basle papers on national defence, the different political, social, economic, and security structures of Southeast and East Asia have engendered a new ap-
approach towards security which has also widely spread in Asia. The co-existence of such as Hinduism, Buddhism, Islam, and religious creeds, especially between Hindus and between adherents of the different countries have chosen or will choose to have trajectories similar to or different from the Western economies. At a macro level, the West has focused on the East Asian countries. But the cultural and religious contexts in the local histories of Asian countries. Only through a jointly ventured Eurasian effort can these historical, art-historical, and archaeological sources be made fully available.

5. Changing labour relations in Asia
One of the effects of the trend towards globalization is a rapid change in labour relations. The basic question here is whether the Asian countries have chosen or will choose trajectories similar to or different from the Western economies. At a macro level, the West has focused on the East Asian countries. But the cultural and religious contexts in the

different regions are very diverse, giving rise to different trajectories in the global market, currently under severe pressure from global financial institutions and the ever more transnationalized large companies. Labour relations are changing radically in Europe. Labour and its collective organizations are under pressure, labour market legislation has opened up, unemployment is growing, and relations with the European and American industries see this as a means to increase global competitiveness and refer to the hitherto successful models of East and Southeast Asian industrialization, which have been inspired by the West but built upon endogenous cultural, social, and political dynamics, challenging existing theories on labour relations and working life, which so far empirically test only on studies of Western Europe, North America, and Japan.

Systematic comparative research is needed to address contemporary as well as historical perspectives and link macro and micro levels of analysis. Five interrelated themes seem to be of strategic importance: the labour process, labour mobility, labour consciousness, labour legislation, and the gendered nature of labour. The theme is clearly related to Theme 1 on Welfare systems and models of social security and Theme 8 on "Internationalization of politics, democracy and human rights."

6. Knowledge systems, environment, and transmission of technology
This theme focuses on the role that East-West relations play in global environmental issues. What is the structure and content of environmental relations between Asia and Europe? North America, and what are these impacts on the global ecosystem? How are global environmental issues affected by – and in turn affect – relations between Asia and Europe?
What are the origins of the EIAS? The EIAS was set up in July 1989 as a non-profit association by a group of individuals, including members of the European Parliament, civil servants, trade union representatives, and Asian journalists based in Brussels. They had two overriding motives: first, to create a centre for research on contemporary Asian affairs in contrast to the West's perception of the region as the "banana republic"; and second, to give a platform to Asian experts in Brussels, where it was hoped that they would secure employment.

What does the EIAS do? The EIAS undertakes research, organizes briefings, seminars, and conferences, and publishes its findings. The Institute's work programme is given a high priority in the Institute's budget. The EIAS can draw on the expertise of its 350 current members, which includes some of the most prominent scholars in the field of Asian studies.

What is 'Asia'? For the purposes of this paper, Asia is defined to include all Asian countries, including the Middle East and some parts of Europe, such as Turkey and Afghanistan.

What does 'Europe' include? For the purposes of this paper, Europe includes all countries that are members of the European Union. This includes countries such as Spain, Italy, and Greece, as well as countries that are potential members, such as Turkey.

What does the EIAS do? The EIAS undertakes research, organizes briefings, seminars, and conferences, and publishes its findings. The Institute's work programme is given a high priority in the Institute's budget. The EIAS can draw on the expertise of its 350 current members, which includes some of the most prominent scholars in the field of Asian studies.

What is 'Asia'? For the purposes of this paper, Asia is defined to include all Asian countries, including the Middle East and some parts of Europe, such as Turkey and Afghanistan.

What does 'Europe' include? For the purposes of this paper, Europe includes all countries that are members of the European Union. This includes countries such as Spain, Italy, and Greece, as well as countries that are potential members, such as Turkey.

What does the EIAS do? The EIAS undertakes research, organizes briefings, seminars, and conferences, and publishes its findings. The Institute's work programme is given a high priority in the Institute's budget. The EIAS can draw on the expertise of its 350 current members, which includes some of the most prominent scholars in the field of Asian studies.

What is 'Asia'? For the purposes of this paper, Asia is defined to include all Asian countries, including the Middle East and some parts of Europe, such as Turkey and Afghanistan.

What does 'Europe' include? For the purposes of this paper, Europe includes all countries that are members of the European Union. This includes countries such as Spain, Italy, and Greece, as well as countries that are potential members, such as Turkey.

What does the EIAS do? The EIAS undertakes research, organizes briefings, seminars, and conferences, and publishes its findings. The Institute's work programme is given a high priority in the Institute's budget. The EIAS can draw on the expertise of its 350 current members, which includes some of the most prominent scholars in the field of Asian studies.

What is 'Asia'? For the purposes of this paper, Asia is defined to include all Asian countries, including the Middle East and some parts of Europe, such as Turkey and Afghanistan.

What does 'Europe' include? For the purposes of this paper, Europe includes all countries that are members of the European Union. This includes countries such as Spain, Italy, and Greece, as well as countries that are potential members, such as Turkey.

What does the EIAS do? The EIAS undertakes research, organizes briefings, seminars, and conferences, and publishes its findings. The Institute's work programme is given a high priority in the Institute's budget. The EIAS can draw on the expertise of its 350 current members, which includes some of the most prominent scholars in the field of Asian studies.

What is 'Asia'? For the purposes of this paper, Asia is defined to include all Asian countries, including the Middle East and some parts of Europe, such as Turkey and Afghanistan.

What does 'Europe' include? For the purposes of this paper, Europe includes all countries that are members of the European Union. This includes countries such as Spain, Italy, and Greece, as well as countries that are potential members, such as Turkey.
Brokers of Capital and Knowledge

The Centre for Asian Studies Amsterdam/Amsterdam School for Social Science Research University of Amsterdam announces a new research programme entitled: 'Brokers of Capital and Knowledge: Producer Services and Social Mobility in Provincial Asia (Malaysia, Philippines, Indonesia and India) 1960-2000'.

By MARIO RUTTEN

Asia's economic growth has been a recent economic crisis have drawn attention, once more, to the connections between global processes and local transformations. In unprecedented ways, global economic integration, widening communication and economic integration, widening communications and economic integration, widening communications and economic integration, widening communications and economic integration.

This process is accompanied by the development through, throughout, in this discussion of this 'reshaping' of Asian societies: by political scientists and economists who trace the changes in the distribution of capital and power at the national level, and by anthropologists who study local effects of entrepreneurial and technological change.

This programme will take a different track. It will focus on the role played by producer services in channeling the widening (and recently: widening) economic opportunities available in Asia. The programme will focus on the following hypotheses:

A) The impact of the services sector on mobility within the business community:

1) a layer of knowledge-intensive business enterprises with contacts and capital are relatively quick to recognize the need for and benefits of new forms of access, and consolidate their position, thus creating a "two tier" phenomenon with small wealthy innovators versus increasingly isolated small business men or women.
2) in an "open economy" hypothesis: declining emphasis on political patronage and ethnic networks, a more open market working with more neutral "global" firms offering new opportunities and women the chance to create their own connections and gain access to capital, markets and knowledge.

B) Mobility within the services sector:

1) the "elite continuity" hypothesis: successful persons in this sector have moved from an already favoured position in terms of family background to dominate these new opportunities.
2) the "new opportunities, new people" hypothesis: the sector offers an avenue for upward mobility by relatively unconnected people.

The programme consists of the following research projects:

- Project 1: Brokers of human capital and technology: "when" (finance, insurance and real estate) and "how" (advanced producer services) in Asia, 1960-1998.
- Project 2: Brokers of producer services and social mobility in provincial India, 1960-2000.

The research group that co-ordinates and supervises the programme (which will be carried out by two postdocs and three PhD candidates) consists of:

Participating members:

- Dr. P. Post, Section Culture, Organization and Management of the Department of Cultural Anthropology/Sociology of Non-Western Societies, Faculty of Political and Social Science, Vrije Universiteit Amsterdam.
- Prof. H.A. Sutherland, Section Non-Western History of the Department of Cultural Anthropology/Sociology of Non-Western Societies, Faculty of Political and Social Science, Vrije Universiteit Amsterdam.
- Dr. M.A. Rutten, Centre for Asian Studies Amsterdam, Amsterdam School for Social Science Research, University of Amsterdam.
- Dr. R.A. Rutten, Department of Cultural Anthropology/Sociology of Non-Western Societies, Faculty of Political and Social Science, Vrije Universiteit Amsterdam.
- Prof. M.A. Sutherland, Section Non-Western History of the Department of Cultural Anthropology/Sociology of Non-Western Societies, Faculty of Political and Social Science, Vrije Universiteit Amsterdam.

The opening was itself a formal recognition of the Malaysian Re-source Centre for the National Library of Malaysia, as smoothly as possible and it was - and indeed, the present Centre will be served by the facilities, but the concept is far wider embracing the Performing Arts, Music, the Plastic Arts, the Social Sciences, Education, Modern Media (cinema, television etc.), Law, Language, Literature, Religion, Architecture, and, besides food for the mind, food for the body - there is a large component on Malay cuisine, which fits perfectly into the acquisition profile the Institute has maintained for the last century and a half. The Institute will also receive copies of two major Malaysian newspapers, the English-language New Straits Times and the Malay-language Utusan Malaysia on microfilm, beginning from 1960. It is hoped that, as in America, the fame of the Centre will grow and an ever-increasing stream of interested people will be able to avail themselves of all sorts of information about this important and fascinating country.
Advanced Master’s Programme

The Research School CNWS (the School of Asian, African, and Amerindian Studies), Leiden University, is responsible for the supervision of the research of more than 140 senior researchers, and some 90 junior researchers (PhD students). The aim of the Research School is to encourage Asian, African, and Amerindian studies in the Arts, Law, and the Social Sciences. The Research School forms part of Leiden University.

On 1 October 1998, the CNWS will launch an Advanced Master’s Programme. The nine-month programme will provide an opportunity to study a wide variety of topics under the close supervision of CNWS scholars and to profit from the rich collections in the archives, libraries, and museums in the Netherlands. The course has been designed for foreign students who want to attend Dutch language courses.

Teaching programme

The programme includes general and optional courses, and individual training under supervision. Most of the general courses are scheduled for the first two months of the programme. The optional courses, which run throughout the academic year but mainly between February and May, are selected by the student and his/her supervisors. The selection will be made after mid-December, when the students have completed their research paper.

The general courses give an introduction to basic problems in the study of the languages and cultures of Non-Western societies. The optional courses focus on specific topics and areas and are intended to go much deeper into specific problems than the general courses.

- The individual training is the most important part of the Master’s Programme. It provides the students with the opportunity to develop their research under close supervision of senior researchers. The general and optional courses are concluded by a paper or another test. By the end of the Programme, students are expected to finish an academic paper, which may take the form of an article for publication.

Applications

To qualify for the Advanced Master’s Programme students should have an MA degree in Non-Western Studies. The closing date for applications is 1 September 1998. Students will be informed before 21 September about the outcome of their application.

Fellowships

The CNWS awards a limited number of fellowships, the sum of Dfl. 12,000 per person for nine months, plus Dfl. 100 per month tuition fees. Applicants for a fellowship should apply before 1 September; students will be informed before 21 September about the outcome of their application.

Tuition fees

The tuition fees for the full nine-month programme is Dfl. 10,000. In specific cases tuition fees may be waived. An applicant who wishes to be exempted from paying the fees should clearly indicate why the tuition fees may be waived.

Applications

Applications should include:

- a letter by the applicant outlining his/her motivation to apply, and the specific area of research;
- xerox copies of university certificates;
- a curriculum vitae;
- a letter of reference by a member of the CNWS;
- MA theses, if any, or any written academic paper.

Foreign students should be proficient in spoken and written English, and present written evidence to this effect. The letter of reference by a CNWS member should refer to the commitment of the referee to supervise the student’s study. If necessary, the CNWS secretariat will help interested students in obtaining information about the CNWS members who could act as supervisor and referee.

Scholarship

The successful candidate will participate in the Advanced Master’s Programme of the Research School CNWS, which commences on 1 October 1998. The programme comprises general and optional courses, and training in specific skills pertinent to the student’s research as well as individual supervision (c. 6 months).

During the latter period, the candidate will conduct research in the framework of the VAVMI with a focus on verbal art, broadly defined, in the audio or audiovisual media of a nation or region of mainland Southeast Asia. The research is to result in one or more publishable scholarly articles and a proposal for doctoral research.

The scholarship is for a period of nine months.

Candidates should possess:

- a good MA degree (or equivalent) in Southeast Asian languages and cultures or another relevant discipline;
- fluency in a national language of mainland Southeast Asia and preferably a regional language;
- willingness to participate intensively in a transdisciplinary research group.

Applications should include:

- a letter by the applicant outlining his/her motivation to apply, and the specific area of research;
- xerox copies of university certificates;
- a curriculum vitae;
- a letter of reference by a member of the CNWS;
- MA theses, if any, or any written academic paper.

Foreign students should be proficient in spoken and written English, and present written evidence to this effect. The letter of reference by a CNWS member should refer to the commitment of the referee to supervise the student’s study. If necessary, the CNWS secretariat will help interested students in obtaining information about the CNWS members who could act as supervisor and referee.

Applications for a fellowship should be directed to:

RESEARCH SCHOOL CNWS
PO Box 9515, 2300 RA Leiden
The Netherlands
Tel:+31-71-5272171
Fax:+31-71-5272939
E-mail:CNWS@futur@leidenuniv.nl

Applications, and requests for information, should be directed to:

RESEARCH SCHOOL CNWS
PO Box 9515, 2300 RA Leiden
The Netherlands
Tel:+31-71-5272171
Fax:+31-71-5272939
E-mail:CNWS@futur@leidenuniv.nl

The address of the CNWS homepage:

http://www.ledenuni.nl/faculteit/cnws/news

Inquiries

VAVMI’s current activities are described on the World Wide Web at the location http://www.ledenuni.nl/huis/vavmi. Informal inquiries regarding the scholarship may be addressed to the programme director:

PROFESSOR B. ARPS
Tel:+31-71-5272921 (office)
Fax:+31-71-5272918
E-mail: vavmi@futur@leidenuniv.nl

Applications

Applications are to be addressed to:

M.S. ABELS
VAVMI secretariat
Narrenstraat 1-3
Leiden University
PO Box 9515
2300 RA Leiden
The Netherlands
Tel:+31-71-5272918
Fax:+31-71-5272908

Closing date for receipt of applications: 14 August 1998.
Waves are encouraged to apply.

Participating programme

The Advanced Master’s Programme also offers facilities to students to attend one or more courses, or to enjoy individual training by one or more of the CNWS academic staff. The tuition fee is Dfl. 1000 a month or Dfl. 90 per paper per credit, to be paid in advance. Those who successfully complete a partial programme will receive a certificate.

Facilities

Students admitted to the Advanced Master’s Programme enjoy the following facilities:

- admission to university libraries;
- admission to all university teaching programmes;
- assistance with insurance and housing costs;
- computer, xerox and e-mail facilities.

More information

Students and university staff who want to receive more information are asked to contact the CNWS secretariat. A brochure with the complete Programme will be sent to you upon request. The text of this brochure will also be found on Internet. The address of the CNWS homepage:

http://www.ledenuni.nl/faculteit/cnws/news

NEW BOOKS

PUBLISHED BY THE RESEARCH SCHOOL CNWS


The above books can be ordered directly via the CNWS Secretariat:

PO Box 9515
2300 RA Leiden
The Netherlands.
The First NVAPS Congress: Mobility in Asia

The Netherlands Association for Asian and Pacific Studies (Nederlands Azië en Pacific Studies NVAPS) aims to facilitate the discussion between Asians working on a wide range of disciplinary and regional specialisations. Having been founded in 1996, the association organized its first congress, which was attended by approximately 150 Dutch and Flemish scientists, in Utrecht on 4 October 1997.

The congress started with a forum about the future of Asian and Pacific Studies in the Netherlands and Flanders. Several prominent speakers from the Netherlands and Flanders commented on questions such as whether there is a specific Dutch (language) contribution to be made to the study of Asia and the Pacific, if this is more to be found at a European level? And how can the faculties and schools of research search together to contribute to the knowledge of Asia and the Pacific? Of course, these questions were asked in connection with the way in which the NVAPS works. After the forum meeting more than thirty-five papers were presented in eleven panels.

Forum:

"On the question of the usefulness of an organization such as the NVAPS opinions differ. The NVAPS should not, it was argued, deprive other researchers of the potential to shift the power balance between indigenous peoples and the wider society. Cultural heritage is also swiftly moving towards the centre stage in the struggles over the worth and identity of the indigenous peoples of Australia and New Zealand. Aboriginal Australians, for instance, have been urging for the recognition of cultural objects and human remains kept in European museums.

In this session cultural and intellectual property rights issues were discussed not only with regard to the cultural heritage arena and empowerment, but also with regard to the implications for anthropological research. Also explored in the discussion were questions such as what extent abstract geometrical designs can be claimed as cultural property and the effects of codification on cultural dynamics and established practices of cultural borrowing.

Panel: Cultural and intellectual property rights

The recognition of indigenous cultural and intellectual property rights has the potential to shift the power balance between indigenous peoples and the wider society. Cultural heritage is also swiftly moving towards the centre stage in the struggles over the worth and identity of the indigenous peoples of Australia and New Zealand. Aboriginal Australians, for instance, have been urging for the recognition of cultural objects and human remains kept in European museums.

In this session cultural and intellectual property rights issues were discussed not only with regard to the cultural heritage arena and empowerment, but also with regard to the implications for anthropological research. Also explored in the discussion were questions such as what extent abstract geometrical designs can be claimed as cultural property and the effects of codification on cultural dynamics and established practices of cultural borrowing.

Panel: Cultural and intellectual property rights

The recognition of indigenous cultural and intellectual property rights has the potential to shift the power balance between indigenous peoples and the wider society. Cultural heritage is also swiftly moving towards the centre stage in the struggles over the worth and identity of the indigenous peoples of Australia and New Zealand. Aboriginal Australians, for instance, have been urging for the recognition of cultural objects and human remains kept in European museums.

In this session cultural and intellectual property rights issues were discussed not only with regard to the cultural heritage arena and empowerment, but also with regard to the implications for anthropological research. Also explored in the discussion were questions such as what extent abstract geometrical designs can be claimed as cultural property and the effects of codification on cultural dynamics and established practices of cultural borrowing.

Panel: Cultural and intellectual property rights

The recognition of indigenous cultural and intellectual property rights has the potential to shift the power balance between indigenous peoples and the wider society. Cultural heritage is also swiftly moving towards the centre stage in the struggles over the worth and identity of the indigenous peoples of Australia and New Zealand. Aboriginal Australians, for instance, have been urging for the recognition of cultural objects and human remains kept in European museums.

In this session cultural and intellectual property rights issues were discussed not only with regard to the cultural heritage arena and empowerment, but also with regard to the implications for anthropological research. Also explored in the discussion were questions such as what extent abstract geometrical designs can be claimed as cultural property and the effects of codification on cultural dynamics and established practices of cultural borrowing.

Panel: Cultural and intellectual property rights

The recognition of indigenous cultural and intellectual property rights has the potential to shift the power balance between indigenous peoples and the wider society. Cultural heritage is also swiftly moving towards the centre stage in the struggles over the worth and identity of the indigenous peoples of Australia and New Zealand. Aboriginal Australians, for instance, have been urging for the recognition of cultural objects and human remains kept in European museums.
INTERNATIONAL CONFERENCE AGENDA

AUGUST 1998

26 JULY - 1 AUGUST 1998
Willsburg, VA, USA
International Conference of
Anthropological and Ethnological Science, ICAES
Dr. Thomas Hamada,
Dept. of Anthropology, College of William and Mary, Williamsburg,
VA 23187-8955, USA,
tel: +1-757-2211006,
fax: +1-757-2213960,
e-mail: icaces@facstaff.wm.edu

10 - 14 SEPTEMBER 1998
Edinburgh, UK
12th EACS Congress: Festival -
the Chinese-Scottish Work and Play
Prof. Bonnie S. McDougall, Scottish
Center of Chinese Studies, Dep. of East Asian Studies, University of Edinburgh,
EH8 9JF Edinburgh, EH8 9JF UK,
tel: +44-131-6504279 / 4257,
fax: +44-131-6511256,
e-mail: bonnie.s.mcdougall@ed.ac.uk

10 - 14 SEPTEMBER 1998
Tokyo, Japan
1st IAFES Congress:
Recent Studies on East Asia:
A Conference on the History of
East Asia
Dr. Michaelis, University of Hull,
Centre for South-East Asian Studies, Hull HU6 7RH, United Kingdom,
tel: +44-1482-657975,
fax: +44-1482-657878,
e-mail: Michaelis@hull.ac.uk.
Dr. C. Curtis, JRSA - CRNS, 396,
Avenue du Club Hippique,
13054 Avignon, France,
tel: +33-44-92-5610,
fax: +33-44-92-28031,
e-mail: c.curtis@univ.ath.fr.

10 - 14 SEPTEMBER 1998
Beijing, China
Sixth ICAES-AS Congress:
Southeast Asia:
Looking Forward, Looking Back
Wilkinson Conference, Wiston House,
Steyning, West Sussex, BN44 3DZ U.K.,
tel: +44-1903-815020,
fax: +44-1903-815931,
e-mail: iaesa@compuserve.com

10 - 14 SEPTEMBER 1998
Stuttgart, Germany
3rd St. Petersburg, Russia
International Scientific Seminar:
Integration of Archaeological and Historical Studies
Dr. T. Atabaki, Dept. of Oriental
Languages and Cultures, Utrecht University,
Delft 13, 2531 RR Utrecht,
The Netherlands, tel: +31-30-2836312,
fax: +31-30-2836356,
e-mail: t.arep@univ.axi

10 - 14 SEPTEMBER 1998
Urumqi, Xinjiang, China
10th ESCA Conference on
Central Asia
Dr. T. Atabaki, Dept. of Oriental
Languages and Cultures, Utrecht University,
Delft 13, 2531 RR Utrecht,
The Netherlands, tel: +31-30-2836312,
fax: +31-30-2836356,
e-mail: t.arep@univ.axi

10 - 14 SEPTEMBER 1998
Hamburg, Germany
5th ICAES Conference:
South East Asia:
CoECa: A Strategic Consultation on
the ICAES Organising Committee,
P.O. Box 347, 1968 AH Bussum,
The Netherlands, tel: +31-35-2214066,
e-mail: euroseas@ru.eduardo

10 - 14 SEPTEMBER 1998
Hamburg, Germany
Islands and Europe: How Can the
Link be Strengthened?
Wilkinson Conference, Wiston House,
Steyning, West Sussex, BN44 3DZ U.K.,
tel: +44-1903-815020,
fax: +44-1903-815931,
e-mail: iaesa@compuserve.com

16 - 18 SEPTEMBER 1998
Isabela Province, the Philippines
6th ICAES-AS Conference:
Southeast Asia: Local Management of National Resources in
Asia: A Comparative Perspective
Dr. G. Persson, Centre of Environmental Science, Umea University,
S-901 87 Umea, Sweden,
tel: +46-90-1223368,
fax: +46-90-1223369,
e-mail: 901@ru.1223368.isu.

8 - 10 SEPTEMBER 1998
Chicago, USA
13th ECAE Conference:
Integration of Archaeological and Historical Studies
Dr. T. Atabaki, Dept. of Oriental
Languages and Cultures, Utrecht University,
Delft 13, 2531 RR Utrecht,
The Netherlands, tel: +31-30-2836312,
fax: +31-30-2836356,
e-mail: t.arep@univ.axi

13 - 17 SEPTEMBER 1998
St Petersburg, Russia
Andreyev Conference:
The Other World: Dr. Babasaheb
Ambedkar's Understanding of Buddhism
Johannes Beltz, e-mail: e23@ix.urz.uni-
baclhoeiros, 1100 Lisbon, Portugal,
tel: +351-1-5133974, fax: +31-71-5123183,
e-mail: euroseas@ru.eduardo

15 - 18 SEPTEMBER 2002
Helsinki, Finland
12th EACS Conference:
Southeast Asia: Local Management of National Resources in
Asia: A Comparative Perspective
Dr. G. Persson, Centre of Environmental Science, Umea University,
S-901 87 Umea, Sweden,
tel: +46-90-1223368,
fax: +46-90-1223369,
e-mail: 901@ru.1223368.isu.

31 JULY - 20 AUGUST 1998
Taipei, Taiwan ROC
The 1998 Seminar on China Studies for International Youth
Overseas dept., China Youth Corps,
219 Song Ching Road, Taipei, Taiwan,
ROC, tel: +886-2-919878,
fax: +886-2-919877

10-14 SEPTEMBER 1998
Edinburgh, UK
12th EACS Congress: Festival -
the Chinese-Scottish Work and Play
Prof. Bonnie S. McDougall, Scottish
Center of Chinese Studies, Dep. of East Asian Studies, University of Edinburgh,
EH8 9JF Edinburgh, EH8 9JF UK,
tel: +44-131-6504279 / 4257,
fax: +44-131-6511256,
e-mail: bonnie.s.mcdougall@ed.ac.uk

27 SEPTEMBER - 1 OCTOBER 1998
Bonn, Germany
27th Conference of German-Speaking
Asianists (GAA /IAS)
Prof. Stefan Wild, Institute for Oriental
Studies, University of Bonn,
Regina Pils Weg 5, 53113 Bonn,
Germany, tel: +49-228-7267826,
fax: +49-228-7267501

5 - 7 NOVEMBER 1998
Poitiers, France
5th International Euro-Asia
Conference
Asia's Changing Economic and Financial
Dynamics: Implications for Business
Strategy and Management
Barbara Mergaes, U.A.E.,
20 Rue Guillouard, 75017 Paris, France,
P. B. 69, 6822 Potters cedex, France,
tel: +33-1-49453496, fax: +33-1-49453490,
e-mail: evanti@barbara.mergaes.fr

26 - 27 NOVEMBER 1998
New York, USA
11th ECAE Conference:
The Culture of Commerce
Institute for Medieval Japanese Studies,
Columbia University, 406 Kent Hall,
New York 10027, USA,
tel: +1-212-8547920, fax: +1-212-8548529,
e-mail: poitiers@ru.1223368.isu.

23 - 27 NOVEMBER 1998
Goteborg, Sweden
11th ECAE Conference:
The Culture of Commerce
Institute for Medieval Japanese Studies,
Columbia University, 406 Kent Hall,
New York 10027, USA,
tel: +1-212-8547920, fax: +1-212-8548529,
e-mail: poitiers@ru.1223368.isu.

30 NOVEMBER - 1 DECEMBER 1998
Stockholm, Sweden
11th ECAE Conference:
The Culture of Commerce
Institute for Medieval Japanese Studies,
Columbia University, 406 Kent Hall,
New York 10027, USA,
tel: +1-212-8547920, fax: +1-212-8548529,
e-mail: poitiers@ru.1223368.isu.

12 DECEMBER 1998
Pune, India
4th Himalayan Languages Symposium
Dr. S. V. Nazareth, Dept. of
English, University of Pune,
Pune 411 006, India,
tel: +91-212-668858,
fax: +91-212-668858,
e-mail: crosston@compuserve.com
problems are transnational in origin and are especially acute in Asia. For example, the role of non-traditional marketers of tropical timbers, and defenders of the trade, are found in Southeast Asia whereas some of the energetic, but often short-lived, anti-timber art movements, and critics of the trade, are found in Europe and North America. In these and other questions, the conventional wisdom can sometimes be out of their depth when presenting Asian art (e.g. religiously based performance), inappropriately placing it in contexts and venues to which it is not suited.

Although questions of funding and support are such a central part of the economic turmoil in Asia and more generally, it did not predominate suggesting that while very important, there are several other issues, such as information and networking, which represent obstacles. The need to lobby to ensure that the cultural dimension of the interaction between Europe and Asia is seen as essential as the political and economic ties was underlined, and a challenging point was made by one participant that a percentage of any European funding going in to shore up corrupt, failed Asian financial institutions might be more usefully spent in cultural linkages and activities.

The wide diversity of participation kept the focus broad and it was useful for some participants, for example, to be reminded that cultural linkages between Europe and Asia exist not only in high art but also at popular levels (music, dance culture, comics, films/video etc.). The problem of Asian arts being presented as exotic or even presented ideologically (e.g. an apparent Western fixation with dissident art) was also raised clearly.

Another strong thread concerned the impact of the big cities not only as a theme in a lot of contemporary Asian art but also as a model speaking to city to city cultural contact as opposed to nation to nation cultural exchange. The big city became not only a whole question of hybridization in cities like London and elsewhere in Europe where resident Asian immigration communities, the role of grassroots financing mainstream culture and contributing to new arts forms and new cultures.

The lack of convenient showcasing opportunities, particularly for artists wanting to see Asian art work on one side, the lack of opportunity to obtain good critical reviews or feedback on how the European 'market' operates, including festivals and programmes, was noted.

A short report on the conference, including information on participants, can be obtained from Visiting Arts or found on the website mentioned above.

The ESF Programme

Continued from page 48

8. 'Asianisation' of politics, democracy, and human rights

During what has been called 'the third wave of democratization', plural liberal polities have been established in many parts of Southern Europe, Eastern Africa, Asia, and Latin America. But only few gains have been made by the liberal ideals in Asia. Constitutional democracy is unstable in Japan and India. South Korea, Taiwan, the Philippines and Thailand have established, or re-established, multi-party systems and reasonably free elections, but their political systems leave much to be desired in terms of transparency and division of powers before they can be classified as democracies in the Western sense. Demands for more political openness have been suppressed by force, instability is rife in China, Indonesia, Burma, North Korea, Laos, Vietnam, and Cambodia. Singapore and Malaysia have authoritarian political systems with rigid restrictions on the party system and elections have up to now been largely symbolic. From the Western perspective, Asia is still democratic. Of the world's six continents, in Asia there has been an intense discussion, reinforced by the recent East-Asian financial crisis, on the applicability of Western models of democracy. In many quarters, there has been a reaction of these in favor of more local, non-Western versions of governance and human rights, built on the community level, and on a less radical and decentralization. These ideas and visions have been promoted through various avenues, including the establishment of the Vienna conference, the Bangkok declaration, and the Committee for a New Asia. Asian countries have been claiming to provide an alternative to Western ways to modernity and development. Some of these countries' enormous economic success, combined with the reappearance between social and cultural diversity after the end of the cold war, these achievements have been studied and seen as examples in other parts of the world. History has witnessed the 'first wave of Asianisation of politics', unfolding in the past of the world in which the majority of mankind is living and to which the centre of economic gravity has been moving for more than two decades.

For the future, a lot of important questions have to be explored and tried to predict the political effects of the current financial crises in Asia, and the development of a more transparent and democratic political culture that is claimed to be necessary for economic adjustment, or, alternatively, will the Asian countries come out of the crisis economically and more competitive than before, with policies instead?

It is important for Social Science theory on global processes that Asian politics and their reactions to Western democracy and human rights are studied from a comparative perspective. To investigate these requires a multi-disciplinary and combined Asian-European approach, including studies of the different historical trajectories, the various institutional frameworks, case studies of local democracy, values, practices, and conceptual and semantic analyses.

Timing of operations

A New Asia Committee will be constituted for the execution of the redefined agenda outlined above. The chairman of this Committee is a member of the European Science Foundation, has been approached with a request to nominate scholars for this Committee. These organizations are also being asked to contribute financially to the work of the new Committee from 1999 onwards. The budget target for the coming three years amounts to FF 2,500,000 per year. Countries which did not full contribute financially to be classified as democracies in the Western sense. Demands for more political openness have been suppressed by force, instability is rife in China, Indonesia, Burma, North Korea, Laos, Vietnam, and Cambodia. Singapore and Malaysia have authoritarian political systems with rigid restrictions on the party system and elections have up to now been largely symbolic. From the Western perspective, Asia is still democratic. Of the world's six continents, and social-political context. By means of comparative analysis it is possible to develop a more precise and a comparative multi-cultural study of perceptions of nature and cultural constructs of environmental danger and sustainability.

7. Institutional frameworks for industrial development in Asia

Industrial development never proceeds independently of its specific institutional and historical context. This is true of Asian industrialization as it is true for industrial development experiences in Europe. Therefore, no 'normal pattern of industrial accumulation is given. Instead, the challenge is to identify a multitude of industrial pathways or trajectories, each of which is embedded in a specific institutional and socio-political context. By means of comparative analysis it is possible to develop a more precise understanding of the relationships between policies, selected institutions, and development patterns and specific national trajectories. The full potential of financing mainstream culture and contributing to new art forms and new cultures.
For over 50 years, the Far Eastern Economic Review has been Asia's premier newsweekly. Since its founding in Hong Kong in 1946, the REVIEW has reported at first hand the dramatic changes that have shaped Asia. Now, with the full text of the magazine available on the REVIEW CD-ROM Edition, Asia is at your fingertips:

- How did Asian markets recover from the 1987 crash?
- How did Zhu Rongji, the mayor of Shanghai in 1988, climb to the top in China?
- How did the Bangkok Bank of Commerce rise and presage the collapse of the financial system in Thailand?

With an estimated 130,000 articles chronicling Asia's incredible development, the REVIEW CD-ROM Edition is an essential source of information for academics, librarians, consultants, financial analysts and corporate researchers—indeed, anyone who needs information on Asia.

To find out more about this unequalled collection of insights into Asian politics, business and culture, simply fax or mail the coupon today.

-send me more information on the REVIEW CD-ROM edition.

Full Name: ___________ Title: ___________
Company: ___________ Address: ___________
Country: ___________
Tel: ___________ Fax: ___________ E-mail: ___________

Fax: (852) 2503 1549 Tel: (852) 2508 4338 E-mail: subscription@feer.com
REVIEW Publishing Co., Ltd., 25/F, Citicorp Centre, 18 Whitfield Road, G.P.O. Box 160, Hong Kong