GENERAL NEWS

Dr Tjeerd de Graaf received an honorary doctorate for accomplishing some unique projects. He financed the reconstruction of linguistic databases from the archives of the Puthkinskiy Dom, Russian Academy of Sciences in St. Petersburg. Moreover he supplied processing of the recorded materials.

A scientific and cultural Dutch/Asian/South African project has left us with a wealth of archival materials, but these documents are only worth preserving if they are appreciated to be of value for explaining a society’s past. - (p.to)

For centuries the Iban of West Kalimantan, Indonesia, have made seasonal use of the extensive lakes, today designated as Danau Sentarum Wildlife Reserve. They face challenges such as over-fishing, loss of access to lake resources, and conflict between ethnic groups. Reed L. Wadley studies the Iban’s natural resource use in native and colonial histories, which may provide lessons for conservation and development in the area. - [p.25]

SOUTHEAST ASIA

Ashin Das Gupta (1922-1998) was a fine historian with an international reputation, an exceptional teacher, a beautiful stylist of written and spoken Bengali and English, and a perfect gentleman with a keen sense of humour. He specialized in Indian maritime trade and merchants and stressed the human aspect of history. - [p.18]

The Bhutanese Citizenship Act of 1956 indirectly declared the southern Bhutanese (Lhopsas) ‘non-nationals’. Bhutanese refugees are now no longer prepared to suffer in silence. They continue to hold various demonstrations in Nepal and India and campaign in Bhutan through media or any other means they can find. An article by Rajesh Giri. - [p.9]

INSULAR S.W. ASIA

Four hundred years ago the Dutch under the command of Admiral Wybrand van Warwijk landed on the island Mauritius. He named the island Mauritius after Prince Maurice of Orange-Nassau. To commemorate this event, the International Institute for Asian Studies and the University of Mauritius organized a seminar on globalization in the South-West Indian Ocean. - [p.25]

The main theme of the 6th European Conference on Agricultural and Rural Development in China will be ‘the factors that will shape China’s rural society in the 21st century’ as the main theme. A call for papers focusing on the social, economic, and political transformations of rural China, and particularly the interplay between government, local organizations, and market forces. - [p.32]

Rajesh Giri. - [p.19]

EAST ASIA

The rapid turnover of styles among PRC artists reflects their sudden exposure to Western art, whereas Taiwanese artists were always familiar with the history of Western oil painting. The exhibition ‘Inside Out: New Chinese Art’ shows work by 58 Chinese artists living in the People’s Republic of China, but also in Taiwan, Hong Kong, and overseas. The GATE Foundation reports. - [p.37]

The universities Historical Research Centre, a centre for research on Myanmar history, has an active ongoing programme of collecting documentary and non-documentary, adding constantly to an unrivalled collection on Myanmar history in Myanmar and other languages. The Centre also conducts research, and publishes books, journals, and papers on Myanmar history. - [p.27]

CENTRAL ASIA

The Tibetan epic ‘King Gesar’, the longest epic in the world, is still alive among the Tibetan people. It has been handed down for generations and the oral tradition is still very much alive today. Yang Enhong interviewed forty singers. - [p.26]

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ENGLISH

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EDITORIAL PAGE

Editorial

By WIM STOKHOF
Director of the IIAS

The inauguraling of the Asia-Europe meeting (ASEM) in 1996 was to my mind, a very time-ly and essential act. It was Singapore, in a quick reaction to the somewhat uninspired and bureaucratic document produced by the European Commission (EC), Towards a New Asia Strategy (1994), that launched the idea of a first get-together of EU countries and ASEM members and observers. The initiative came just at the right time: absorbed in its own integration processes and in developing a strategy towards its eastern neighbours, the European Union had simply neglected its relations with Asia for a long time. In the meantime the European Commission had gradually become aware of the unprecedented economic developments in the ASEM region and of the growing strategic role ASEAN intended to play in that part of the world. For example in 1997 the ASEM Regional Forum (ARF) was initiated. The ARF was meant to become a multilateral security framework for the Asia Pacific.

Undoubtedly at the first ASEM in Bangkok quite a lot of ideas for inter-regional co-operation were tabled, but these focused on reinforcing economic co-operation and fostering political dialogue. One of the truly inter-regional activities was the setting up of an Asia-Europe Foundation (ASEF) in Singapore, supported by contributions from Asian and European countries, to promote exchanges between think tanks, peoples, and cultural groups. France and Singapore are the driving forces in the Foundation. In the period between ASEM 1 and ASEM 2 (London, 1998), apart from the usual ongoing contacts on a bilateral basis, several concrete, multilateral initiatives were executed (e.g. a EU-ASEAN junior executive managers exchange programme; the installation of the so-called Vision Group – a set of prominent Asians and Europeans who are expected to formulate the medium and long-term objectives of ASEF; and the Asia Europe Business Forum meetings etc.).

One of the most striking aspects of the ASEM summit has been the preparatory attention given to measures promoting greater trade and investment between the regions. In the two Chairmen’s Statements, only a few paragraphs have been devoted to culture, research, education, and training. However, exchange of staff and students is mentioned. Science and technology are considered important, but only in terms of economic growth. Little interest has been demonstrated for research in the human and social sciences. This is, in fact, nothing new or unexpected. Over the years ASEAN as a whole does not seem to have been overactive to develop high quality research at a national level, nor has it shown a preparedness to increase the quality of its universities and research institutes through inter-regional integration and mutual attunement. In some member states, most funding goes to the natural sciences, to technology-oriented work, and sometimes to business schools; social sciences have often been frowned upon and the humanities/social sciences neglected.

It cannot be denied that, if we look at the Fifth Framework Programme (FP5) of the EU, there is an undisguised interest in research. A closer look reveals that much of this interest is limited to problem-solving work, very much focussed on technological development and science and politics.

The aim of FP5 is defined as ‘to help EU companies meet the challenges of the 21st century and, through research, to come up with answers to a wide range of issues that are important for European Society, such as employment, health, environment, communications and mobility’ [see http://europa.eu.int/komm/ digi/fp5/fp5.html].

Consequently, when going through the key-actions list of FP5 it is obvious that, in spite of the endeavours of the European Science Foundation (ESF) and other respectable institutions, the programme does not offer any room for research in the human and social sciences. There are few opportunities for work in the social sciences. A lost opportunity. On a more positive note, we welcome the announcement of the First European Community Framework Programme in Support of Culture. The challenge, of course, is how to convince the managers of this programme that the rich and diverse pools of knowledge on culture are part and parcel of our own cultural heritage and identity.

Perhaps the EU would benefit by shifting its perspective in research-related matters away from a purely economic-based approach. Should the main objective of EU research indeed remain focussed on economic growth and competitiveness, what about the EU’s role in the Asia-Europe region as a whole remains secondary? I have the impression that the list of DEXI – such as employment, health, the environment, communications, and mobility are not restricted to European society: they are of a global significance. Consequently, should be studied and handled inter-regionally, not from a Eurocentric perspective in predominantly mercantile terms. Needless to say, human and social sciences must play a role here: they provide the bridge between economic development and society, and could prevent the potential alienation of man from his environment in a high-tech 21st century.

ASEM has barely begun to assume an institutional form. A rotating system which entrusts the organisation of the biennial ASEM events to a member country is one thing, but it is quite another to prepare, develop, and administer (long and short-term) joint activities. A certain degree of institutionalisation is necessary here. A small administrative unit staffed with ASEAN workers is the basic condition for the successful, ongoing implementation of the ASEM plans and programmes.

In ASEM we have created a unique mechanism for dialogue between two regional concentrations of a different nature and with rather different objectives. It is still a very frail instrument: there is a danger that the momentum built up after ASEM 1 will disappear as we all know, over time, the rotating EU leadership shows differing degrees of engagement in ASEM. Other factors also play a role. For instance, the cohesion of ASEM is still very weak due to political and economic developments.

At ASEM 3 the Heads of State should not satisfy themselves with simply going through the motions (as is almost universal) plans. What is needed is a thoroughly prepared agenda with concrete programmes, well-defined objectives, and a clear commitment to support these programmes financially. They should institutionalise ASEM, providing it with an inter-regional, effective secretariat. Multi-disciplinary, co-operative research on topics of interest to regions should be placed high on the agenda. Only then can ASEM develop into a full-fledged instrument beneficial to the rapprochement between Asia and Europe.
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. The ATLAS Asia conference will be organized on July 5-7, 1999, in Bandung, Indonesia. This conference is a collaborative effort by the European Association for Tourism and Leisure Education (ATLAS), the Department of Tourism Studies of Tilburg University (Netherlands); the Dutch Ministry of Education, Culture and Science; the Centre for Research on Tourism (Trib) (Indonesia); and the Netherlands Institute for Advanced Study in the Humanities and Social Sciences (KNAW). The holding of the conference with a conference on 'Regional Security, Development and Growth', which will take place in February 1999, is aimed at providing an overview of the state of the art in the field of tourism education, to provide a forum for the exchange of ideas and information, and to stimulate further research and development in the field.

The conference focuses on the relationship between entrepreneurship and education in terms of tourism employment, tourism policy making, and 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 for and threats to tourism employment and industry growth. A comparative perspective on Asian and European countries will be welcomed. Questions will be asked about the sustainability of tourism enterprises, both small and large, and their contribution to tourism development. And questions will be raised about what 'sustainability' means for tourism knowledge and the ways in which scholars think about and structure tourism education.

Asian Concepts of Comprehensive Security and Their Implications for Europe

Raymond Fedde (University of Utrecht) and Kurt Werner Radtke (Leiden University) organized a conference on 'Asian Concepts of Comprehensive Security and Their Implications for Europe' which was held from 23 to 25 January at the Japan Productivity Center in Tokyo. The conference coincided with a conference on 'Regional New Order in the Asia-Pacific: Past, Present, and Future' organized by Ako Igashiro (Rikkyo University) held at the same venue, and the conference schedule was adjusted to allow participants to attend sessions of both conferences.

All participants had completed their contributions before the start of the conference. The conference became a meeting ground for scholars from numerous countries and regions in Asia, Europe, and the United States, in which individual scholars discussed concepts of security and regional order in an academic and co-operative spirit, taking advantage of the productive exchanges along the lines 'we Europeans - you Asians'. There was a general recognition that concepts of order and security should and could not be imposed by any single power, and that order and security required the conceptualization of societies beyond their purely military, political, and economic aspects to include cultural and environmental concerns. Most participants agreed that differences in culture and ideology between individuals as well as societies as a whole need not stand in the way of co-operation to maintain and strengthen concepts of regional order and security.

It was pointed out that some countries preferred national concepts of security, while others opted for a multilateral approach. The legacy of the 'Cold War' has different meanings for different countries and continents, and the development of new approaches must take this into account. These would include the building of new institutions designed to enhance transparency, not only in military matters, but also in transparency in international currency markets with their formidable impact on the security and individual lives of hundreds of millions of people. The organizers of both conferences agreed to act as editors of a book on the theme of our conferences, which will include contributions from all participants in the conference, and which will be published by Royal Brill Publishers, Leiden.

A list of papers submitted to the conference on Comprehensive Security can be viewed on the Internet: http://ias.leidenuniv.nl/ias/an/ia/general/. We should like to express our particular thanks to Prof. Dr Akio Igashiro (Network Pacific Asia, Rikkyo University, Tokyo, Japan) who provided invaluable academic and logistic support before and during the conference.

For further information regarding the workshops, conference fee, registrations, and hotel accommodation, please contact the conference secretariat:

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Updated conference information can also be found on the ATLAS homepage: http://www.atlas-euro.org
BEYOND ORIENTALISM

In a post-colonial, post-modern world, what is the intellectual ground on which Asia and Europe can meet and communicate? Historically the meeting place between East and West has often been a place of illusions, mutual misunderstandings, and destructive projections. Have we now at last divisible projections, and the illusions and stereotypes of a previous age? Do we now stand within the global clearing of a single world? What can we hope to gain from the meeting of Asia and Europe on this newly cleared ground?

BY JOHN CLARKE

For Edward Said 'Orientalism' was Europe's way of representing the East, involving an attitude of patronising superiority, the accomplishment and valorization of the imperial expansion of the European powers, the affirmation of their global dominance. Some believe that little has changed. The hegemony of Europe, they argue, did not end with the lowering of flags of empire, and the imperial mechanisms of power are still just as effectively operated as they were previously by the more overt and formal institutions of empire.

Nevertheless it is arguable that the conditions under which East and West meet have changed drastically in the last decades of the twentieth century. European self-questioning has progressed to the stage of enlightenment conceptual framework on which the Orientalist project tested has been shaken to its foundations, accompanied by worldwide cultural explosion and a remarkable economic transformation in Asia, a transformation in which the current economic conditions and respective temporal check. This globalizing process means that Europe itself has been superseded by the process of modernizing which it initiated.

These new conditions which now prevail make even more urgent the need for understanding between Asia and Europe. It is a different cross-cultural inquiry and educational strategy which yet remains conscious of the dangers of Orientalism. We now exist in a global civilization, and we need a global interplay between values and world-views. This implies, in my view, an interactive pluralism which both respects traditional loyalties and identities, yet which is able to set them in creative interaction with each other, a sense of radical tolerance of difference, of mutual acquiescence, of respectful understanding, and of learning from each other's past.

The interaction of values and world-views between Asia and Europe has a long history.

In spite of the post-colonial crisis we need to recall that the universalistic model has had its advocates amongst Asian intellectuals as well, for example the Indian philosophers trastevan and R. Radhakrishnan, who advocated a particular form of universalism associated with Neo-Hinduism. Hinduism as such has always been associated with a tolerant, eclectic outlook, a creed based on the spiritual energies of the universe and of human spirit. In Asia, Radhakrishnan sought nothing less than the foundation of a genuinely cosmopolitan philosophical and religious tradition. However, the universalistic outlook has been criticized by some who argue that a 'cross-fertilization of ideas and insights, a great unification, will take place in the deeper fabric of men's thoughts, and will lead to a world society with a universal religion of which all the historical faiths are but branches'.

This leads to a consideration of pluralistic models. As with the universalistic variety, these have often, particularly in the form of multiculturality, come to be seen as divisive and dangerously conflictual. In recent times there are plenty of examples of the way in which pluralistic outlooks can lead to intolerance and ethnic strife, and on a global scale pluralism has been associated with certain somewhat modest rightist ideas such as those of Samuel Huntington, who characterizes the concept of a single world civilization, and sees the 'clash of civilizations' as an inevitable and key feature of the emerging post-modern, post-Cold War order. A now much favoured form of pluralism is associated with hermeneutics and with the notion of dialogue. 'Dialogue' is a term which has indeed achieved almost cult status of late, and its increasing use is seen by some to represent a profound cultural shift, especially evident in the field of inter-faith encounters where, according to the theologian John Hick, we are moving 'from the Age of Monotheism to the Age of Dialogue'. Hermeneutical dialogue is viewed by thinkers such as Hans-Georg Gadamer not as a cosy chat but as a challenging encounter of traditions, an institution which is founded on the Universal Decalogue. The modernist Enlightenment conceptual framework of West philosophers' conference of 1997, a creede based on the ideas and ideals of East and West, a purpose which was driven by what he saw as the West's need for a 'landscape in which ideas and models would be suitable for a truly cosmopolitan and international world order, in which diverse ideas and models could be made compatible. Evaluating the two cultures are combined into a single world civilization. As the German thinker Ernst Cassirer put it, the universalist model has appeared in the 'end of history' thesis advanced by Francis Fukuyama, in which he argued that the end of the Cold War would lead to a 'final form of human government'.

Dialogue is a term which has achieved almost cult status of late, and its increasing use is seen by some to represent a profound cultural shift, especially evident in the field of inter-faith encounters where, according to the theologian John Hick, we are moving 'from the Age of Monotheism to the Age of Dialogue'. Her-
The habit of thinking in terms of dichotomies of East and West, or Oriental and Occidental, often equates tradition with Asia and progress with Europe. I would like to explore this in the context of research strategies for future Asian and European Studies. The following propositions, juxtaposing the words ‘progress’ and ‘tradition’, are offered as a way to approach the subject: ‘Progress means rejection of tradition’, ‘Progress depends on the best use of tradition’, and ‘New tradition embraces continuing progress’.

More recently, Asian intellectuals have noted the path that Europe, and its extensions to North America and Australasia, has taken towards a capitalist, humanitarian, and welfare-conscious society. In many cases, they are aware that these steps had been inspired by the values of basic Christian tenets that formed the core of deep-rooted European tradition. Thus tradition is preserved and posited as a strength of European civilization, the advocacy of progress, at every stage and were better prepared to deal with the secular transformations that embodied Christian values than either the Chinese or the Japanese. As for Senegalese, Hindu-Buddhist practices had been followed by Islamic conversions before the arrival of the Europeans. At the same time, the whole, exposed to European values earlier than the Chinese and Japanese.

But the justified and purposeful offering of a higher moral purpose ensured ultimate supremacy for the Europeans. The victory came from their claim to a higher standard of humanity proven by the victories in war and business, wealth and power. These forces were easy to understand. When the Japanese saw the defeat of the superior Chinese, they saw the need to emulate the progress that the Europeans had brought. Thus the first to accept the idea that progress required the rejection of tradition were the Japanese. Fukuzawa Yukichi wrote brilliant papers about how to do this, but the tradition they rejected was the Chinese one that they had respected for fifteen hundred years. The success of Japan was such a contrast to the failure of China that the Chinese came to accept the extreme viewpoint that progress required rejection of tradition.

‘Asian experiences over the past century confirm how impossible it is for progress to be achieved without destroying tradition.

‘The success of Japan was such a contrast to the failure of China that the Chinese came to accept the extreme viewpoint that progress required rejection of tradition’.

‘My optimism led me to believe that progress as conceived of originally by Europeans is not incompatible with traditions in Asia’.

‘The modernizers among the Asian leaders have, since the 19th century, been reading the history and politics of the more successful European countries in search of lessons about the nature of their country’s wealth and power. They were impressed by European technology, weaponry, by professional skills in finance, medicine, and law. Eventually, they came to appreciate the idea behind modern progress and the persistent search for ever more progress. The Renaissance ideal was the most striking. The idea that intellectual leaders could criticize tradition by referring to an earlier tradition was of particular interest. Even more so was the modern idea that new ideals could be established without discarding the essentials of their tradition. During the Reformation, the role that Japan played was also revolutionary. Even with the Counter Reformation, tradition was defended by accepting ideas which were ultimately progressive.

Many came to admire the so-called ‘Enlightenment Project’ and the secularization of humanistic principles. In particular, the most creative and innovative minds observed the search for universal laws of society, including the rights of man, and were prompted to ask similar questions of their own traditions. Those who read more widely followed the debates between the Ancients and the Moderns, and the development of the idea of Progress itself.

Roads to Progress and Tradition

The best kind of progress is when each change takes place in an orderly way that enhances tradition, and each stage of change follows seamlessly from the preceding one. Such deep restoration turned towards the new European model while returning to Japanese roots at the same time. Its success, in this sense, would be the best of both worlds. Even the nationalism that emerged in the region grew strongly from this success.

There were, of course, other sources of inspiration. Jose Rizal in the Philippines was profoundly influenced by his direct experience of radical change in post-1887 Europe. In the Malay world, the writings of Abdullah Munceri were critical of the failings in his society, but the weakness he identified were in the rulers and their courts, that is, in people rather than in tradition. If the people opened their eyes to the progress represented by the British and the Dutch, the challenge to tradition could have been greatly strengthened. Across the Java Sea, Raden Aeng Karimri spoke for those of the bupati class who highlighted the need for progress through learning from others. The assumption was that tradition would improve through modernization. This approach remained dominant down to modern leaders like Soekarno, Mohammad Hatta, and Sukarnopati. The idea that colonial nationalism was moderate and whose demands for progress were still drawn from concerns for beauty and order.

Similarly with Kình Mengkut and Chialdongkham in Thailand, and this can be seen in the warning and censure of King Bhumibol and the warnings of Prince Dusit. More the student language and cultural displays of nationalist sentiment of King Wachirawut early this century did not depart from the intimate connection between religious and political heritage and modern progress. And that the idea of anti-colonial nationalism was moderate and whose demands for progress were still drawn from concerns for beauty and order.

China was different. For many Chinese, the idea of progress was best found in scientific socialism. After Marx and Engels, the Leninist interpretations offered new life to the idea that progress could be achieved through total revolution. The effect was devastating. Mao Zedong had to believe that this kind of progress could be advanced by merging Marxist-Leninist features with aspects of Chinese tradition. He thus moved from seeking progress through revolution to revolutionary change through that progress was attained by revolutionizing select parts of China’s own traditions. In short, he needed to scientifically select the parts of tradition that would promote the progress he wanted. Interestingly, he chose to eliminate the worst aspects of the tradition of arbitrary power associated with despotic emperors, and thus perpetuated the progress his country needed.
On Wednesday 11 November 1998 at the University of Groningen, an honorary doctorate was awarded to phonetician Dr Tjeerd de Graaf, scientific staff member at the Faculty of Arts, Department of General Linguistics, University of Groningen.

**E arlier in 1998, Dr de Graaf was appointed Knight in the Order of the Dutch Lion for his pioneering research in the field of ethno-linguistics and for his remarkable services in reconstructing and conserving extinct and endangered languages in Siberia, the Far East of the Russian Federation, the North Pacific Rim, and the north of Japan.**

The degree of honorary doctor is a recognition of the extraordinary activities in the broad working field of Tjeerd de Graaf (ethno-linguistics, phonetics, physics, astronomy, to mention a few), who has mastered nine languages. From different funds, such as NWNO (Netherlands Organization for Scientific Research) and INTAS (EU, Brussels), he financed a unique project: the reconstruction of linguistic databases from the archives of the Pushkinjki Dom, Russian Academy of Sciences in St. Petersburg, and other archives, utilizing the advanced technology now available. These databases consist of linguistic, folkloristic, ethno-musico-logical, and literary recordings, some historic materials on wax cylinders. The recordings have been copied onto compact discs and digital tapes and now they are preserved and have been made available for study by specialists in the different fields. In interviews in two leading Dutch newspapers, The NRC (7/11/98) and De Volkskrant (14/11/98), the work of Tjeerd de Graaf is discussed in detail.

Apart from supplying departments in St. Petersburg with computers for the technical processing of the recorded materials, Tjeerd de Graaf also financed scientific visits by Russian linguists to laboratories, congresses, and workshops in Groningen, Vienna and elsewhere outside the Russian Federation. He was even able to offer some Russian specialists a salary. In the present situation such financing is of increasing importance.

The ceremony in St. Petersburg was a moving event. Both the Rector (herself a phonetician), Mrs L. Verwicklung, and the Head of the Phonetics Department at the University of St. Petersburg, Mrs L. Bondarko, showed their respect, gratitude, and love for Tjeerd de Graaf in heart-warming words. "(...) What is said by somebody, very often disappears together with that person and even with a whole people. One of the tasks of contemporary science is to try to preserve what has been said, pronounced, because a written text does not fully reflect the life, soul, heart, and history of a people. In that respect, the presence in St. Petersburg at our university of a man like Tjeerd de Graaf can simply be considered to be the finger of Fate and a gift from God. (…) Inside him there is something that softens the soul; that revives one’s views, and forces one to see the surrounding reality from a new perspective. I speak in the name of our department where we simply can say unanimously: we love you, Tjerd."

Four times De Graaf had to say yes to questions asked by the Rector about his willingness 1) to contribute to the friendship between peoples; 2) to serve science sincerely; 3) to stimulate young scientists and 4) to accept the degree of honorary doctor. He received a certificate printed in polychrome and gold with the text in Russian and Latin. Then he was dressed in the first beautiful academic gown of a new model. De Graaf paced in a stately manner to the place from which he read a speech on "Linguistic Databases and Language Minorities around the North Pacific Rim." (The text can be ordered at the IAS, ask for Cecilia Odé).

On the Dutch side, Tjeerd de Graaf was honoured by the Dutch Consulate. Mr. J. Henneman, in a humorous speech. Musicians from the St. Petersburg Philharmonic added greatly to the ambiance with their performance of a trinity sonata by Mozart. During the banquet, offered by the Dutch Consulate, a number of speeches was given in an informal atmosphere warmed by many embraces, and the spirit reached a new climax when friends and colleagues reminisced about meetings with Tjeerd de Graaf in the farthest corners of the world and when, finally, songs were sung in minority languages like Yakan and Fristian.

**Training Programme for Asia and Pacific Countries Linked**

The Philippines-based Southeast Asian Center and an international consultancy firm have agreed to undertake joint training programmes and projects in the Philippines and other countries in Asia and the Pacific. A memorandum of understanding confirming this has been signed between the government-hosted Southeast Asian Regional Center for Graduate Study and Research in Agriculture (SEARCA) and the Mandalas Agricultural Development Corporation Group of Companies (MADECOR). Signatories to the MOU were SEARCA director, Percy E. Sajoie, and MADECOR presidents, Elpidio Rosario. Witnesses were SEARCA deputy-director Francisco Fellizar Jr., and MADECOR board chairman, Edgardo Stom.

Under the agreement, SEARCA and MADECOR will complement each other in conducting training services and other activities of mutual interest to both parties in the Philippines and in other countries in Asia and the Pacific, by drawing on the institutional network built up by them over the years. The services of SEARCA and MADECOR have been utilized by Philippine government departments and private and multilateral as well as bilateral assistance agencies in various programmes and projects in the country. As such, the two organizations have developed productive linkages and goodwill with national and international institutions.

SEARCA is one of the 11 regional centres of the Southeast Asian Ministers of Education Organization (SEAMEO), an intergovernmental body founded in 1965 to promote co-operation between Southeast Asian nations in education, science, and culture. SEAMEO member countries are Burma, Cambodia, Indonesia, Laos, Malaysia, the Philippines, Singapore, Thailand, and Vietnam.

SEARCA maintains a pool of experts in the SEAMEO member countries in the various fields of specialization needed in the planning and implementation of programmes and projects, especially in agriculture and rural development and other related sectors. It provides expert services to governments and their institutions in Southeast Asia, as well as to multilateral and bilateral agencies in programmes and projects in the region.

MADECOR, on the other hand, provides high quality specialist support in agriculture, forestry, education, the environment, human and natural resources, and integrated rural development areas.

MADECOR’s training arm, the Asian Institute of Development Studies, Inc., manages and implements specialized short-term training, study tours and fellowships back-stopping for research and development projects, private companies, and government and non-government organizations. MADECOR has an effective and functional network with international government and non-government organizations through its well-established national and overseas international network.

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Siberian linguistics cannot be studied as an independent, coherent subject at any university in the world. Siberiologists who actively pursue their research are usually more or less autodidacts in their field and they are mostly affiliated to one or another sort of academic institution for Orientalist or linguistic studies.

The Centre of Siberian Studies in Cracow was established in October 1997, was to give the feeling of belonging together to those few young people who were interested in the linguistic history of Siberia.

The main activities of the members of the Centre (five persons at present: Marek Stachowski, the initiator, Elif Dilmaç, Kinga Maciuska, M. Gürkan Önal, Marzanna Poleszczuk) are joint discussions of linguistic topics and the preparation of publications concerning Siberian languages (mostly from a historical and etymological perspective).

Another activity is organizing guest lectures. In the last three years specialists have given their lectures at the Centre. The first of them was Eugene Helmski (at present at Hamburg) who prepared a one-seminar series of lectures on September languages and problems such as 'gorkva' (Pidgin Russian in Northern Siberia), the northern sea way in the search in the Russian colonial period of Siberia in the light of linguistic data, and so on. Besides, his lectures Helmski was also able to use his time to write an excellent monograph on Die mitteleuropäische Sprache which appeared later in Hamburg.

Another guest of the Centre was Koichi Imura from the University of Hokkaido (Sapporo), who gave a lecture on the history of scholarly and personal encounters of two famous scholars of Siberia: Bronislav Pil- sadzki and Lev Stemberg. The last guest lecturer in the past year was Roy Andrew Miller (Honolulu), who talked about 'Japan, Siberia, and the Altaiists' which was a good, informative introduction to connections between Siberia and East Asian languages, as reflected in both earlier and modern research.

Unfortunately, two other guest lecturers of the Centre (Mehmet Olmez (Ankara) and Yongki Li (Seoul/Ankara)) could only visit Cracow in September, i.e. in a period in which most students are away from the city, so their lectures could be organized. Nevertheless, their visit offered a good opportunity to discuss numerous topics.

Our co-operation with Dutch specialists in Siberian Studies had begun even before the Centre was established. One of them is Tjerd de Graaf (Groningen) who is planning to visit Cracow in the spring of 1999. Our other colleague in the Netherlands is University of Leiden. It was on his initiative that last year I was invited to Leiden where I read a report on my fieldwork about the Arctic people of the Tyngmy Peninsula as well as to organize our joint research into Northern Tungus and Russian loanwords in Dolgan, the northernmost Turkic language, this year. The contact with Tjeerd de Graaf is especially interesting because it is thanks to his efforts that courses in different Siberian languages are regularly offered each year at the Leiden University's Department of Comparative Linguistics. It goes without saying, of course, that they provide a reliable basis for educating future Siberiologists. In view of the very good, inspiring atmosphere in Leiden where I have also met other colleagues interested in Siberian topics (P. C. H. Schrijvers, Leiden; Nganasti, historical phonology, and L. Teodorow, Moscow/Alaska), the latter being incidentally a visitor to the same Department of Comparative Linguistics at the same time, I can only hope for the future continuation and extension of our joint projects.

Indeed, there seems to be a strong indication that Siberian linguistics has a future at our universities. Publishing possibilities are very good because the Centre has good access to at least three journals published by the Institute of Oriental Philology to which it is affiliated: Folia Orientalia, Studia Turcologica Cracoviensia and Studia Etnologica Cracoviensia, the last also founded by the centre.

As well as the journals, some interesting monographs on Siberia and its adjacent areas have appeared in Cracow in the past few years (apart from my own books on Dolgan and Yakut, a monograph on the Fu-Ya Kirghiz in Manchuria was published by Gun-dula Salk, who based her study primarily upon her own fieldwork materials.

It is also much to my delight to see more and more students from quite different philologies attending our Siberiologist lectures in Cracow.

Students Cross-enrol in Other Countries

SEAMEO Programme

While still pursuing his doctorate degree at the University of the Philippines Los Baños (UPLB), Philippines, Felix Ablade cross-enrolled at Kaustert University (KU) in Bangkok, Thailand, for research. Looking back now, Ablade, who studied at UPLB for his PhD in animal science from 1996 to 1999, said that the cross-enrolment scheme as a "ferile ground for acquiring and exchanging expertise within Southeast Asia. He stresses, "It helps to promote co-operation and progress in our region. The vast wealth of human expertise in the region cannot be denied. If the region is to maintain its economic growth and prosperity, its experts in academia should share what they know, and their work should be recognized.

Indonesian Sri Anggrahini, a faculty member of the Universities Gadjah Mada (UGM) in Yogyakarta, also had a short stint at the Universitas Puri Malaysia (UPM) at Serdang, Selangor, Malaysia. 'I'm very glad that I was able to have the golden opportunity to participate in the Faculty Exchange component of the University Consortium,' she stated. 'Through this program, I was able to interact with my counterparts from neighbouring countries. This interaction between faculty members contributes to and encourages intensive and effective presentation of lectures.'

SEAMEO is an intergovernmental body founded in 1965 to promote co-operation among Southeast Asian countries in cultural and natural resources to aid the national development of Southeast Asia.

The University Consortium is a forum enabling Southeast Asian institutions of higher education to share academic expertise and resources to improve the capacity of graduate degree programmes in agricultural and natural resources to keep up with the region's rapid growth and development.

The programme's thesis support component allows students to do research in an area of mutual interest. Applicants for the programme must be PhD candidates affiliated with and teach courses in Southeast Asian Universities and have prior teaching and research experience in the field. Applicants must have prior research and teaching experience in the field and must have an interest in working with students and faculty from the region.

The programme's thesis support component was started in 1995. Qualified theses/dissertation research of consortium graduate students are eligible for funding under the University Consortium. These researches should focus on any of the following areas which are highly relevant to SEARCA's thrusts: sustainable upland development, coastal resources management, gender and development, sustainability indicators, research utilization, and food security.

Applications are invited from institutions in members of the University Consortium. The programme provides support for approximately 150 students per year. The programme is open to students from all SEAMEO countries.

The SEAMEO Regional Centre for Tropical Health, Pedro Gil, Manila, Philippines, offers the following opportunities for students:

- Thesis support: financial support for graduate students to do research in an area of mutual interest. The maximum period of stay is one year.
- Research assistantship: financial support for graduate students to do research in an area of mutual interest. The maximum period of stay is one year.
- Fieldwork: financial support for graduate students to do research in an area of mutual interest. The maximum period of stay is one year.

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Small Enterprise Development

On 10-12 December 1997, the Institute of Small Enterprises and Development (USED) in Cochin in collaboration with the Cochin University of Science and Technology (CUSAT), also based in Cochin, organized an International Conference on 'Small Enterprise Development: The international experience and Asian-Pacific imperatives'.

The objective of the conference was to examine the experience of development in small enterprises in the Asia-Pacific region against the background of the changing international scenario. The major thrust areas included (a) the dynamics of small enterprises; (b) strategies for small enterprises development; (c) government and small enterprises development; (d) small enterprises and horizontal resource development; and (e) local economic development and small enterprises.

The main discussions revolved around three areas: policy-oriented studies, external relations of small enterprises, and the internal organization of small enterprises. The organizers were keen to explore the indigenous knowledge component in the organisation and functioning of small enterprises, particularly in India.

The conference was attended by economists, social scientists, and financial experts from India, Denmark, and the Netherlands, and development insights into the South Asian and South Eastern Indian states. Four papers were of special interest for policy studies for small enterprises. Dr. K. Ramakrishna (National Institute of Bank Management, Pune, India) observed that the unprecedented pace of industrialization in the wake of globalization has been characterized in South-East Asia by a rapid expansion in small and medium enterprises. In these countries, government policies are aimed at labour-oriented and export-driven industrialization. Dr. K. Ramakrishna said that 'the progress in South Asian countries, including India, has been sluggish mainly on account of lack of strategies and policy support'. Dr. M.H. Salasahrambramy (Dept of Management Studies, Indian Institute of Science, Bangalore) stressed the need to review emerging strategies for small and medium enterprises in the international perspective, focusing on both the current local and on the global environment. To combat the emerging competitive environment, Dr. Salasahrambramy emphasized qualitative performance.

Dr. Sujatha (Karnataka State Women's Development Corporation, Bangalore) said that in a country like India, where the reform process is affecting vulnerable sections of society adversely, small enterprise development is a primary intervention towards the economic empowerment of women. Dr. Sujatha pleaded for further research into the knowledge based on practical problems and prospects for female entrepreneurship.

The discussions on policy for Small Enterprises intensified during the presentation of Dr. De Groot's paper (Development Research Institute, Tilburg University, the Netherlands). He observed that subcontracting based on vertical relations is being taken over by flexible specialization. Dr. De Groot concluded that 'increasing mass consumption in low and middle-income countries can lead to a new life for patterns of vertical industrial organization (subcontracting), while more horizontal arrangements (flexible specialization) are mainly found in the segmented consumer markets of the industrialized and Newly Industrialized Countries'. Although the debate remained inconclusive, there was a consensus that research should not start exclusively from one of the two extremes.

A few papers dealt with the exceptional relationships of small enterprises. Prof. Pederson (Center for Development Research, Copenhagen, Denmark) concentrated on the role of wholesalers and trading agents in industrialization. In the process of globalization he foresees an important role for these people in restructuring the small enterprises and their link up with the global economy.

Against the background of the flexible specialization debate, Dr. Martín Patrick (Maharaja's College, Cochin, India) argued that the key issue is no longer employment but linkages between micro enterprises and the urban informal sector.

Besides policy-oriented contributions, mainly on the macro and meso levels, there were several papers on the internal organization of small enterprises. Dr. Keshab Das (Gujarat Institute of Development Research, Ahmedabad, India) warned that the debate relegated the issue of labour to the background. The vital issue is that competitiveness often derives its strength through engendering a trade-off between profitability and working conditions, almost invariably to the disadvantage of the latter.

The papers of S. Soundarajadane (M.S. Swaminathan Research Foundation, Madras, India) and Mr. M. Kartikkeyan (PRADAN, Madurai, India) reported experiments with alternative developmental paradigms. Soundarajadane discussed the participatory action mode of the Biovillage project, while Kartikkeyan's reported experiment was concerned with primary producers groups which developed into business associations. These and various other contributions provided fresh insights into the technical and administrative problems faced by small enterprises in the overall changing economic scenario. It became clear that one of the effects of the globalization and liberalization of the Indian economy is not only empirical, but fundamental: a contrast between modern and indigenous economic concepts.

The organizers should be complemented for bringing together scholars and development practitioners of diverse disciplinary backgrounds. The various stakeholders may look forward to the conference proceedings which will be published by the ISED, Cochin, in early 1998.

The idea of the conference was conceived by Dr. P.M. Mathew (USED) and Prof. M.K. Sukumaran Nair of the Department of Applied Economics at the CUSAT. The organizing committee included Dr. K.G. Balakrishnan, Registrar of the CUSAT and Dr. K.N. Kabeer, Professor of Economics at the Indian Institute of Public Administration, New Delhi. The USED and the CUSAT, the Department of Industries and Commerce, Government of Kerala, and the Royal Netherlands Embassy sponsored the conference. The objective of the conference was to examine the experience of development in small enterprises in the Asia-Pacific region against the background of the changing international scenario. The major thrust areas included (a) the dynamics of small enterprises; (b) strategies for small enterprises development; (c) government and small enterprises development; (d) small enterprises and horizontal resource development; and (e) local economic development and small enterprises.

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Changing Tax Law in East and Southeast Asia

This book is the product of a symposium held in July 1996 at the International Institute for Asian Studies, Leiden University, on the subject of recent tax reforms in six Asian countries (Hong Kong, China, South Korea, Japan, Indonesia, Taiwan) and the European Union (with particular focus on the Netherlands). The book comprises 9 chapters — six on the individual countries mentioned in brackets, one on EU tax policy, with the remaining two chapters being devoted to the fairness of recent Chinese tax reforms and Chinese tax reforms concerning foreign investors.

By DR JOHN AZZI

Reviewing a book of seemingly unconnected country topics requires care. For one thing, there is the stark difference between the income levels of the countries selected. Also, the countries selected are at different stages of their economic development, which complicates the task even more. However, what emerges from reading a book of this nature is each country's foreign investment through manipulation of tax systems.

In this book, the value and strength of this book lies in its description of the approaches taken to tax reforms adopted by some countries where information on tax laws and tax data is not as easily and readily available. Students, researchers, and consultants on comparative tax law would find the chronological account of recent reforms and economic changes in the individual countries reports of some benefit. The strength of the book also lies in its exposition of problems confronting countries in the region and specific measures taken to combat economies even more and at the same time account to prevailing global forces of transparency and liberalization.

For instance, Zhang notes that the reform of the Chinese tax system is still unfinished and it quickly becomes apparent that as a result of increased liberties allowed in investment activities, mounting tax law complexity, and rising taxpayer rights and expectations, China is facing a whole new direct tax avoidance industry which is exacerbated by the non-unified tax system in place. One problem is that in the Hong Kong Special Administrative Region (HKSAR) tax authorities seem to have the system under control on the evidence of the low incentive for avoidance reflected in low statutory tax rates and an adherence to simple, efficient, and effective means of detecting and collecting tax when developing tax laws.

Most Southeast Asian countries have so far underestimated their tax laws, specifically to deal with international tax avoidance. In 1995, the Korean government introduced a base international anti-avoidance measures (e.g., transfer pricing; thin capitalization; and tax haven rules) and raised the profile of international anti-operation between tax administrations largely to preserve the integrity of its tax incentive regime. Similar rules were introduced in Indonesia at about the same time. Anti-tax haven (i.e., controlled foreign company (CFC) rules) have been recommended for some countries.

In other respects, the book provides some valuable insights into the problems encountered with the VAT system which has been introduced by all of the countries covered in the book, with the exception of Hong Kong. As a general rule, a major problem with broadening the tax base by introducing a Western-style VAT is the need to co-ordinate it with existing taxes, especially the business tax.

Discrimination

Another traditional problem highlighted by Zhang is the discriminatory tax-sharing arrangement between central and local governments in China which, he argues, exacerbates the financial gap between the rich (i.e., economically more developed) and the poor (i.e., economically less developed). The absence of an effective financial equalization system and the lack of any real autonomy, Zhang points out, is the gap between the rich and the poor which will inevitably widen as the Chinese lawmakers allow people first to become rich ('Xian rian yuiben ren' in plain) before instituting the strict legal order of the rule of law. Other countries also use fiscal laws to affect economic change. Korea imposed a discovery tax rate of corporation tax on closely held companies in 1975 as a means of forcing the proprietors of these companies to go public. China imposed a discovery tax rate on enterprises for interest incurred in acquiring real estate not needed for the operation of the business in order to discourage property speculation.

According to Professor Yan's defense of Chinese tax reform, the Chinese tax reform represents a major step forward in the absence of an effective equalization system and the lack of any real autonomy. But the Chinese tax reform was also a response to the state's need for a cash injection to finance its military build-up, economic development, and other welfare programs.

Tax discrimination inevitably occurs when two tax systems operate— one for domestic enterprises and the other for foreign investors. This foreign joint ventures being preferred to foreign direct investment. The dual system has also contributed to the development of the informal economy. Although surprising, according to Dr. Vording, non-discrimination is not a very useful concept in China's tax policy. Discrimination of a different kind is prevalent throughout the region. The Asian countries covered, with the exception of Japan and Hong Kong, all offer comprehensive tax incentives in the form of tax holidays (e.g., China, Indonesia, Taiwan, Korea), to those carrying out specified export-related economic activities. Depending on the nature of the business conducted in China, a foreign investor may be entitled to an exemption from income tax for 2-5 years with reduced tax rates applying thereafter; 3-5 years in the case of Korea; and in Taiwan, technology-based foreign investors can enjoy a 3-year exemption from corporate income tax.

Western-style market

Since the enactment of the Foreign Capital Inducement Law in 1990, Korea has progressively introduced a whole series of tax preferences designed to meet the country's growing demand for capital and technology. Interestingly, the Korea report also provides an insight into the recent structural and financial problems of the Korean economy. The account of policy reforms indicates that Korea has had a history of protecting strong capital movements through inappropriate and, overall, overly protective measures, which were at odds with the liberalization and modernization of the economy. For instance, during Korea's Third Five-Year Economic Plan (1972-1976), a Presidential decree issued on 5 August 1972, attempted to save the "priceless capital structure of most state-owned enterprises". Loans affected by the new decree amounted to 0.8% of the money supply (M2) for that year.

Tax reforms in Japan have equally created mixed economic consequences. Professor Fuke observes that the significant increase in public expenditure in response to the oil crisis of the early 1970s, the depressed level of tax revenues generated during this period of slack economic activity, which, which coupled with 'false doubts' in the corporate income tax system, effectively created a massive "public finance crisis" but also promoted "more privatization and deregulation throughout the 1980s and 1990s." As a means of ameliorating the huge budget deficit, the government introduced the initially unpopular comprehensive consumption tax in 1989.

An important point, raised to varying degrees in most of the chapters, is the intricate relationship between the success of any tax reform measure and its effective administration. This point has particular relevance to China as it tries to transform its social and economic institutions into a Western-style market economy. Both Zhang and Vording highlight the need for urgent reforms to China's tax administration system, given the break-neck speed at which tax reforms are being implemented and the scope for corruption.

The need for effective administration of tax laws is not unique to East and Southeast Asian countries. As the European Union and many advanced countries have realized, effective tax enforcement efforts to deal effectively with the increased mobility of capital are one of the best instruments to achieve 'neutrality of taxation', although the option of tax co-ordination (i.e., the act of co-ordinating national tax bases in accordance with EU directives) is beginning to appear.

In sum, the individual country reports provide a useful historical overview of the fiscal policy priorities that some of the ex-tiger economies were pursuing immediately prior to the East and Southeast Asian economic and financial meltdown. However, as with any book dealing with tax reform, the key by necessary, are constantly updated, the laws examined have been either abolished or become redundant. Nonetheless, the book provides its parallel exposition of the tax systems and reforms in economically, politically and legally diverse countries for which are geographically connected (with the exception of the Netherlands and the EU) in this regard. Zhang and Fuke's book is useful but not entirely without its flaws.

CHANGING TAX LAW IN EAST AND SOUTHEAST ASIA TOWARDS THE 21ST CENTURY

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Edited by Zhang and Fuke

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Cultural Insight Asia-Europe

As Euro/Asian relations embark on a new phase of understanding and cooperation, the cultural sector has a chance to overcome the historical gap between both continents. For the European Art sector, Asia is beyond the usual reach of networks and partnerships and, yet, it offers a unique experience in the link between tradition and modernisation, including the outstanding performance in the cultural industries. The seminar "Cultural Insight Asia-Europe" (25 March - 1 April 1999) aims at exploring the main issues in the Euro/Asian cultural relations with special reference to the media development. The event is an initiative of Interarts Observatory of Urban and Regional Cultural Policies in partnership with Asia-Europe Foundation (ASEF based in Singapore), the International Arts Bureau (London); and the Spanish Ministry of Education and Culture. The seminar is addressed to high officials in Arts, Heritage and Tourism departments, lawmakers, cultural institutes, and directors of metropolitan socio-cultural services. "Cultural Insight Asia-Europe" will try to bring together a common understanding of new opportunities whilst transferring information regarding programmes and resources of the member states. A panel of international experts in the three pillars the seminar is built upon: urban regeneration, social integration and Euro/Asia co-operation. The enrolment fee of EUR 500 covers participation in all plenary sessions, workshops plus access to a panel of international experts for one seminar held in Barcelona or in the neighbouring towns of Sitges.

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Towards a New Age of Partnership: 

The first TANAP (Towards a New Age of Partnership) meeting was held in the Netherlands, December 1998, under the auspices of UNESCO, the Dutch Ministry of Foreign Affairs and The Dutch Ministry of Education, Culture, and Science. Professor Leonard Blussé addressed the audience explaining the importance of the TANAP Network. An edited version of his address.

As this Millennium draws to a close, the people of the Netherlands are now witnessing an almost uninterrupted series of commemorations which help bolster our national consciousness. At the same time, these commemorations symbolize Holland's relations with its neighbours and with faraway countries with which, to a larger or lesser degree, it shares a mutual heritage. A foreign observer wonders whether the citizens of the Low Countries also keep an eye on the future. Let me assure you we most certainly do. Conscious of being anchored in a mutual heritage. A foreign observer wonders how the people of the Netherlands are now witnessing an almost uninterrupted series of commemorations which help bolster our national consciousness. At the same time, these commemorations symbolize Holland's relations with its neighbours and with faraway countries with which, to a larger or lesser degree, it shares a mutual heritage. A foreign observer wonders whether the citizens of the Low Countries also keep an eye on the future. Commemorations which help to establish a mutual memory.

How should we picture such a mutual heritage in the case of Japan? Hardly any architectural traces of the Dutch presence remain, but the original archives of the trading post of Deshima still exist. By studying the Dutch trade reports and diaries from Deshima, Japanese scholars have been able to assess the size of the foreign trade of Tokugawa Japan. Even more importantly, they have grown aware of the fact that the trade in tropical consumption goods gradually changed in character and volume in the important decade of objects of Western culture, such as books, and instruments. These reports and diaries deal with shared experiences, and thus constitute a mutual heritage of the Netherlands and Japan, whatever their relative importance may be.

With the advent another commemoration, I now come to the heart of this talk. Last October, the Dutch Ministry of Foreign Affairs commemorated the creation in 1589 of the Agency for Foreign Relations, which was the outcome of the proclamation of a new constitution after the Batavian revolution of 1589. The proclamation also caused many ancient institutions and organizations to be dissolved. One organization, however, retained its usefulness, was the United East India Company, (Verenigde Oost-Indische Compagnie), better known by its abbreviation, the VOC. Probably because it is inappropriate to celebrate the Company's demise, the Dutch government has chosen to commemorate in 2002 the four hundredth anniversary of the establishment of the VOC. The history of the VOC is not merely the history of a large Dutch business conglomerate symbolized by many large architectural monuments such as warehouses, meeting halls, or ship wharves. The records of this Company deal with its operations in Asia, and thus shed considerable light on Asian history as well.

We are here to discuss how part of our VOC patrimony in the Netherlands and in Asia can be preserved and made use of not simply as Dutch heritage but as mutual heritage with our Asian and South African partners. The Dutch government feels it has the obligation, if not the responsibility, to participate in any well-organized programme to make the sources in Holland better available. It is also willing to offer assistance to those countries which still house VOC records in their archives, and it is even willing to collaborate in providing copies of records to those countries which do not have access to them. VOC records are only worth preserving if they are appreciated to be of value for explaining a country's past. Any kind of mutual heritage co-operation should have broadly based support on both sides. It takes two to tango.

Due to the extensive trading network of the VOC, the heart of this talk, last October, the Dutch Ministry of Foreign Affairs commemorated the creation in 1589 of the Agency for Foreign Relations, which was the outcome of the proclamation of a new constitution after the Batavian revolution of 1589. The proclamation also caused many ancient institutions and organizations to be dissolved. One organization, however, retained its usefulness; was the United East India Company, (Verenigde Oost-Indische Compagnie), better known by its abbreviation, the VOC. Probably because it is inappropriate to celebrate the Company's demise, the Dutch government has chosen to commemorate in 2002 the four hundredth anniversary of the establishment of the VOC. The history of the VOC is not merely the history of a large Dutch business conglomerate symbolized by many large architectural monuments such as warehouses, meeting halls, or ship wharves. The records of this Company deal with its operations in Asia, and thus shed considerable light on Asian history as well.

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only did it saddle generations of Dutch and Asian people with a biased, Eurocentric view of their early modern history, but also of use to those who were interested in studying an endless succession of governor-general’s reports to the Amsterdamo’s shares, histories of Asia are now divesting themselves of the colonial and post-colonial rhetoric. Their students and archives have put the contact period of the sixteenth through eighteenth centuries into a proper perspective. I say this should be both a more complete and a more critical perspective, and of history and of the history of the Dutch-European relations. TANAP (Towards a New Age of Partnership) is the project of the (HAS) and is attached to the University of Amsterdam, and the TANAP Project in Asia will be led by the late Prof. Dr. Leonard Andaya in Southeast Asia. Prof. Andaya has been a major contributor to the study of early-modern Southeast Asian history. The TANAP Project has been developed to preserve and study the mutual heritage that the Netherlands share with a dozen countries in Asia and South Africa. The project will be set up and carried out with Asian and South African partners on the basis of their reciprocal relationship and in close cooperation with the UNESCO Memory of the World Programme.

The main goal of the TANAP Project is to train a new generation of scholars who will be jointly advised by Dutch and Asian historians. Because of the particular historical similarities between the Netherlands and South Africa, the African languages, and the presence of a large number of VOC archival documents - his country has also been included in the project.

The objectives of the TANAP project are:

- to preserve and preserve the Dutch-Asian and Dutch-South African mutual cultural heritage;
- to create links between the countries where the VOC had trading relations, namely in Asia and South Africa, the Netherlands; shaping the policy of the Dutch government with respect to the preservation of the shared heritage; strengthening academic cooperation between the Netherlands, Asia and South Africa in the domain of Early Modern Studies.

In order to reach these goals, the following programmes have been developed:

Development of knowledge
Graduate training and research in the Netherlands, Asia and South Africa of a new vanguard of students. Students will be trained to make an optimal use of the VOC archives for the writing of an "international" regional or Asian history. Only in this way will the path be cleared for the optimal use of the VOC archives with respect in study of the shared past.

Informational infrastructure
For the purpose of preservation, processing, accessibility, and use of the VOC archives, utilizing modern media (digitalisation, Internet, CD-ROM, IT technology) is essential, as well as creating a modern media infrastructure in the participating countries.

Transmission of knowledge
Yearly workshops will be held in Asia and South Africa as well as an international VOC conference in a year’s time. A programme of television documentary about the project is being made.

TANAP
A scientific and cultural Dutch / Asian / South African project
Asian Studies Stimulated by MA Programme

Research which draws attention is most often done by established scholars who have been working on a certain topic for a long time. But even these scholars have made a start by writing papers and a thesis in the framework of their educational training. The present contribution would like to draw attention to a number of interesting writings relevant to Asian Studies, written by students of the MA Programme in Islamic Studies at Leiden University. I will start by giving a brief description of this MA programme.

By NICOLE KAPTEIN

The Leiden MA programme in Islamic Studies was initiated in 1994 in a joint effort by the Indonesian-Netherlands Cooperation in Islamic Studies (INS), the Department for the History of Religions and the Department of Languages and Cultures of the Islamic Middle East. In principle, the programme takes one year, but due to certain (in particular language) deficiencies most students study longer. Students who want to be admitted to this programme should hold a Bachelor’s degree in Islamic Studies (or relevant field), have a good command of English, and possess a basic knowledge of Arabic.

At the moment we have students from Egypt, Indonesia, Germany, the Netherlands (often with a Moroccan, Turkish or Surinamese background), Sri Lanka, and Armenia. The core staff is comprised of senior lecturers on Islam from these three units of Leiden University. The principal aim of the MA programme is to provide the participants with the methodological tools necessary for conducting research in the field of Islamic studies. In order to achieve this goal the participants have to follow a weekly master class in the methods and principles of Islamic studies, focusing on source criticism and various theoretical and conceptual approaches to historical and contemporary manifestations of Islam. In addition there is a bi-weekly staff seminar, in which established scholars present part of their work, and there are seminars with a regional focus, on Egypt and Indonesia. The most important part of the programme is the writing of a thesis under the supervision of a Leiden specialist, leading to the Dutch degree of drs (doctorandus) which, according to Dutch law gives its bearer the right to use the degree of MA, and which gives access to PhD programmes.

Since the start of the programme in 1994, all kinds of topics were chosen for the thesis depending on the interest of the student. This can be, for example, in the field of the exegetics of the Quran, the history of the Prophetic Tradition, Islamic theology or another more thematic topic. Apart from this, students might also choose a topic in which a certain regional specialization is developed. The students often choose a topic related to Islam in the Netherlands (or Western Europe, or Indonesia, being the country of origin of the majority of the students. However, other regions are also studied, for example Egypt and Turkey. I would like to highlight a few MA theses which are related to Asia.

Mystical poetry

Many Indonesian students choose a topic for the MA thesis related to Islam in Indonesia. This is understandable from their point of view, since it is interesting for anyone to deepen the understanding of one’s own place of origin. Moreover, this choice is very rational because the available source materials about Indonesia in the Netherlands are abundant. An example of a thesis on Indonesian Islam is the one by Chahid S. Barmualifin, who gained his MA degree on 13 February 1998. This thesis deals with the best known contemporary Indonesian theologian, Nurcholish Madjid. In a very detailed fashion it places the thinking of Nurcholish in its sociopolitical setting, and provides a very interesting introduction to his work by using two concepts (hanif and fitra) as keys for interpretation.

Another thesis about Indonesian Islam was written by Amelia Faustria (Jakarta), who concluded her MA programme in June 1998. This thesis Ratu Adil Movements and the Search for Justice in the Banyumas Residency from 1870 - 1920, is based mainly on archival materials of the former Ministry of the Colonies (kept in the General State Archives in The Hague). The thesis deals with two messianic movements, which occurred in this region: the Amad Nganga/Sykhi Djittadil Kahira Movement in 1870-1971, and secondly, the Raden Mas Hadi/Kyai Sirad Movement in 1919-1920. The work is important because these movements had not yet been studied in detail before. The well-known Indonesian historian Sartono Kartodijono only mentioned those briefly.

A final example of a thesis related to Indonesia, about to be finished by Jajang Jahroni (Jakarta), who concluded her MA programme in June 1998. The thesis deals with two messianic movements, which occurred in this region: the Amad Nganga/Sykhi Djittadil Kahira Movement in 1870-1971, and secondly, the Raden Mas Hadi/Kyai Sirad Movement in 1919-1920. The work is important because these movements had not yet been studied in detail before. The well-known Indonesian historian Sartono Kartodijono only mentioned those briefly.

Dr Nico J.G. Kaptein is secretary of the Islamic Studies Programme at Leiden University, and co-ordinator of the Indonesian-Netherlands Co-operation in Islamic Studies. E-mail: projdiv@rullet.leidenuniv.nl.

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E-mail: intcl@rullet.leidenuniv.nl.

BOOks RECEIVED


Kocksw, Walter ‘WORK IN PROGRESS’ THE HIDDEN DIMENSIONS OF MONITORING AND PLANNING Amsterdam: Thule-Press, 1998, 90-5318-035-0


Takahashi, Atsushi, Yoko MURAKAMI SCHOLER HADJI HASAN MUSTAFI (d 1630). Previous work by other scholars focused mainly on hadji Hasan as a historical person or as a literary figure. This thesis for the first time studies the notoriously difficult mystical poetry from the perspective of Islamic studies, analysing its contents against the background of the mystical thought of Ibn Arabi, Al-Jil’i, Al-Ghazali, and Ibn Fadlallah al-Burhanpuri.

Other regions than Indonesia are also studied. An excellent example is the thesis by Karim de Vries (Leiden) who graduated in June 1998. The thesis, entitled Muslim Saints and Shitites in Multan, highlights the role of saints in cultivation, secularization, and Islamization in the frontier area of Multan during the period 1520-1900. This thesis will be elaborated into a PhD thesis at the University of Utrecht.

Although it would be possible to continue mentioning other very original student’s writings, my point will be clear: it is very rewarding to see how young, enthusiastic students can reach a high standard of academic writing, as the result of an intensive tutoring in a dynamic international atmosphere. This academic achievement opens new opportunities for them for further academic or other functions in their country of origin or elsewhere. I am sure that the most talented of them will make substantial contributions to Asian Studies in the future.


Amelia Faustria after her MA graduation ceremony in the Leiden University academic building on 29 June 1998, together with the Board of Examiners.

25 > 27 FEBRUARY 2000 LUCKNOW, INDIA Inter Cultural Dialogue

The 3rd Inter Cultural Dialogue (ICD) Colloquium, will be held in February 2000 in Lucknow, India. The main theme will be ‘Dialogue for the Twenty-first Century: Actors and mediators. The subjects that will receive special emphasis are: globalization, nations and small communities, voluntary agencies, the state and international involvement, secularization and human rights, indigenous people, information technology and media involvement; the new middle class, literature and society, and language and society.'
The World History Seminar: ‘Asia and Europe in the World Economy’

Five seminar sessions will be held Northeastern University presenting recent research and pursuing the debate between André Gunder Frank and David Landes (World History Seminar, 2 December 1998). This debate on the timing and causation of European dominance in the world economy includes all continents between the sixteenth and the nineteenth centuries. To unify the discussion we ask each scholar to devote a portion of his presentation to the general question ‘When and how did European economies gain hegemony over the economies of Asia?’

What factors contributed to Europe’s rise in the 19th century? Was it a reaction to Asian dominance, or a reaction to the general question: ‘When and how did European economies gain hegemony over the economies of Asia?’

Indeed, he may have provided world history with its most important research agenda.

We hope to begin this dialogue at the World History Seminar, sponsored by the World History Center at Northeastern University, with scholars knowledgeable in these areas. Among them are Peter Grun of Temple University and author of Beyond Eurocentric, UC-Irvine’s Ken Pomerenze, who has provided original research for Gunder Frank’s Re: Critic; R. Bin Wong, of the California School, Peter Perdue of MIT; Saty, IREX also has extended funds to (Ireland, Japan), and Prasannan Parthasarathi of Boston College.

In this series we hope to further our knowledge of how Europe was forced to confront the possibility that the development of industrialism and the modern world may have resulted from complex global interactions rather than from European factors alone. Spanned by the Gunder Frank/Landes debate, this series of presentations may prove seminal in defining world history research.

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Grant Opportunity
IREX Short-Term Travel Grants

The International Research & Exchanges Board (IREX) offers travel grants for brief visits to the countries of Central and Eastern Europe and the newly independent states of the former Soviet Union for study in the humanities and social sciences only. These grants are for projects that do not require any administrative assistance or support (such as placement or access to archives), housing, visas, travel, etc.) for per diem support for 14 days only. Grantees’ travel may last up to 30 days total, with any additional per diem expenses beyond the 14 days covered by IREX paid for by the grantee. Applicants must have a PhD or equivalent professional/terminal degree in the project discipline at the time of application, and must be a United States citizen or permanent legal resident of the United States.

This programme funds individual scholarly research visits to archives, libraries, museums, etc., or to conduct research interviews, presentations at scholarly conferences focused on Central Europe and Eastern Europe and/or Eurasia, and collaborative projects such as joint publications and comparative surveys. All projects should demonstrate that they will advance American public, cultural, and historical knowledge of the Central/Eastern European and Eurasian regions.

IREX has extremely limited funding available to American scholars to invite an international scholar from IREX’s programme countries to the United States for collaborative projects only. The American scholar is considered the applicant, and both scholars must hold a PhD or professional/terminal degree. Projects seeking funding only for an international scholar’s participation in a conference or for an international scholar’s individual research will be eligible for consideration. Preference will be given to projects involving international scholars who have not previously had the opportunity to travel outside of the region for research or conference participation and who are from traditionally underrepresented regions.

Provisions are that grants normally do not exceed US $4,000, and provide funding for only one person and one trip per application. Funds are provided for transcontinental travel on a US flag carrier; per diem for up to 14 days, not to exceed $100 a day; conference registration fee; and an official letter of invitation for conferences, consultations, or collaborative projects. Notification is made in writing approximately eight weeks after the application deadline. The above programme information is abbreviated. Please see the 1999-2000 application for full guidelines.

For more information contact:
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February 1999 • ISA NEWSLETTER • 13
Asian Studies on the Internet

The Internet provides Asian scholars with relevant information on institutions, archives, and databases. A selection of Asian Studies resources is listed below:

**ASIAN STUDIES WWW VL**
HTTP://COOMBS.ANU.EDU.AU/WWW-VL-ASIANSTUDIES.HTML

**The Asian Studies WWW Virtual Library** is published by the Research School of Pacific and Asian Studies, The Australian National University, Canberra, Australia, in conjunction with other organizations. New individuals, sites, and institutions are always welcome to join this archipelago of networked knowledge. The Asian Studies WWW VL is a collaborative project which provides access in bibliographic and in hypertext terms to networked scholarly documents, resources, and information systems concerned with or relevant to Asian Studies. Provides extensive links to resources on a global, regional, and individual country level.

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**The Gateway to Asian Studies**
HTTP://ASIA.LEIDENUNIV.NL/GATEWAYINDEX.HTML

The Gateway to Asian Studies provides information on institutes, research, publications and news in the field of Asian Studies, as well as the Agenda Asia, a database of Asian Studies conferences, workshops, and seminars. The gateway is published and maintained by the International Institute for Asian Studies, Leiden and Amsterdam, the Netherlands. Those who wish to link up their website with the Gateway to Asian Studies may send an e-mail to iias@rullier.leidenuniv.nl.

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**The Asia Society**
HTTP://WWW.ASIASOCIETY.ORG

The Asia Society is dedicated to fostering an understanding of Asia and communication between Americans and the peoples of Asia and the Pacific. A non-profit, educational institution, the Asia Society presents a wide range of programmes including major art exhibitions, performances, international corporate conferences and contemporary affairs programmes. The Asia Society is headquartered in New York City, with regional centres in Hong Kong, Houston, Los Angeles, Melbourne, and Washington, D.C., and representative offices in Shanghai and Singapore. The website provides an overview of the Society’s programmes and activities throughout the U.S. and Asia.

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**Nordic Institute of Asian Studies**
HTTP://NIAS.KU.DK/

The Nordic Institute of Asian Studies (NIAS) is an independent research institute concerned with the study of Asian cultures and societies in the humanities and social sciences. The homepage features lectures and seminars, research programmes, scholarships, Nordic universities, and links to Nordic Asian Studies organizations.

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**Perspectives on the Bird’s Head of Irian Jaya, Indonesia**
Edited by A.A. Modderman, Willem Oost. 800 p. ISBN 90-420-0444-4
with the assistance of Coert Back Amsterdam/Atlanta, GA 1999. XX, 498 pp.

Communication and Culture
China and the World Entering the 21st Century
Editor by D. Kay Heyn and Wensong Cong
Amsterdam/Atlanta, GA 1998. XXIII, 570 pp.
(Critical Studies 12)

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**Asian Web Watch**
HTTP://WWW.CIOLEK.COM/ASIA-WEB-WATCH/MAIN-PAGE.HTML

**Asia Web Watch:** a register of statistical data, edited by Dr. T. Matthew Coley (e-mail: tmciolek@ciolek.com). Provides statistical information on Asia sites and Asian Studies on the internet.

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**Rodopi**
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E-mail: www-requests@rodpoius
HTTP://WWW.RODOPI.NL
Dear Editor,

R eading the Kuleshiv / McKay exchange in IAS Newsletters 11 and 17 leaves me rather flabbergasted. Basically, we either have to revise virtually the entire diplomatic and military history of the nineteenth century or Drs Kuleshiv and McKay are making a basic error at the epistemological level.

Let me clear up this error by making a modern comparison. I have no doubt that a researcher studying files X V 13 and 17 leaves me rather near future will have no trouble in finding some which argue that the USA had no vital economic and military interest in defending Afghanistan in 1999. What is "dipломatic interest", by the way? Diplomats represent the interests of a country, so a country can never have "dipломatic interests" in another country. My presumed hard-working researcher will argue, too, that in 1999 Pakistan was far from being a US-pony, and that the various anti-communist groups in Afghanistan were following their own, rather than US interests. And that there were few, if any, CIA agents in Pakistan in 1979 and the Agency was largely ignorant of Afghanistan. So far, so good. But now our researcher argues that therefore the 1979-1989 war in Afghanistan was not related to any US-Russian conflict. Since that was not the case in Afghanistan, he will go on to argue that there were no conflicting interests in the Middle East either. And that, since that was the case in the Middle East, the entire Cold War was "рето­г".

Now, should we - most of us who have lived through this, certainly Dr Kuleshiv I presume - not say that our researcher is overshooting his target? That he is extrapolating from a single case - in fact a single group of documents - generalities applying to a much longer period, a much larger area, and that even perceived conflicts of interest may turn into a real conflicts of interest if they are seen as such by statesmen?

Still, this is exactly what both McKay and Kuleshiv are doing here. Kuleshiv first says that there are no documents to prove that Russia had any vital interest in Tibet in 1906 - quite so, this seems obvious. He argues too that the few Russian agents in the area were not directly engaged by the state - all right, stands to reason if only since the Russian state had rather more pressing concerns than Tibet in 1904-1906. He then reasons that neither British India nor Russia had any really vital interests in Tibet. Of course, the administration of British India thought that Tibet was threatened by the Russians, but this in the light of documents we know now was wrong. Therefore, if the administration of British India was worried, this was not London's business. But if so, then why was Tibet included in the negotiations leading to the 'Triple Entente'? Or was the 'Triple Entente' not London's 'cup of tea' either?

If I have not grasped this strange argument, now consider the rest. Since there was no 'real' conflict over Tibet, there was no conflict over Central Asia either. But does not Central Asia also include Afghanistan, Makh­bid, or Marw? In the 19th century the Government of India had no worries about the security and alliance system that Russia's advance to Marw and, nearby, to Herat. It had even better reasons to be concerned during the Iranian revolution with the risk that Persia would be occupied by Russia. Therefore, it seemed to seal-off the Russians by a cordon sanitaire, of which Tibet was a part. While Tibet was certainly not vital to British India, Persia surely was.

As there was, then, no conflict over Central Asia in 1906, the argument is pursued, there was not, nor had there ever been, a 'Great Game' between London and St. Petersburg. But, actually, the 'Great Game' was pursued throughout a whole century - if as Edward Ingram has argued - in my view convincingly - the 'Great Game' was a process of establishing a buffer of smaller - preferably of an empire on the cheap: keeping the British Indian army out too.

Nor was it a frontiersmen struggle, but the central policy of the Government of India (and London as well). And it was not "rhetoric" or "legend" but a well-proven line to establish weak buffer-states, the like of which great powers have been pursuing since Roman times (McKay might profit from reading Edward Lutwak's classic 'Grand Strategy of the Roman Empire', which deals indeed with the 'Great Game' between the Sasanids and the Romans fifteen hundred years before). Perhaps all that was "foxy chestnuts' and 'rhetorical exercises' to side with Kule­shiv, but in that case states have been playing with hoary chestnuts and engaging in 'rhetoric' for at least three thousand years. Well - history is probably all about bunk so vary Henry Ford, but should we admit that bajfully?

Dr R.J. Barendse is an IAS Affiliated Fellow, stationed at IAS Brussels Office in Amsterdam, e-mail: r.barendse@worldonline.nl

The Syrian Land in the 18th and 19th Century

McKay writes, and the Government of Persia in 1807. And it could be argued that loudly?

The Syrian Land:
Processes of Integration and Fragmentation

Bilal al-Sham from the 18th to the 20th Century

Edited by Thomas Phillip
(Berlin)er Imslau studien, Vol. 5)

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Edited by Thomas Phillip and Guido Schwall

(Advertisem ent)
The Study of Singing Tradition of the Tibetan Epic 'King Gesar'  

The purpose of this article is to offer a brief introduction to studies of the singers of the epic of King Gesar. I shall try to bring up their situation, classification, their forms of chanting and their contribution to the Gesar epic. All of the research materials are from the first hand fruits of the author's investigation of this topic during the 1980s.

1. Divinely inspired singers (gter-sgrung), who claim to have experienced a miraculous dream, and they, as soon as they wake up, found themselves able to chant the Gesar epic. From then on they have spent the rest of their lives reciting the epic. Most of these singers are from families famous for chanting Gesar. There are 26 divinely inspired singers still to be found, most of them living in the Nag-chu and Chab-mdo areas of the Tibetan autonomous area, and the Mgo-log and Gyu-shul regions in Qinghai province. The most important tool for divine singers when chanting Gesar is a special singer's hat (gter-sgrung), which endows the singers with magical powers. Before he/she commences, the singer should hold the hat in his or her left hand, stretching out the right hand up to point toward the hat to tell the origin, the shape, and symbolic meanings of the hat. Only afterwards can he/she begin his/her singing. They say that as soon as they have put on the hat, the story of epic falls into their minds. Most of them are now old and some of them have passed away in recent years.

2. Knowing-from-hearing singers (chos-sgrung). They are brought up in surroundings in which the epic chanting is usual. They grow familiar with Gesar by hearing the story over many years and begin to chant themselves. Half of the singers belongs to this group.

3. Epic singers (gter-sgrung). Singers from this group find the inspiration for the story by tapping it from the material world and from the spiritual world, then write down this story for chanting. Most of them are from the Ruying-ma-pa school of monks. This follows the tradition of the Ruying-ma-pa who believe that Master Padmasambhava introduced the buddhist scriptures into the material world and the spiritual world. Only very few people had access to these, and these people were called masters of exploration. One epic-coping singer named Gu-su-rigs-gyal-mthun (1965-2011) was discovered in the Mgo-log area of Qinghai province. He has compiled his written epic in about 11 volumes. One of them entitled 'The Pedigree of Gesar and His Place' was published by the Qinghai Nationality Publishing House.

4. Sing chanter (don-sgrung), who boast good voices and the ability to read, so they usually sing Gesar from a text to the accompaniment of a rich melody. The singers of this group live in Gyu-shul in southern Qinghai and Sde-ge, in the western part of Sichuan province. Both these places are located in areas which are more open to contact and education and is more understanded. There many people who can chant Gesar from texts.

5. Divinely inspired-by-mirror singer (bsam-grub), who can 'see' the written forms of the Gesar epic in a bronze mirror, from which the epic can be copied out and spread by chanting. Only one singer of this kind, named Kha-tha-pra-pa nag-rgyal-ba (1913-1992), was found in Ri-he-the county of the Chab-mdo area. He was not only a divinely inspired-by-mirror singer, but also enjoyed the reputation of a famous diver among his people. As a pre-po singer, he copied 13 volumes from a bronze mirror. One of them, entitled 'Talka', has been published by the Tibetan People's Publishing House.

The best singers are divinely inspired singers who live in pastoral areas. Most of them are now elderly and they are illiterate. There are very few female singers. The singers have the following characteristics respectively:

1. They have an extraordinary memory. Most of them are illiterate but can sing one or two dozen, even several dozen or even perhaps hundreds of volumes. At a reserve estimate, an average volume has five thousand lines, 20 volumes would have 100,000 lines or about 1-2 million words if the prose parts is also calculated. All this is memorized. The recording of the singer Gsags-pa (1966-1986) lasted 908 hours, that of female singer, Gsags-mthun (1952), lasted 890 hours. Bsam-grub (1932) has completed a recording of 2312 hours and Thugs-rdgags-ldan (1912-2012) 600 hours. And this is only a part of the story in their minds. Thus it would be fair to say that the singers are a living library of the epic.

2. They all have had dreams at various times when they were still young after which they began singing the epic. Gsags-pa at 9, Gsags-mthun at 16, Bsam-grub at 13, and Thugs-rdgags-ldan at 15. The plots of the dreams were also different. Some (eg. Tshe-dbang gyang-mdag) dreamed of certain scenes in the epic in which he himself was present. Some (eg. Grags-pa and Gsags-mdag) dreamt of God or a hero of the epic ordering them to spread Gesar's story by singing the epic. Some (eg. Bsam-grub, an illiterate) read many handwritten volumes of the epic in their dreams and learned to sing the epic this way. Another singer, Tshe-dbang dbang-rgyal had a series of dreams from which he received the epic.

3. Some of them have been born into singer's families with a father or grandfather who knew this epic. Most of them live in an area where Gesar is well-known. They were immersed in the ambiance of the story King Gesar before becoming a new generation of singers.

4. They have all had social experiences. One singers had a very low social status. Most of them used to be forced to wander around the plateau and lived by singing the epic. This meant that they lived an uncertain life. They are used to spending their life on the journey and are still able to perform their art. This is how they became and still become great singers. The singers mentioned above are typical examples.

They have all had certain volumes of hand-written copies and woodcut copies of the epic recorded by scholars or Buddhist monks, it is still difficult to spread the epic in a written form among the people, for most of them are illiterate. Therefore, the epic King Gesar has been handed down by the chanting of the singers for a thousand years.

The singers are the bearers of the Gesar epic, because they have kept so many volumes of the epic by their memories. Their mysterious way of passing on the epic generation to generation, complete with forms of chanting, rich melodies, old language, and special chanting com- ments are valuable materials for scholars who are in search of the origin and circulation of the Gesar epic. In the past, the status of singers was very low. They were even called 'beggar, living by their chanting'. They were forced to spend most of their lives travelling around the plateau. Recently the best of them have been invited to universities and institutes to record their singing, so as to keep the epic alive forever. If such efforts are not taken, the epic will be lost once they have gone.

We have a long way to go in this field.

References


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**Pakistan in International Politics**

The second annual international conference on Pakistan hosted by the Centre d'Etudes et de Recherches Internationales (CERI) took place in Paris on 7 December 1998. Based on the theme 'Pakistan in International Politics: Foreign Policy Making and Security Issues', the conference was organized by Christophe Jaffrelot (CERI/Centre National de la Recherche Scientifique or CNRS).

**By Aminah Mohammad**

Among the twelve participants, eight were scholars from France, Pakistan, England, and Switzerland. The papers all appeared in English, while three other researchers and a former diplomat chaired sessions or acted as discussants. The opening session, presided over by Christophe Jaffrelot and Pierre Lagrange (former French ambassador to Pakistan), focused on 'The Making of Pakistan's Foreign Policy'. Munir Ahmad Khan (former head of the Pakistan Atomic Energy Commission) justified the Pakistani nuclear programme as a self-defence reaction against what he considers to be the aggressive policy of India, which has been attempting to reach the status of a nuclear superpower.

Ian Talbot (Goverint University) insisted upon the role of the army in shaping Pakistan's policy, this being the result of the country's 'strategic deficiency' vis-a-vis India and the consequent emphasis on security issues rather than other aspects of foreign policy. He also recalled how politically suicidal it would have been for a popularly elected government to appeal 'softly' on the Kashmir issue, given the emotional attachment to this cause displayed, in particular among Islamic groups and refugees from Kashmir and East Punjab. The paper presented by Mohammad Wazir (Oxford University) concentrated on the question of the dialectic between domestic politics and foreign policy. It was pointed out that the peculiar pattern of civil-military relations in Pakistan undermined the growth of political institutions, which inevitably kept public input in foreign policy limited. However, the underlying consensus in the society on Kashmir, Afghanistan, India, and the Middle East does furnish the decision makers with legitimacy.

The morning session ended with the paper by Amelie Blom (Institut d'Etudes Politiques, Paris). She underlined the difficulty of assessing the real coherence of the Kashmir politics on Pakistan, the various institutions and groups (army, intelligence services, government, public opinion, Kashmiri groups, etc.) each having their own perceptions and preferences. But, on the whole, even though hostility towards the idea of negotiations with India still predominates in Pakistan, a compromise between the two countries cannot yet be ruled out in the years to come. This will depend on a number of factors, in particular a change in the composition of the army (a generational and ethnic level) and the economy (currently mired in a drastic crisis, Pakistan may not be able to afford to neglect a market like India).

The afternoon session, presided over by Gilles Kerpel (CERI/CNRS) and Jean-Bénigne Lissac (Centre d'Etudes de l'Inde et de l'Asie du Sud-CNRS), was devoted to 'Regional Security Issues: Strategies of the State and Transnational Actors'. Gilles Dorrontore (Université de Rennes) started the session with a paper on the Taliban factor in regional politics. He began by refuting the popular conception in which the Taliban phenomenon is merely perceived to be the resurgence of the traditional model of mobilization in Faraan areas, pointing out that the victory of the Taliban is the outcome of a long-term process that has changed the social position of the ulama in Afghan society. Moving on to deal with the issue of their relations with the Pakistani state, Dorr松tore insisted on the fact that the Taliban are in no way ISI (Inter-Service Intelligence, the Pakistani secret services) puppets, illustrating his point with a few relevant examples. More importantly, the Taliban regime has even emerged as an obstacle to the Pakistanis designs in Central Asia.

The regional dimension of sectarian conflicts in Pakistan was then addressed by Marium Abou-Zahab ( Institut National des Langues et Civilisations Orientales, Paris) who recalled that all the late 1980s Sunni-Shia conflicts were virtually unknown in Pakistan. Since then however, Pakistan has become a primary battlefield for a proxy war with Iran pitting against Saudi Arabia. Pre-existing rivalries have been exacerbated by the Afghan war and, in particular, by the rise of the Taliban, leading to the sectarian violence we are witnessing today. The next paper by Gurharpal Singh (De Montfort University, Leicester) underlined the necessity of going beyond the official rhetoric and conventional explanations concerning the question of the Pakistani interference in Indian Jammu and Kashmir and Punjab. The author listed the domestic compulsions making such intervention attractive, these imperatives derive essentially from the indeterminate borders and a sense of state insecurity. The fault of India has been its failure to establish regional nationalisms in the border states. This produced the recourse to violence preventing the establishment of a genuine legitimacy. Finally Gufratkh Singh mentioned the role of ethno-nationalist movements on both the Indian and Pakistani sides which also seek to establish secure borders, the irony being that the realization of their claims implies the undermining of the 1947 (disputed) settlement.

The conference ended with Frederic Gezre (Institut Universitaire des Hautes Etudes Internationales, Geneva), who presented a paper on the energy problems of Pakistan. Pointing out that energy supplies (oil and gas in particular) will be one of the major challenges facing South Asia in the next century, he then underlined that in the case of Pakistan, its delicate relations with India, Afghanistan, and Iran, not to mention the increasing political instability in Central Asia, constitute serious obstacles to its energy supplies. However, the emergence of India as a future economic giant could offer Pakistan a chance, which could then negotiate with India on an equal basis thanks to its geographical-ideological strategic position.

Dr Aminah Mohammad is attached to the Institut National des Langues et Civilisations Orientales (INALCO) in Paris. She can be contacted at m-mohammad@hotmail.com.

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**3 B APRIL 1999**

**TURIN, ITALY**

**XIth World Sanskrit Conference**

Aft circumstances of the success of the Tenth Sanskrit Conference will be held at CESMEO, Turin (Torino), Italy, 1 to 8 April, 2000. There will be one General Session dealing with (1) Sanskrit language and literature; (2) Sanskrit grammar and linguistics; (3) Veda and Vedāṅgas; (4) epics and puranas; (5) religion and philosophy; (6) Hinduism; (7) Buddhism; and (8) Jainism. There will also be five workshops on the following subject areas: (1) architecture, fine arts and aesthetics; (2) Classical Sanskrit literature; (3) scientific and technical Sanskrit literature; (4) Dharma Sāstra and Artha Sāstra; and (5) Agamas and Tantras.

The closest airports are those of Turin and Milan (with frequent train connections to Torino, Porta Nuova). April 2 will be the day of arrival, April 8 and 9 the days of departures.

Please note that priority will be given to individual and national members of the IASS, who may participate free of charge. The conference fee for non-members of the IASS amounts to US$ 40.

You may subscribe by completing the participation form on the internet: http://www.asiatica.org/sktform.asp. ■

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**REGIONAL NEWS**

**BANGLADESH • BHUTAN • INDIA • NEPAL • PAKISTAN • SRI LANKA**

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**South Asia**

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**7 DECEMBER 1998**

**PARIS, FRANCE**

**Politics**

'Pakistan in International Politics: Foreign Policy Making and Security Issues', the Tenth World Sanskrit Conference was held at CESMEO, Turin (Torino), Italy, 3 to 8 April, 2000. There will be held at CESMEO, Turin (Torino), Italy, 3 to 8 April, 2000. There will be one General Session dealing with (1) Sanskrit language and literature; (2) Sanskrit grammar and linguistics; (3) Veda and Vedāṅgas; (4) epics and puranas; (5) religion and philosophy; (6) Hinduism; (7) Buddhism; and (8) Jainism. There will also be five workshops on the following subject areas: (1) architecture, fine arts and aesthetics; (2) Classical Sanskrit literature; (3) scientific and technical Sanskrit literature; (4) Dharma Sāstra and Artha Sāstra; and (5) Agamas and Tantras.

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**February 1999 • IIAS NEWSLETTER NO.18 • 7**
Ashin Das Gupta (1922–1998)

A fine historian with an international reputation, an exceptional teacher, a beautiful style of writing and a great sense of humor – one does not usually come across the combination of all these qualities in one person. Yet, those who knew Ashin Das Gupta would agree with me that he symbolized a rare combination of all these qualities.

Das Gupta was mainly a historian of Indian maritime trade and merchants. Inspired by the writings of the Dutch historians like Jacob van Lennep and Ms. Meilink-Roelofsz, he began to focus on the role of the merchant in the government of India.

Ashin Das Gupta was a mainstay of the Indian Institute of Economics. He was a well-known writer in Bengali and English, a perfect gentleman with a keen sense of humor and new electronic media of representation was development.

When did he choose maritime history? By asking this query, he said the day he awarded his MA degree, he asked by his guru, Narasimhan, an Narendra Krishna Sinha, to ‘get out’. So he got out of Bengal and started working on the coast. His first book on Kerala (‘Malabar in Asian Trade’, 1967) was based on the research he did at Cambridge under Eric Riech. This book is a marvellous portrayal of the impact of local and regional interests on the coast, Indian developments were not enough you to have go out of India. That was the beginning of my maritime history. His second book, Indian Merchants and the Decline of Surat, 1700-1750 (1989), in an attempt to understand the real reasons and the annual process of decline of the port of Surat. The merchants of Surat, according to Das Gupta, had flourished contemporaneously with the great empires of the Mughals, the Safavids, and the Ottomans. There were extremely wealthy merchants in Surat. But whether big or small, all merchants were interested in making as much profit as possible within a short time. They were not interested in long-term investment, a reason that many of them were unable to maintain lucrative business. There is no institution to protect the interests of the merchants who portrayed the impact of local and regional interests on the coast, Indian developments were not enough you to have go out of India. That was the beginning of my maritime history. His second book, Indian Merchants and the Decline of Surat, 1700-1750 (1989), in an attempt to understand the real reasons and the annual process of decline of the port of Surat. The merchants of Surat, according to Das Gupta, had flourished contemporaneously with the great empires of the Mughals, the Safavids, and the Ottomans. There were extremely wealthy merchants in Surat. But whether big or small, all merchants were interested in making as much profit as possible within a short time. They were not interested in long-term investment, a reason that many of them were unable to maintain lucrative business. There is no institution to protect

Music. The soprano Lucia Meeuw­sen, the clarinettist John Anderson, and the viola player Elisabeth Small performed a composition by Rek­ko de Groot on texts by Mirabai ‘I Have Turned the Veil of Worldly Shame’. This composition highlights various aspects of Mirabai’s life as a mystic.

The programme was also a contri­bution to the celebration of the 50th anniversary of India as an independent state. At the same time it underlined the importance of practi­cing both research and performance at a university, to the mutual enrich­ment and amplification of the one by the other.

“Feminist mystica” was a special event in “Come to your senses”, International Conference on Sense, the Senses and Sensuality. The theme of this programme was dance, music, religion, diaspora, and new electronic media of representation was devotion in India.

Feminism Mystica was a special event in “Come to your senses”, International Conference on Sense, the Senses and Sensuality. The theme of this programme was dance, music, religion, diaspora, and new electronic media of representation was devotion in India.

© By Dr Bhawati Bhattacharya

Dr Bhawati Bhattacharya is a former student of Professor Ashin Das Gupta and is currently attached to the Kers­sinkoem, Utrecht University. She can be reached at: bhawati@artemis.kun.nl

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28 MAY 1998

AMSTERDAM, THE NETHERLANDS

Feminism Mystica

Feminism Mystica was a special event in “Come to your senses”, International Conference on Sense, the Senses and Sensuality. The theme of this programme was dance, music, religion, diaspora, and new electronic media of representation was devotion in India.

© By R. de Groot

Feminism Mystica was a special event in “Come to your senses”, International Conference on Sense, the Senses and Sensuality. The theme of this programme was dance, music, religion, diaspora, and new electronic media of representation was devotion in India.
Bhutanese Refugees: Middle of Nowhere

According to the 1993 UN Convention Relating to the Status of Refugees, a refugee is someone who has left his or her country because of a ‘well-founded fear’ of persecution for reasons of race, religion, nationality, social group, or political opinion. As countries started gaining independence, the problems of refugees and statelessness have become a multidimensional, worldwide phenomenon. By 1995, there were some fifteen million refugees and worldwide. Since 1989, even the tiny South Asian nation, Bhutan, has surprisingly been forcing its own citizens out of the country.

By RAJESH GIRI

The kingdom of Bhutan is currently ruled by King Jigme Singe Wangchuk. The ‘official statistics’ show that the current population of the country is 600,000. Drukpas (Tibetan descendants) form approximately 36% of the total population and occupy the northern part of Bhutan. They speak Dzongkha (an offshoot of Tibetan) and practise Himalayan Lamaist Buddhism. The king himself belongs to this great Sharchophka (Bumchako) original to the eastern region, constitute around 36% of the population. They speak Sharchophka (which is similar to the language spoken in the Arunachal Pradesh region) which is similar to the language spoken in the Arunachal Pradesh region (i.e. more than 100,000 people). Lhotshampas, who had been in the country for at least ten years and owned agricultural land were granted Bhutanese citizenship because the Bhutanese government, in keeping with the universally accepted administrative procedures. The Lhotshampas are being jailed in Bhutan and are being driven towards Nepal, currently the king has deployed the military force there. To a great extent, the Lhotshampas are frustrated by the inconsistent policy of the Nepalese government towards the refugees issue. Refugees are no longer willing to rely on endless rounds of diplomatic negotiations and have started a peaceful march back to Bhutan.

The Lhotshampas saw these laws as violations of their human rights and reacted by openly defying the code. Consequently, after a century, mutual peace and harmony between the Drukpas and the Lhotshampas came to an end. People's resentment and anger finally exploded, and the demonstrations began with the popular demand for political reform, human rights, and democracy to replace the current absolute monarchy. The government cracked down on the demonstrations by using the army and the police forces. The crack-down involved arbitrary arrest and detention, torture, extra-judicial killings, rape, plunder, confiscation of lands, properties and citizenship documents, demolition of houses, and forced evictions. Accordingly, the first refugees (individuals and whole families) fled to Assam in India. The local Indian authorities refused to provide any assistance, forcing them to move on instead.

Demands

Frightened and desperate, Lhotshampas were driven towards Nepal, which became a refuge. Currently one-sixth of the total population (i.e. more than 100,000 people) of Bhutan has been stripped of their citizenship, exiled, and rendered stateless simply for demanding their political and human rights. Over 90% of those houses in the eastern camps in Nepal and the rest are finding for themselves without assistance outside of the camps both in Nepal and in India. Most political leaders representing Lhotshampas are being jailed in Bhutan. More than 100 political prisoners including scores of monks have been imprisoned without any trial. This violation of human rights has made it almost impossible for Lhotshampas to lead a life of dignity.

After waiting for eight years, the refugee community in Nepal has come to the conclusion that the bilateral negotiations are just waste of time. Certainly, since 1960 several talks have been held between the governments of Bhutan and Nepal, but these talks have so far been limited largely nothing. Giving false allegiances, the king of Bhutan continues to refuse to accept the refugees' return. He has not allowed any concerned groups, journalists, or any international organizations (especially the Amnesty International) to visit southern Bhutan. The main reason is that the whole region has been pillaged and currently the king has deployed the military force there. To a great extent, the Lhotshampas are frustrated by the inconsistent policy of the Nepalese government towards the refugees issue. Refugees are no longer willing to rely on endless rounds of diplomatic negotiations and have started a peaceful march back to Bhutan. India, one of the largest democracies in the world, could play a vital role in resolving the problem of Bhutanese refugees. Instead of that marches have been held back by the Indian security forces. On the recommendation of the Bhutanese king, strict law enforcement has been laid on in anticipation of the activities. As a result, many activists have been arrested and over a thousand of them sent to jail in April 1996, Rongthong Kuenley Dorji, the leading figure for pro-democracy or the leader of the United Front for Democracy (UFD), was arrested. Along with many others, he is still confined in the infamous Tihar jail of India. The main reasons are that since 1949, India has controlled joint foreign and defense policy and over 90% of Bhutan's foreign trade so that it wants to wash its hands of the problem.

After years of stagnation the Lhotshampas have lost their patience. No matter what, refugees are no longer prepared to suffer in silence. They themselves have continued to hold various demonstrations in Nepal and India and to campaign in Bhutan through media or any other means they can find. They have repeatedly insisted that the Nepalese government internationalize the problem. For over a year, two Bhutanese pro-democracy organizations Druk National Congress (DNC) and United Front for Democracy (UFD), have organized a peaceful, a non-co- operational movement in Bhutan demanding the institution of a constitutional monarchy and multi-party democracy. They have demanded fundamental human rights in keeping with the universally accepted provisions of the United Nations and the unconditional and immediate release of Rongthong Kuenley Dorji.

However, so far, the crisis of the Bhutanese refugees has not attracted any positive attention. Even though the problem of Lhotshampas has been seen as a bilateral issue between Nepal and Bhutan, it has extended well beyond such concerns and interests on the grounds of legitimacy, rationality, and humanity. Some experts have even argued that the failure of the talks was mainly due to India's refusal to mediate. But it is not surprising that one of the world's largest democracies has turned a deaf ear to such a matter.

As things stand, questions like how long the refugee crisis will continue to be a problem and how long Nepal will be able to provide asylum remain unanswered.

February 1999 • NIAS NEWSLETTER No15 • 19
**Call for Papers**

Ladakh Studies

The 4th Colloquium of the International Association for Ladakh Studies (IALS) will take place from August 25-29, 1999 at Leh, Ladakh, India. IALS colloquia have been held regularly, usually every other year, since 1983, and are intended to bring together people from many disciplines interested or engaged in Ladakh studies. At this time, the organizers are inviting proposals for papers and/or panels and wish to gauge interest in participation.

Anyone interested in participating is requested to pre-register before 1 May 1999 and— if applicable—to submit a short (250 words) abstract for a paper, preferably by e-mail.

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**Tools for Research**

Michelangelo forged his own chisels and went down to the quarry to select his own block of marble. My research into the religious movements of the 15-17th centuries in North-India over the last 25 years has resulted in critical text-editions and translations of beautiful texts, but that required that I spent a lot of time searching for manuscripts and making my own tools.

> By WINAND M. CALLEWAERT

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**BOOKS RECEIVED**

- **Aybert, Simon**
  - ECONOMIC CHANGE AND POLITICAL CONFLICT IN DEVELOPING COUNTRIES WITH SPECIAL REFERENCE TO SRI LANKA

- **Bhagwan P.**
  - RETRIEVAL OF HISTORY FORM PURANIC MYTHS

- **Chatterjee, Mitali**
  - EDUCATION IN ANCIENT INDIA

- **Kothekar, Madhavi Bhaskar**
  - ON THE WATERFRONT

- **Kolhatkar, Madhavi Bhaskar**
  - SURA: THE LIQUOR AND THE VEDIC SACRIFICE

- **Senaratne, Jagath P.**
  - POLITICAL VIOLENCE IN SRI LANKA, 1977-1990
  - Riots, Insurrections, Counterinsurgencies, Foreign Intervention,

- **Senatore, Joseph P.**
  - DANCE IS THE LANGUAGE OF THE GODS
  - The Chitrasena School and the Traditional Rites
  - of Sri Lankan Stage Dance

- **Vescezzi, Marco**
  - HUMAN ECOLOGY IN THE YEDAS
BENGAL STUDIES

Bankimchandra's Religious Thinking

Efforts to deconstruct Orientalist essentialisms and refractions of the Other often threaten to become an exercise in stripping that Other posthumously of a sort of 'colonial straight-jacket' and afterwards leaving it exposed to the elements. Such 'vulgar deconstruction' is insufficient when, for instance, it comes to forming an accurate picture of the Bengali nineteenth century.

By HANS HARDER

Especially at the beginning of the nineteenth century, agency and reaction cannot simply be assigned to the colonizers and the colonized respectively. Both the reformist and the revivalist trend were fueled by various factions which all, in one way or the other, had their share in the construction of essentialisms and intercultural perceptions. In the latter half of that century, Indian nationalism evolved, those interconnections between colonial and native discourse added to turning nationalist self-delimitation into a complicated, multidimensional affair, which a study of Bankimchandra's writings, for instance in such as the present thesis, Bankimchandra Chatterpahyay's 'Shrimadbhagabagadgita': Translation and Analysis (accepted in 1997, to be published in 1999), is an attempt to re-examine Bankimchandra's religious thinking in the context of this period of colonialism and cultural contact. Written in instalments between 1886-88, his little known commentary on the first four chapters of the 'Bhagavadgita' is a key text of nascent modern (or neo-) Hinduism. The mediation between East and West, science and religion etc., and the implicitly nationalist assertion of a Gita-based Hinduism as a universal and superior religion are its most important features. The analysis of the conceptual dimension of the commentary demonstrates the way in which Bankimchandra employs paradigms of nineteenth-century biblical criticism in order to legitimize an eclectic reading of the BhG. Besides this, it shows how his use of central terms oscillates between broad and narrow or 'normative' and 'empirical' definitions. Dharma, which had by then become the established equivalent for 'religion', is thus, with the aid of Seeley and Max M—Lier, interpreted as the most universal formulation of religion, and its development is attributed exclusively to the Hindu tradition. Bankimchandra's apology for image-worship is constructed in a similar way: its existence, along with 'higher' forms of worship and its sanction in the BhG, gives Hinduism the bonus of being the most complete plus the most tolerant of all religions.

The nationalist intention of the commentary is equally evident in its communicative scope, as the second part of the analysis tries to demonstrate. The different treatment meted out by Bankimchandra to the ancient Indian commentators of the BhG and to the modern Western ones is especially telling. The former are mostly irrelevant to his interpretation, but quoted extensively, in cases of incompatibility with his opinions, they are 'politely dismissed'. Western Indologists, however, are treated very ambiguously either as an endorsement or his own reading of the BhG, or, whenever possible, as instances of utter incompetence. In-group formation is at work here; Bankimchandra's aim is to take the authoritative discussion about Indian culture out of Orientalist hands and back to India. At the conclusion of the thesis, the interplay of intentions and constraints in Bankimchandra's thinking is integrated into a larger-scale assessment of his concept of Hindu-Indian identity and cultural self-assertion; and these, again, are set in relation to his personal, colonized life.

Historically, Bankimchandra must indeed be regarded as one of the founders of 'Hindu nationalism' and an influential 'essentializer', despite the fact that the complexity of his thought would have allowed quite a different reception. Many of his interpretations (popularized by Vivekananda, Aurobindo and others) have evolved into standard neo-Hindu positions.

The term 'neo-Hindu', by the way, was apparently first used by Bengali authors of Bankimchandra's time. Bankimchandra himself uses it (along with 'modern Hindu') in his 'Debrastra o bindudharrma', and it reappears later as a technical term in the Bengali discussion. The term has met with criticism because of its alleged implication of unauthenticity and external (Indological) provenance. It seems, however, that the term can justly claim the status of an 'indigenous category', and if used in a value-neutral way, may not be as ill-suited for what it denotes as is usually assumed.

Hans Harder

BANKIMCHANDRA CHATTOPADHYAY'S 'SHRIMADBHA

GABADGITA': TRANSLATION AND ANALYSIS

PHD thesis in English, Halle 1997;

supervisor: R.P. Das

Awarded the Forschungspreis der DMG 1998

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

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Please write on the envelope or the fax Bengal Studies.
Bengal Studies started as a separate panel at the 14th Conference on Modern South-Asia in Copenhagen and has already become something of an institution. Even though some scholars on Bengal had entertained doubts about the viability of a separate panel, these doubts ought now to have been dispelled in view of the success of the present panel and the participants’ explicit intention to keep it alive. It will reappear in Edinburgh in 2000.

By VICTOR A. VAN BIJLERT

Bengali culture — forming an integral part of South Asian culture — offers many sources of inspiration for the creation of new ethics

A s was said during the plenary session at the end of the conference by William Radice, the convenor: which other occasion would allow a gathering of mostly European scholars on Bengal to chat with each other, in fact to engage in ‘puccha adda’ with each other, in Bengal? For this reason alone, the panel deserves continuation.

The topics of the papers that were being presented ranged from literary analysis, to novel management ethics, from ethnography and anthropology to feminism and globalization, as befits Bengal Studies. William Radice (SOAS, London) opened the panel with a paper on indeterminacy in Rabindranath’s songs (rabindra-sangit). Indeterminacy is used here to indicate a special quality of elusiveness in many of these song texts. In English aesthetic theory indeterminacy refers to a sense of awe and inability to express adequately the grandeur of e.g. God or nature. Indeterminacy is found among other authors in the English romantic poets. Rabindranath’s indeterminacy does not arise from obscurity but derives from precise paradoxes. Radice argues a proper understanding of this quality of Rabindranath’s songs determines the manner in which they ought to be performed. At present performances often leave much to be desired. In fact, they should emulate the established traditions of performance of e.g. Schubert songs. Radice opposes the vulgarization of Rabindranath’s songs and music.

Sonita Sarker (Macalester College, St.Paul MN, USA) spoke on Rokeya Sakhawat Hossain and global feminist activism. She discussed the fact that in global feminist discourse, Western women alone are often mentioned as pioneers in this field. For South Asian feminist authors like Rokeya Hossain (1880-1932), it is much more difficult for their writings to gain recognition as part of the feminist canon. And yet Hossain wrote important works both in English and Bengali. Sonita Sarker exemplified this point with Hossain’s ‘Sultana’s Dream’, a vision of a feminist utopia in which the traditional gender roles are completely reversed. Indubitably this little work antedates many Western feminist utopias as with similar themes. Hans Preinacherova (Charles University, Prague) dealt with Hindu concepts of death as exemplified in the novel ‘Prartham pratrihitum’ (First Promise) by Ashapurna Debi. There are two types of death: ominous death and proper death. Proper death arrives after a life lived decorously in accordance with the rules of behaviour prescribed for the four stages in Hindu life. Premature death is portrayed in the novel as an attribute to sin and karma. The main example of this is the female character, Shansari, a child widow, of whom the villagers thought fate had caused her to ‘devour’ her husband and parents. Female literary archetypes were the theme of Blanka Knottkova’s paper (Charles University, Prague). Following the typology of Annis Pratz, Blanka Knottkova differentiates three archetypes: (a) homebody, (b) altertype, (c) destructive type. Looking at Bengal literatures in this context, Knottkova takes two representative authors: Tagore and Sunil Gangopadhyay. In Tagore's poetry, the female represents beauty, but does not raise questions of female identity. Sunil Gangopadhyay is neither euphoric about women, nor pathetic, but tries to feel the position of a woman.

Devil

Hans Harder (Martin Luther University, Halle) spoke on the Sufi cult of the Maji Bhandari of Chintagong. Harder distinguishes two layers in this cult: (a) established Perso-Arabic Sufism expounded in the hagiographies and theological texts and (b) a popular form with Tantric traits found in the Bengali songs. An interesting trait in this cult is its inclusivism which is perhaps not the same as syncretism. Syncretism is in any case a problematic term as it implies measuring a religious phenomenon against a priori, original model which may never have existed. Syncretisms of sorts also figured in France Bhattacharya’s (INALCO, Paris) paper on Saiyad Sultan’s ‘Nabivamsha’. In this Bengali work written in pancali form, Saiyad Sultan (17th century) included a lengthy description of Hari (e.Krishna) as one of the 1,400 prophets who came between Brahma and Musa. France Bhattacharya explored the process of acculturation of the Hari figure in a presumably non-Western context. Saiyad Sultan’s travels at the court of Tipu Sultan gave him the opportunity to meet Western travelers like the French traveller, Léopold d’Aubigny. Bhattacharya argues that Saiyad Sultan wished to show the Western world how a prophet’s message is forgotten in the course of time and how a prophet can be misled by the devil. Saiyad Sultan’s travels inspired him to compose the 249 poems that he collected. Bhattacharya sees in Saiyad Sultan’s poetry a challenge to Western human potentials, away from the moral standards of materialism. This could be developed into a new ethics for business and administration. Bengali culture — forming an integral part of South Asian culture — offers many sources of inspiration for the creation of such new ethics.

Bengal Links on the Internet

The Internet provides Asia scholars with information on the regions of their interest. A selection of Internet resources the Bengal region is listed below.

BENGAL ONLINE
HTTP://WWW.BENGALONLINE.COM
- General information and links to West and East Bengal sites.
- Cultural and touristic information, also poetry, and links to newspapers.

WELCOME TO WEST BENGAL
HTTP://WWW.WESTBENGAL.COM/BNCCI/INDEX.HTM
- About the West Bengal National Chamber of Commerce and Industry and its services.

WELCOME TO EAST BENGAL
HTTP://WWW.EASTBENGAL.COM/BBC/INDEX.HTM
- For art, business, and travel facts.

BENGAL NATIONAL CHAMBER OF COMMERCE AND INDUSTRY
HTTP://WWW.WESTBENGAL.COM/BNCCI/INDEX.HTM
- About the West Bengal National Chamber of Commerce and Industry and its services.

WEST BENGAL ASSOCIATIONS
HTTP://WWW.WESTBENGAL.COM/ASSOC/INDEX.HTM
- Websites and e-mail addresses of West Bengal associations and societies throughout the world.

BENGALI ASSOCIATIONS
HTTP://WWW.WEBBENGAL.COM/ASSOC/INDEX.HTM
- Bengali associations and links to various sites on publications, Hinduism, festivals, etc.

Please send information about relevant Internet sites on Asian Studies and related topics to: iiasnews@rullet.leidenuniv.nl.
Globalization and the South West Indian Ocean: Mauritius & Neighbouring Islands

Four hundred years ago the Dutch under the command of Admiral Wybrand van Warwijck landed on the island of Mauritius. He named the island Mauritius after Prince Maurits of Orange-Nassau. To commemorate this event, the International Institute for Asian Studies and the University of Mauritius organized a seminar on globalization in the South-West Indian Ocean. The event was funded by the Netherlands Ministry of Foreign Affairs and given a historical continuity by the visit of the present-day Prince Maurits and Princess Marie-Louise of Orange-Nassau-Van Vollenhoven.

By Mohan K. Gautam

A series of socio-cultural events to mark the celebrations were the fruits of a joint effort by the governments of the Netherlands and Mauritius. The international seminar was multidisciplinary in approach, participants coming from The Netherlands, Britain, France, Italy, India, South Africa, Madagascar, Mauritius, Réunion and other countries.

In his opening speech Prof. Mohanmodha, Vice-Chancellor of the University of Mauritius, welcomed the guests of honour, Prince Maurits and Princess Marie-Louise. Prof. Sokhoi, Director of the IIAS, elaborated on the scope of the theme of the Seminar by emphasizing the 'globalization process' of academic exchange. The inaugural address was delivered by Drs P. Moree (Royal Dutch Library, The Hague). His specially written book A Concise History of Dutch in Mauritius (1598-1710) was launched, as well as two books on Dodology presented his key-note address on the historical conditions of the Indian diaspora. Dr Ram (New Delhi) pointed out the factors which instigated the flight of people of eastern India to the South-West Indian Ocean. It was the Dutch, however, who were responsible for the Indian slave trade. The paper by Dr Gautam (Leiden) was on the settlement of these Indians who landed by chance in two different colonies, Réunion and Mauritius.

The session on 'the Settlement History of Mauritius' maintained that the impact of European expansion and various related issues, what can now be done to protect the rich heritage of the five islands the Comoros, Madagascar, Réunion, the Seychelles, and Mauritius.

Dutch settlement many Dutch artefacts are found. Prof. Hooftman (Mauritius) presented his key-note address on reconstructing the cultural identities in the case of the Creoles. European colonial enterprise conditioned them into residing in a special Creole category. However, their oral narratives and songs have developed new forms of myths about their identity. Dr Police (Mauritius) discussed the Mauritian individual as the centre of a meeting place of cultural, ancestral, colonial, national and global issues. The behaviour of the Mauritian individual in his multi-ethnic society is in a state of flux because of the presence of two types of models: the colonial cultural model of the past legacy and the contemporary democratic cultural model of an independent Mauritius. Dr Raharinanjary (Antananarivo) maintained that the impact of languages, religious, and education of the neighbouring islands has brought the island closer to a regional understanding. Dr Razafiarony's (Antananarivo) paper focused on the role of the Anglican Church as the bridge for constructing the unity of the islands. Mauritius served as the jumping-off point for the introduction of Christianity to Madagascar, but the scene changed when the French took over in 1856. However, from 1877 to 1959, Madagascar, Mauritius, and the Seychelles formed the Ecclesiastical Province of the Indian Ocean. In 1995, for economic reasons, the four Madagascar dioceses claimed their independence. The result was not that the Ecclesiastical Province was broken up but it had to be profoundly reorganized in order to maintain its unity.

Globalization

Having pondered the historical legacy and blessing of the European expansion and various related issues, what can now be done to protect the rich heritage of the five islands the Comoros, Madagascar, Réunion, the Seychelles, and Mauritius?
The University of Mauritius: 1588-1988

The University of Mauritius
The University has five faculties, namely Agriculture, Engineering, Law & Management, Science, and Social Studies & Humanities. Undergraduate courses are offered in these traditional fields, as well as in specialized areas such as ocean technology, marine biological science, and maritime law. A series of Master's courses are available, including business administration, finance, engineering project management, environmental engineering, applied economics, and applied mathematics & modelling, and it is also possible to undertake research leading to MPhil and PhD degrees by research. The recent Compendium of Research testifies to the significant potential of the University as a research institution. Under the Mauritius Radio-Telescope project, a joint Indo-Mauritian project, observations are made round the clock for the mapping of the southern hemisphere sky at the frequency of 150 MHz. Consultancies are also conducted by the University upon requests from both public and private sectors. These contribute greatly to the development of policies of national importance.

In order to maintain a high standard of education, the University has adopted a policy of close interaction with various Universities overseas. Long established links exist already with Universities in Great Britain, India, and China, and currently new contacts are being contemplated with Universities in Australia, the United States, and South Africa. In the same manner, new partnerships to the international academic world, the University has become a member of the Commonwealth Universities Study Abroad Scheme (CUSAS) which promotes staff and students exchanges. With the creation of the University of the Indian Ocean, collaboration with Universities in the region will now become a reality. The University is also actively participating in academic activities in the Indian Ocean Rim countries, and has become a member of the Commonwealth Universities Study Abroad Scheme, and is planning to increase its student population to 15,000 in 2000. The increase in both staff and student population will require additional space; plans are underway to extend the existing infrastructure.

Three decades have lapsed, and after jolts and hitches, the University of Mauritius has now reached cruising speed towards academic excellence and is poised to meet the new challenges of the 21st century.

The seminar organized by the International University for Asian Studies and the University of Mauritius was held at the Mahatma Gandhi Institute to commemorate the 6th anniversary of the Institute and to discuss the prospects for the new multidisciplinary and trans-regional Institute for Asian Studies. The seminar was conducted by Dr. Mohan K. Guatam, professor of anthropology and sociology at the University of Mauritius, and will be published by the University of Mauritius.

A seminar titled "Mauritian Literature and Culture: Past, Present, and Future" took place on 23rd and 24th March 2000 at the University of Mauritius. The seminar was organized by the Centre for Mauritian Studies and the Institute of Social Anthropology and Culture. The seminar was chaired by the Director of the Centre for Mauritian Studies, Dr. Mohan K. Guatam, and was attended by scholars from various disciplines, including anthropology, sociology, history, and literature.

The seminar aimed to explore the role of literature in the construction of Mauritian identity, and to critically evaluate the contributions of Mauritian writers to the development of the islands. The seminar featured a diverse range of speakers, each providing their unique perspectives on the subject. The topics covered included the history of Mauritian literature, the influence of colonialism on the development of Mauritian writing, and the role of literature in the construction of national identity.

The seminar concluded with a panel discussion, which provided a forum for the exchange of ideas and the sharing of insights. The discussion was moderated by Dr. Mohan K. Guatam and included contributions from a range of scholars, including anthropologists, sociologists, and historians.

The seminar was an important event that brought together experts from various disciplines to discuss the role of literature in the construction of Mauritian identity and to critically evaluate the contributions of Mauritian writers to the development of the islands. It provided a platform for the exchange of ideas and the sharing of insights, and was an important step towards the further development of Mauritian literature and culture.
Natural Resource Use in Native and Colonial Histories: The Iban of West Kalimantan, Indonesia

Much recent work in Southeast Asia has demonstrated the value of environmental history. It has contributed to our understanding of how natural resource use changes over time and under diverse local, national, and colonial conditions. In my research at the IAS, I am building one such history on the Iban in West Kalimantan, using a combination of Iban oral accounts and Dutch colonial reports.

Iban women harvesting hill rice with the traditional 'finger' knife

Native oral histories tend to focus on the dramatic, such as prominent leaders and important battles, but they also provide valuable information on the movements of people and their reaction to Dutch colonial policy. Conversely, colonial accounts provide valuable clues concerning Iban use of natural resources, particularly related to agricultural practices, trade in forest products, and rubber cultivation. They give some historical depth to older practices such as rice farming and furnishing insight into the origins of more recent resource uses such as cash cropping. Both sources, however, have their own unique weaknesses and biases, and I must take these into account as well.

The following section outlines a few topics I am covering in this research.

Rice, Rubber and Forest Products

Colonial and subsequently national governments have long branded Iban land use practices, how those practices have changed, and what influenced colonial perceptions. Dutch colonial policy and practice were aimed at controlling native trading patterns. Colonial authorities sought to cut what they regarded as smuggling of trade goods, including forest products. But for the Iban, they were continuing trade along what were long-established native routes. One such route was across the international border which the Dutch and British established between Indonesian and Malaysian Borneo. The colonial and native accounts may reveal further information about native trade in forest products, how it was affected by Dutch efforts to control it, and how the border became significant in the lives of the people it partitioned. The Dutch also imposed taxes on the local population. In the Iban case it was generally paid in the form of goods and services such as processing ironwood shingles and lumber for colonial buildings. There are Iban accounts of leaders being arrested by the authorities for not paying taxes or refusing to stop raiding. They were brought to regional headquarters and forced to plant rubber as punishment, probably acquiring some essential knowledge about rubber cultivation in the process. In addition, despite Dutch efforts to control the spread of rubber cultivation to smallholders, the Iban quickly adapted rubber after its introduction into the area in the 1920s. The native and colonial sources may tell us more about the Iban reaction to taxes, their adoption of rubber, and their reaction to Dutch attempts to control rubber planting.

Iban have made seasonal use of the extensive lakes within the area, probably for centuries, along with Melayu and other Dayak groups. Iban have also settled temporarily and permanently within or around the lakes from at least the late 1800s, in part as a result of colonial policy. Today these lakes are designated as Danau Sentarum Wildlife Reserve (DSWR) and face many critical challenges including problems of over-fishing, loss of traditional access to lake resources, and conflict between communities and ethnic groups over such access. The colonial records and native accounts may tell us more about how local people used these lakes in the past and how competition over lake resources was structured.

This research presents a rare opportunity to link colonial documents with already-collected oral histories. With additional fieldwork planned, it will further clarify the environmental history created from these sources. The findings will have important implications for how and why the local landscape has changed over time. This in turn will provide lessons for conservation and development in the area, particularly in connection with the management of DSWR. This research is very urgent as well, because the Iban elders who know the oral history best are now growing older and dying. The window of opportunity for further data collection and clarification is closing fast.

Dr Reed L. Wadley is an anthropologist and an individual researcher fellow at the IAS. He can be reached at rwadley@rulletteidenuniv.nl or through his web page at http://iias.leidenuniv.nl/iias/research/wadley/.
The Study of Tai Baan-Miiang: Present State, Problems, and Directions

Two years ago the SEACOM Southeast Asia Communication Centre Berlin, started a research project on Tai baan-miiang systems. The aim was to evolve a multidisciplinary approach to the theme, where interesting researchers from different disciplines were called upon to work on or to present their recent works on Tai baan-miiang. The problem was that understanding of baan-miiang is not uniform, since there are no exact definition or systematization on the topic. It was not long before the first of the papers on baan-miiang, as one leading scholar in Tai Studies states, is Tai culture, and knowledge of baan-miiang would fill a whole encyclopaedia.

Interdisciplinary Study

Authors concerned with Tai culture are far from suggesting the compilation of a baan-miiang encyclopaedia, particularly the study of baan-miiang systems is only just beginning. The thematic issue on Tai Culture is nothing more than an attempt to give a many-sided interdisciplinary and comparative view on baan-miiang and to introduce some different approaches to the study of the baan-miiang systems of the Tai. The publication focuses especially on the concept of baan-miiang, economy, administration, and religion. Another dimension, namely intertextual exchange, and exchange between different levels and similarities to elements in non-Tai societies with elements of baan-miiang, was emphasized by a number of researchers. As a matter of fact, the different dimensions are inexorably interrelated. Irrigation and administration, for example, are interdependent.

To introduce the theme baan-miiang, Cam Trongs summary of his long engagement with the subject proves of great importance whether this be at the level of a whole encyclopaedia. Starting from the point of view of the Irrigation systems, which function at the village super-level, need a special form of administration, the inner and outer difference of social organization within the Tai. Unfortunately, the findings of the Vietnamese scholars, with some exceptions, have been published only in Vietnamese and have not been translated. They showed the high complexity of their problem, they should have enjoyed the structural complexity of baan-miiang systems, which function at the micro level or on the village community, in a total perspective of the Thai state and globalization.

Baan-Miiang Studies

Starting from the point of view that what is called baan-miiang in all Tai dialects and languages is one of the basic concepts in the socio-economic and socio-political organization of the Tai, it is important to achieve a sense of the importance of baan-miiang in the space of Tai cultures and societies. The baan-miiang concept is also reflected in mythologies and ritual practice. Even if ideologically influenced by Buddhism, Hinduism, or Chinese religious beliefs, as is the case with many rituals of agricultural origin or with cults connected to the lunar cycle, ritual practice up to today is a matter for the community whether this be at the level of the baan or of the miiang itself.

The study of baan-miiang gives an insight into irrigation, administration, society, religion, and cosmology, and it opens up many questions about traditional forms of commerce, communication and transportation, as well as the question of ecology. Very importantly, the baan-miiang concept is one key factor for group identity and self-identification.

Although the actual importance of baan-miiang is still not clearly evident, the institution is not without its controversialities. This is understandable when it is remembered that the traditional form of baan-miiang are disappearing, bowing to the growing influence of modern state systems and cleaving to 'globalization' in general,
Myanmar Culture and Society

by Stephan van Galen

The Universities Historical Research Centre, Yangon, Myanmar, the Nordic Institute of Asian Studies, Copenhagen, Denmark, and the Institute of Asian Studies, Bangkok, Thailand. The conference was held at Chulalongkorn University, Bangkok, from July 22 to 24, 1998.

Stokhof, opened the conference on Myanmar History with the Myanmar Historical Commission, its main activities are: the collection of historical source materials, research on Myanmar history, and the publication of historical research works. In addition, it undertakes special research projects which are assigned to it as national tasks.

The Universities Historical Research Centre was officially established in September 1991 under the aegis of the Government of Higher Education, Ministry of Education, through the merger of two historical research bodies, the Research Section of the History Department, University of Yangon and the Burma Historical Research Department. The origin of the Centre may be traced back to the establishment of the Burma Historical Commission with supporting research, technical, and administrative staff in January 1935, founded to conduct historical research and to write an authoritative history of Myanmar. At first placed under the aegis of the Prime Minister’s Office, the Commission was transferred to the Ministry of Culture in 1962 and renamed the Burma Historical Research Department in 1972. It is, however, not a research body, it undertakes special research projects which are assigned to it as national tasks.

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The functions of the Universities Historical Research Centre include: the acquisition of materials relating to Myanmar history from domestic and external sources; the conduct of research on Myanmar history; the publication of books, journals, and papers on Myanmar history; the promotion of historical scholarship; and the provision of assistance to departments, institutions, and individuals relating to Myanmar history.

The Universities Historical Research Centre has an active publication programme covering Myanmar history. Its most recent publication is The Myanmar Political System in Change (1962-1974) in three volumes. Two current acquisition projects merit special notice: 1. The Oral History Project which records on tape the recollections of active participants in contemporary Myanmar history; 2. The Union Gates Project, a programme of the Universities Historical Research Centre, conducted jointly with the Universities Central Library, which seeks to establish a union catalogue of materials on the study of Myanmar in holdings throughout Myanmar.

Music of Indonesia

Two new albums have been released in the series Music of Indonesia. The albums, recorded and annotated by Philip Yampolski include:

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Orders for the books Haka & Maria, Legions of foreign artists who visualized Indonesia (1860-1990), may be sent directly to the publisher, see address above.
Comparisons of Indonesian and Melanesian Ethnographic Themes

'East Meets West'

The comparison of ethnographic materials from related geographic areas is one of many stimuli that prompt anthropologists to think more deeply about the data that they have gathered in their specific field areas. Although many methods of comparison have been employed historically, we have utilized the approach of searching for commonalities and disparities in particular themes within a defined geographical area. The aim is to explore specific, interrelated topics in order to arrive at a perspective which includes Eastern Indonesia and Melanesia in a single analytical purview.

By PAMELA J. STEWART-STRAHTHEIN & ANDREW STRAHTHEIN

Materials that were generated by the ISR project here in Leiden have enriched our analysis on the ethnographic comparison of the literature on a number of anthropological topics: Female Spirits, Sky-Beings, and Casowaries in mythology; on ideas of Witchcraft; on notions of 'Slavery' and in other parts of New Guinea; and on ideas of Personhood; and on changing ideas about the approaching millennium. The category of the 'slave' in Eastern Indonesian societies provides an interesting test case of definitions of personhood. We have found that the term covers a wide range of empirical situations, and that institutions of 'adoption' involving the transfer of children, in return for goods, blend in with the processes by which relations of bondage generally come into being. This is a strongly marked feature in the Bird's Head societies, and provides a part of the local basis in terms of which the wider trading of persons for wealth goods such as cloths (bain tissu) was established. Individuals traded in this way lost aspects of their personhood as defined through kinship, but gained other aspects through being incorporated into the household structures of their owners.

Witchcraft

Definitions of personhood and personal agency are intimately involved in acts of witchcraft and accusations of witchcraft activity. Throughout Eastern Indonesia and New Guinea witchcraft has and does still today function as a source of instability in relations between persons. Christianity has not displaced the beliefs in witches or in their powers and in some instances as among the Duna people of Papua New Guinea ideas about the approaching millennium and the potential return of Jesus have heightened fears that Satanic forces such as witches are on the increase.

Finally, in our studies of kinship we are looking at forms of marriage as practised in the region, including types of marriage with cousins and sister-exchange marriage and examining how these have historically been altered in the Bird's Head and in Papua New Guinea by colonial control and the availability of trade goods. In the Eastern Indonesian cases, as Dutch anthropologists pointed out early on, a particular type of cousin marriage has been fundamental to the construction of local inter-group relations, and the impact of change, including Christian church regulations forbidding the marriage of first cousins, is another topic for study.

Our chapter on comparisons reviews a range of opinions on how these should be done and explains how we have chosen a thematic approach. One reason is that this enables us to stay closely within the framework of ethnographic materials. Another is that we are able to show that similarities exist across major differences of language and prehistory, since our comparisons of Eastern Indonesian cases are made largely with examples from the Central Highlands of Papua New Guinea where the inhabitants are linguistically unrelated to the vast majority of Eastern Indonesian peoples who speak languages known as Austronesian. We find similar structural principles operating across the linguistic divide. We also find that reading ethnographies comparably assists in the understanding of particular ethnographic cases.

Reference

A Sprachbund of Languages in the North Moluccas and the Bird’s Head of Irian Jaya

The languages of the Bird’s Head and surrounding islands, such as the North Moluccas and in the Cenderawasih Bay, show a remarkable similarity in their morpho-syntactic construction, as well as many lexical items that are most likely of Austronesian origin. The languages of the Bird’s Head are Non-Austronesian, forming what is called a Sprachbund, or a language community. The languages of North-Halmahera and the Raja Empat islands and in the Cenderawasih Bay belong for the most part to the Austronesian group.

On the other hand, the inclusive-exclusive opposition for first person plural is definitely an Austronesian feature. The dual in a number of Bird’s Head languages is most likely due to Austronesian influence. Various contacts between Tidore, Raja Empat islands, and the Bird’s Head, as well as trade, have been intensive. Various languages of the Raja Empat islands and in South-Halmahera have been influenced by the Austronesian languages of Cenderawasih Bay, and perhaps even influenced by the Austronesian languages of Halmahera, the Bird’s Head, and Cenderawasih Bay.

In this connection it may be significant that the Batik term keris for ‘family, clan’ is most likely a Batik version of Salawati jler ‘family’, just as Batik amis ‘clothes’, which found its way all over the Bird’s Head. It is not easy to say to what extent Austronesian languages have influenced the original Bird’s Head languages. The structural similarities indicate that the so-called WPP was indeed originally a group of Papuan languages, which have adopted an Austronesian syntax to a large extent. So one could say that on the Bird’s Head and in North-Halmahera there are Papuan languages with basically an Austronesian syntax. The languages of the Bird’s Head in exchange for women, many children grew up learning their mother’s language, while having to communicate with their father’s linguistic group. But as the languages became more and more different, the number of different mother’s languages in such a community. The great number of foreigners and the linguistic groups started to collapse on their own systems, so that the grammar of the languages was simplified and equalized. They were heavily influenced by the dominant Austronesian languages surrounding the area. At the same time, to maintain group identity, it was important, in order to be able to speak a ‘secret’ language during negotiations with other groups about women, kin, trade or food, each group kept its own vocabulary, with just some loan words from their neighbours. The result is a large area in which languages are spoken that defy easy genetic classification: a Sprachbund of mixed languages.

For more data from a number of different disciplines on the Bird’s Head peninsula of Irian Jaya, Indonesia, see: Jelle Miedema, Cecilia Odé, and Rien Dam (eds) PERSPECTIVES ON THE BIRD’S HEAD OF IRIAN JAYA, INDONESIA: PROCEEDINGS OF THE CONFERENCE LEIDEN, 13-17 OCTOBER 1997 described by Dick in vol. May on page 28.

Dr Ger P. Reesink is attached to the project Irian Jaya Studies (ISIR), Leiden University, as a senior researcher. He can be reached at: reesink@rucleiduniv.nl.
Airlangga
The Threshold of the Second Millennium

Our knowledge of the life of king Airlangga is based on the texts of the Calcutta Inscriptions, that is called because it was transferred to India at the beginning of the 19th century and placed in the Indian Museum at Calcutta. It is one of the very few bilingual texts known in Indonesia with one side in Sanskrit verses, the other in Old Javanese prose. Though both sides are concerned with the foundation by Airlangga of a hermitage south of present Surabaya they give lengthy introductions in which Airlangga’s struggle is explained. In fact, these preliminaries occupy the major part of both texts as though Airlangga’s main consideration was that they should present an autobiography emphasizing the motives, course and results of his struggle leading to the foundation of a strong East Javanese state.

version. The later gives the precise date of the request by the delegation from the text in verse 10. In this connection I quote Kern’s transcription with my own remarks: "śātadvāraḥ lāvastuvānāvāte ma-bhūtāḥ...majuśrīyaṁ pratiṣṭhāṇāvāte vā tārā śāntiyoṣṭham...āpyaṇa purasāntaṁ jujau三四tattvādotāṁ sūlyaṁ...śrīvalaṁ sāvityam pahy uttāṇam kṛṣṇam //

Apparently Kern had some difficulty reading this verse, for he left one short syllable open. On the examination of the Fakultas Sastra, however, the correct reading is beyond doubt, should be: śātadvāraḥ lāvastuvānāvāte ma-bhūtāḥ...majuśrīyaṁ pratiṣṭhāṇāvāte vā tārā śāntiyoṣṭham...āpyaṇa purasāntaṁ jujau三四tattvādotāṁ sūlyaṁ...śrīvalaṁ sāvityam pahy uttāṇam kṛṣṇam //

Protect the earth
If we had adopted Damais’ reading of the date corresponding to 1067 C.E. the visit to the hermitage by a delegation from the capital would have made no sense, as it would have taken place after the destruction of the capital! We should therefore re-turn to the earliest reading according to which the raid took place in 1067/7 and the official beginning of Airlangga’s reign in 1069/10, or rather, the beginning of 1066 when Airlangga was twenty years of age.

A few other remarks may not be out of place. It has often been suggested that the attack of 1067/8 attributed to a certain hajād Wuzwaray, was inspired by Śrivijaya, bent on averting the Javanese raid of about 955. For the Samudra-Indra empire 1000/1 was a favourable time for such an adventure, because it had just concluded a treaty with the Cola king leading to the foundation by the Samudra-Indra king of a vahinā at Negapatam. For this reason Śrivijaya had nothing to fear from the Cola at that time and had its hands free to promote retaliatory action against Java. Ten years later it was a different matter since relations with the Colas had deteriorated, leading to the well-known Cola raid of 1052/3.

Finally, the just quoted verse from the Calcutta inscription is interesting for two other reasons. In the last palda we read the words pronounced by members of the delegation: pahy uttāṇam kṛṣṇam, ‘protect thou the earth up to its end!’ For those familiar with Indian epigraphy these words remind one strongly of almost the same words addressed by the dying Candradeva Gupta to his son Suvardira Gupta in the Allahabad Pillar Inscription in northern India (viz. nikhileśa pahy evam uttāṇam kṛṣṇam, ‘protect thou the earth up to its end!’) This happened in about AD 370.

A similar example can be noticed at the accession of king Harsha of Kanauj (c. 606–647) in Ugra Pradeśa, India. In the account by the Chinese pilgrim Hsiian Tsang it is told how Harsha, after the death of his brother-in-law Grahavarman and his elder brother Rajyavardhana, was approached by a delegation of nobles of Kanauj requesting him to mount the throne. After an oracle in which the Buddha Ratanakirti gave him the same advice as in the text, Harsha finally decided to accede to the throne.

It is clear that in both examples from Indian history the accession of both Śrivijaya and Harsha was contested so that special steps had to be taken before they were able to reign as lawful kings. This strongly suggests that Airlangga’s succession too, was contested. This is hardly surprising if one looks at the genealogy presented in the Sanskrit part of the Calcutta inscription where Airlangga’s ancestors are listed. If this is correct it would show that the Indonesian jinai kings contested for Airlangga’s throne. If this is correct it would show that the independence of the state that had been split into a number of rival principalities.

The correction proposed by Damais applies to the date of the complete destruction. Kern’s reading of 968 was corrected to 967. Actually, below the figure read 3 as by Kern one can distinguish some kind of curl, which could transform the numeral to 2. A few years ago, I studied the excellent inscription in the Fakultas Sastra U.I. at Depok, together with Mr dr. Nims S. Yulianto. I got the impression that the curl noticed by Damais is not a part of the numeral but is a mere scratch in the stone, so that Kern’s identification as a 2 is still stands. Damais would have withdrawn his attempted correction if he had also consulted the Sanskrit inscriptions.
On Chinese Discourse Le

The particle le is one of the most elusive elements in Chinese grammar. Viewing discourse as social interaction in a pragmatic functional framework, a joint NWO (the Dutch National Science Council) project, undertaken by Dr Marinus van den Berg and Dr Guo Wu, has produced a number of findings concerning the particle and its discourse function, and this new approach itself has theoretical implications.

Situational changes

Chinese discourse particle le, as treated in the project, typically represents the sender's intention to signal to the addressee the attention to a certain situational change. In an opening le sentence, the signal is contextually efficient. The very fact that the discourse marker le is used in the project that has meritoriously by recognizing the role of le sentence in discourse processing is of far-reaching significance beyond the study of the particle le, of Chinese grammar, with methodological implications.

The discourse function of le

The project reveals that the particle le, interacting with the informant's core meaning of le sentence, has a line-development function in discourse. A le sentence opens a line when it initiates a sequence of discourse acts by drawing the addressee's attention to a certain change in the situation. An opening le sentence necessarily carries new information which requires the addressee to respond to the new information. When the bulk of the information in a le sentence has been given, it may close a line, or a sequence of discourse acts by drawing the addressee's attention to a certain change in the situation. The le signal is contextually efficient. The very fact that the addressee is asked to respond to the sentence, provides more data for situation-marking in Chinese. A systematic treatment of such markings would not only advance our understanding of Chinese, but also contribute to typological studies of languages in general. Furthermore, the approach adopted in the project that has been grammatical and pragmatic harnessed by recognizing the role of knowledge and cognitive operations in discourse processing is of far-reaching significance beyond the study of the particle le, of Chinese grammar, with methodological implications.

References


The past two decades in rural China have been characterized by profound changes in state and collective structures, privatization, industrialization, and urbanization. Increased productivity and mobility have led to higher incomes and more differentiation. The problems of Chinese farmers and of the rural population have grown more similar to those found in other developing countries: overproduction, fluctuation of prices and incomes, unemployment, and regional poverty. Economic growth has had its hidden costs in terms of environmental pollution, soil erosion, and loss of social security.

Several themes deserve closer study: what were the factors behind the rapid growth of township Village Enterprises (TVEs) and other sectors outside agriculture, and will they continue to drive rural development even in times of economic retrenchment? Which new types of village organization are best suited to the changed socio-economic functions of the village? How will the newly emerging entrepreneurial class translate its economic power into political power, and how will the rural poor be represented? Have the various rural development models of the 1990s diverged or converged, and how diverse has China's countryside become by now?

These and other issues may be treated under a common heading: the factors which will shape China's rural society in the 21st century. Under this broad theme, we invite participants to present papers focusing on the social, economic, and political transformations of rural China and the interplay between government, local organizations, and market forces. We welcome not only village studies based on original fieldwork but also inter-country and transnational projects, but also academic reflections on the growing diversity of contemporary rural development and society, and the relations between agriculture and other sectors. In accordance with the tradition of the European Conference on Agricultural and Rural Development in China (ECARDC), papers which fall outside the conference theme may be presented as well.

Pre-registration
The sixth session of the ECARDC will be hosted by the Research School of the University of Liverpool, England. The conference will be held on 17-19 May 1999. Those who cannot meet this deadline are asked if they would send a copy of their article to an assigned discussant, and to bring sufficient copies of their papers to distribute to the other participants at the conference.

Electronic network / webpage
Electronic mail addresses of all editors and members registered on the ECARDC electronic mailing list are available at http://www.liv.ac.uk/~kegangwu/ecardc.htm. All letters and documents sent to the following address: Dr Angela Schottenham, c/o IACL, The University of Liverpool, Liverpool, L69 3BX, UK. For further inquiries, or updated information, please visit our website: http://www.liv.ac.uk/~kegangwu/ecardc.htm. Thanks to the efforts of Claude Au-
Japan's 'Comfort Women'

The term 'comfort women' is a commonly used rendition of the English translation of 'jōkō inapu' ['military comfort women' in Japanese], and categorically refers to young females of various ethnic and national backgrounds and social circumstances who became sexual labourers for the Japanese troops before and during the Second World War.

By CHUNGHEE SARAH SOH

The issues involved in the 'comfort women' case are complex, running the gamut from the problem of 'militarized prostitution' to that of sexual slavery based on gender, age, social class, and ethnicity. The coerced sexual labour, i.e., sexual slavery, was inflicted primarily upon lower class young females of colonial Korea by imperial Japan during the Pacific War, but not every former comfort woman had been forcibly drafted. In addition, while women from colonized Korea constituted the overwhelming majority, Japanese women and women of other occupied territories (such as China, the Philippines, Indonesia, Burma, and Thailand) were also used as comfort women during the 15-year duration of the Japanese invasion of 1931 to 1945.

The estimates of the number of women used as comfort women range between 80,000 and 200,000. It is believed that a quarter of them were Korean and that only about 350 of the comfort women survived the War. There is no way to determine precisely how many of them were forced to serve as military comfort women. The only document, to my knowledge, that deals with the question is the 1945 'Report of a study of Dutch government documents concerning the forced prostitution of Dutch women in the Dutch East Indies during the Japanese occupation.' This study concluded that of the two hundred thousand European women working in the Japanese military brothels in the Dutch East Indies, very few were primarily forced into prostitution, and that the majority of the women concerned does not belong to the groups of women forced into prostitution. If the Dutch experience is in any way comparable to the other ethnic groups, then, the ratio of the women who were forced to serve as comfort women, one may surmise, was approximately one-third of the total number.

The issue of the wartime comfort women for the military of imperial Japan leaps to the attention of the world community nearly half a century after the end of the War, with a seres of the United Nations Human Rights Commission (UNHRC) hearings that began in 1992. Since then, the UNHRC has held a series of hearings and reviewed special investigatory reports, and in August 1998 the final report on Wartime Slavery was transmitted by McDougall, the special rapporteur. McDougall, an American lawyer, regards the comfort stations as the 'rape centres' and recommended concrete measures to resolve the wartime comfort women issue, including the setting up of a new panel of national and international leaders with decision-making authority to help provide state compensation to the individual survivors. The Subcommission passed a unanimous resolution to support McDougall's report on August 21, 1998.

Drastic shift

The significance of the series of UNHRC's formal hearings on the comfort women issue is that it has irrevocably transformed the nature of the comfort women debate, from a bilateral dispute over a class action suit (brought about by three comfort women) against the Japanese government in Korea on the issue of the former comfort women in Korea and against Japan in December 1991) to an international human rights issue.

The categorical representations of comfort women as either prostitutes or sex slaves, I argue, are only partial truth derivable from the narrative frames that reveal and serve the political interests and the ideological stances of the opposing camps, namely, the Japanese state denying its legal responsibility for the survivors and the international community,

The Study in Japan of Chinese Excavated Materials

Since the 1970s many written materials including various classics lost over two thousand years ago, have been excavated in China, and they have forced us to re-evaluate traditional Chinese written documents and academic studies. In Japan studies of and interests in these subjects have been very active. The use of these excavated materials has become a common practice in the study of ancient China. Lagging behind, European scholars have not yet familiarized themselves with these materials.

By PAULOS HUANG

Many important ancient Chinese books and manuscripts were lost with the passing of the generations and owing to the lack of knowledge of these classics, many disputes concerning Chinese ancient history have waged, and many such arguments have proved inadmissible, since scholars have taken most of their own hypotheses rather than rely on any historical evidence.

Since the 1970s, the situation has changed. Many archaeological finds in China have contributed a wealth of knowledge to ancient Chinese history, and the interpretations of controversial historical institutions such as the comfort women movement are largely due to the Korean women leaders' commitment to justice on behalf of the despondent comfort women and to change the patriarchal sexual culture, which is characterized by the double standard of sexual behaviour for men and women. The comfort women issue, as I see it, is embedded in the concentric layers of culture, politics, and justice. The categorical representations of comfort women as either prostitutes or sex slaves, I argue, are only partial truths derivable from the narrative frames that reveal and serve the political interests and the ideological stances of the opposing camps, namely, the Japanese state denying its legal responsibility for the survivors and the international community.

The categorical representations of comfort women as either prostitutes or sex slaves, I argue, are only partial truths derivable from the narrative frames that reveal and serve the political interests and the ideological stances of the opposing camps, namely, the Japanese state denying its legal responsibility for the survivors and the international community.

Society

The Society for Chinese Excavated Materials (of which the original name was Chaozhu Shuyuanduo shiryou keminkyuu, changed to the present name in 1998) was formed in Tokyo in April 1999. Scholars of Chinese excavated materials from all over Japan have been brought together through this organization, and the subjects which members are studying cover philosophy, history, literature, ancient Chinese characters, ancient medicine, folk custom, etc. The society also has a fair few of foreign members. As a result, it has over two hundred members. The first president of the society was Professor Ikeda Tomohisa, and the second (and present) president is Associate Professor Kodomo Motoo of Waseda University.

The other activities of the Society for Chinese Excavated Materials include holding conferences and special publications, a newsletter (three times a year), and the Journal of Studies on Chinese Excavated Materials (Volumes one and two have been published, volume three is now being edited).

Each year three conferences are held. The presentations in 1998 included: 1) Professor Tanaka Yuu: The calligraphy of Han slip manuscripts. 2) Masamichi Kikai: 'Mat and jinghas'. 3) Kodomo Motoo: The computer database project on the Baoshan Chu bamboo slips manuscripts operated at Waseda University. 4) Paulos Huang: European Sinology and the Chinese Excavated Materials Studies in Europe. 5) Kenkou Hitoyusou: the formation history of the Zhouyi based on the excavated materials. 6) Yushikai Masato: 'From seals to the Seal In the World'.

The time has come for old opinions to be re-evaluated

The newly excavated materials have forced us to take a new look at the traditional studies which have dominated the Chinese classics for over two thousand years. Some scholars even argue that the whole section of Chinese academic history dealing with the classics has to be rewritten. Recent Japanese research on Chinese excavated materials is discussed briefly below.

Seminars

For the past ten years the various seminars held in Japan indicate the interest of Japanese scholars in the excavated materials from China, for example, Ikeda Tomohisa: Mawangdui Wuxing; Jungia and Zhouyi silk manuscripts at Nanzan University and Kyoto University; Kodomo Motoo: Shubudai Qin and Baoshan Chu slips at Waseda University; Ikeda: Shubudai Qin and Chuanshiu slips at Chuo University; Osaka: Shubudai Qin slips of Calculations at Tokyo Kagakui University; and Hirata: Zhongshan King Inscription of Institute of Oriental Culture at the University of Tokyo.

The centers and institutions which members are studying cover philosophy, history, literature, ancient Chinese characters, ancient medicine, folk custom, etc. The society also has a fair few of foreign members. As a result, it has over two hundred members.

Dr Paulos Huang is attached to the Institute of Oriental Culture University of Tokyo. He can be reached at e-mail phuang@ias.u-tokyo.ac.jp.
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.

Inside Out: New Chinese Art

From September 1998 to January 1999 the Asia Society in New York presented Inside Out, an international exhibition of contemporary art from China. The exhibition, organized in cooperation with the San Francisco Museum of Modern Art, will also be held in San Francisco from February 26 to June 1. The two cities have two of the largest Chinese communities outside Asia.

By MARJAN VAN GERWEN

The exhibition shows more than 50 works by 58 Chinese artists, currently living in the People's Republic of China, but also in Taiwan, Hong Kong and overseas. The exhibition includes installations, video, and performance art as well as more traditional media, spanning some fifteen years (1984–1998).

Inside Out tries to explore the hybrid existence of younger Chinese artists. How are they responding to the modernization of their countries and how do they reinterpret their artistic and cultural traditions?

Since 1979 foreign art has gradually begun to be published in magazines such as 'Meishu' (Fine Art), alongside more ideologically correct styles. Many young artists consider the post-1949 period as tradition and their attitudes toward that period are surprisingly mixed. In the 1980s the Political Pop movement appeared, the works of Gao Yong and Liu Wei, for instance, show a critical point of view cast society in China.

Private Emotions

The different road taken by Taiwanese artists stems from the particular circumstances of their island. After the eclipse of foreign colonialism, over the past twenty years the island has experienced rapid economic growth, massive industrialization, and increased political liberalization. Artists travelled abroad, bringing in and adapting Western styles.

The history of Western oil painting was thus always familiar to Taiwanese artists. It is not surprising that no exact parallel to the 'humanist' and 'political pop' trends of the PRC appeared in Taiwan. Two young Taiwanese artists, Hou Chun-ming and Huang Chih-yang are concerned with more private moments, personal memories and fantasies, than with materialist desire. They employ traditional Chinese brush painting and woodblock techniques, but effectively subvert and critique conventional practices and beliefs in their work.

In the series 'Zoo', Huang Chih-Yang dissects the human body and reduces it to its most primal and organic state. He tries to explore the relationship between our changing external environment and our internal nature. 'New Paradise', fourteen panels of woodblock prints by Hou Chun-ming, represent the changing relationship between men and women-through their sexual organs. New women no longer depend on men, men feel rejected.

The concern of Hong Kong artists is with identity and belonging, issues which have been thrown into stark relief in the context of Hong Kong's return to China and the end of colonialism. Reflecting the urgent sense of transition, contemporary art in Hong Kong has shown new force and inventiveness, particularly within the last two to three years, a fact reflected in the choices of artists in the exhibition. The installation with video by Ho Sui-shek 'Walking on Two Balls' provides metaphors for the difficulty of the idea of passage as both a spiritual and a physical condition.

Splashed ink

The artists demonstrate that the globalization of contemporary Chinese art is increasing in diversity and richness. Some of the artists who now work outside China consider themselves primarily as contemporary, rather than Chinese, artists. Others, such as Cai Guo-qiang, still draw on Chinese themes but explore them through the distance of perspective of an expatriate catering to an audience that is more often than not non-Chinese. His installation, 'Borrowing Your Enemy's Enemy' takes its name from an ancient Chinese myth. Ren Jian has turned to a commercial kind of pop-art. He has made a massive camouflage painting called 'Prisonal Chaos' on a hundred-foot scroll made of nylon rather than the traditional silk. Several of these artists returned to the PRC to seek materials and inspiration, among them Wang Tianze who created 'Ink Banquet', in which he has splashed a table, chairs, and place settings with ink.

One of the pervasive themes is the interest in exploring the forms and meaning of script. It is no coincidence that script, rather than religious image, constitutes the most enduring aspect of tradition and one in which artists continue to find inspiration. The obsession with pseudo-characters is common to artists from the PRC, Taiwan, and overseas. The work of Wu Guo Xia and Xu Bing can be read at another level: the predilection for distorting and distorting images so that they lie on the border of a meaninglessness between Chinese art, stretching back through the spatial and semantic ambiguities of scholarly painting to roots in the transcending patterns of archaic bronzes. Xu Bing's 'Book from the Sky' seems a reverent homage to the ancient art of woodblock printing. It features dozens of what appear to be Chinese characters, the building blocks of the common script that is the only real unifying principle for the Chinese empire. Every character is in fact a meaningless scribble concocted by the artist. Xu sees it as a statement of the ancient Taoist belief that true knowledge does not come through words but through experience.

Through their diversity, the works incorporate the themes of a culture in transition. Whereas in Hong Kong the question of identity seems to be directed at the future more than the past, in Taiwan and, to a certain extent, in the PRC it evokes a nostalgia for the past. While in Taiwan memories of the family loom large, in the PRC surprisingly the Cultural Revolution is evoked nostalgically. The catalogue accompanying the exhibition contains nine essays that investigate the critical position of Chinese art in the global arena and the ongoing influence of its heritage.

Marjan van Gerwen is Project Co-ordinator of international projects at the GATE Foundation. She can be contacted at the above address.

Love Forever


The obsession with pseudo-characters is common to artists from the PRC, Taylor, and overseas. The work of Wenda Guo and Xu Bing can be read at another level: the predilection for distorting and distorting images so that they lie on the border of a meaninglessness between Chinese art, stretching back through the spatial and semantic ambiguities of scholarly painting to roots in the transcending patterns of archaic bronzes.

By Ilse Chin

Women in the Realm of Spirituality

The realm of spirituality has been an important part of the human experience since ancient times. In the exhibition 'Women in the Realm of Spirituality', sixteen Indonesian women artists share their experiences and insights into their spiritual journeys. The exhibition aims to highlight the role of women in the spiritual realm and to showcase the diversity of spiritual practices among women in Indonesia.

The exhibition features works by artists from various regions of Indonesia, reflecting the cultural and religious diversity of the country. Some of the artists draw from traditional spiritual practices, while others explore contemporary issues through a spiritual lens. The works address themes such as nature, fertility, and personal identity.

One of the artists, Alce Aly Panja, presents her work 'Eva-Maria', which explores the concept of femininity. The piece emphasizes the importance of recognizing and valuing the contributions of women in the spiritual realm. Another artist, Astari Rasyid, creates a painting that highlights the role of women in modern society, emphasizing the need for gender equality.

The exhibition also includes works by Hildawati Somanatr, who addresses the issue of nature and its role in spirituality. Her piece, 'A Woman is Used as the Symbol of Justice', critiques the use of women in political struggles. Reni Anggreani's work, 'Don't Follow All of This', explores the complexity of spiritual beliefs and the need for individual interpretation.

The exhibition aims to challenge traditional perceptions of spirituality and to encourage a reevaluation of the roles of women in spiritual practice. It invites viewers to explore the depth of spiritual experience and the richness of women's contributions to this realm.

Political events of May 1998

The political events of May 1998 in Indonesia have had a profound impact on the arts. The uprisings, characterized by violence and political transition, have led to a reevaluation of the role of art in society. The exhibition 'Women in the Realm of Spirituality' reflects on these events through the lens of female agency and resistance.

The artists in the exhibition use their work to express their experiences of oppression and to promote social justice. They highlight the role of women in advocating for change and in promoting alternative narratives. The works are a testament to the resilience and strength of women in the face of adversity.

The exhibition 'Women in the Realm of Spirituality' is a celebration of the diversity of spiritual experiences among women in Indonesia. It invites viewers to reflect on the role of art in promoting understanding and empathy, and to recognize the vital contributions of women to the spiritual landscape.
ASIAN ART

FEBRUARY 1999 > JUNE 1999

AUSTRALIA
Quadrivium
9-50 Gallery Level 2
South Queens Victoria Building
George Street
Sydney NSW 2000
tel:+61-2-9264 8222
fax:+61-2-9264 8700
until 3 February
Passion
Temporary exhibition from Australia and Japan. Featuring Gists Bentzon, Gisela Cournoyer, Ben Edols, Kathy Elliott, Klaus Moje, Kirstie Rae, Kazumi Ikemoto, Yoshiko Takashima.

BELGIUM
Chinese Pavilion / Japanese Pagoda
Musée Cernuschi
Ostasiatische Kunst
Permanent collection
Permanent collection
Antiquities from Egypt-Western Asia, Greece and Rome as well as prehistoric and British art, Medieval, Renaissance, Modern and Oriental collection, prints, drawings, coins and medals.
until end 1999
Arts of Korea
'Arts of Korea' will present an overview of Korean art and archaeology, ranging from the Neolithic period to the 19th century. The exhibition includes loans from the national Museum of Korea, the British Library and several private collections. The exhibition will be a forerunner of the Museum's new permanent Korean Gallery scheduled to open in 2000.

ASHMOLEAN MUSEUM
Beaumont Street
Oxford OX1 3PN
tel:+44-865-278009/10
fax:+44-865-278019
Tuesday to Saturday 10am – 4pm; Sunday 2 – 4pm
until 28 February
Chinese Silk
Large 18th- and 19th-century silk hangings from the Museum's collection.

3 March – 2 May
Buddhism from Tibet: The EM. Scranton Collection
The collection is notable for its rich and diverse representation of the arts of tibetan script writing, bookbinding, wood engraving, metalwork and ivory and bone carving.

4 – 30 May
Tejpal Bhandari

BRITAIN
Art Beatus
M1 888 Nelson Street
London WC1B 3DG
tel:+41-28-2681608
fax:+41-28-2681685
Art Beatus highlights contemporary international art with a special focus on Asian art.

FRANCE
Musée Cernuschi
75008 Paris
tel:+33-1-45637816
fax:+33-1-45637816
until 6 April
Closed Monday and public holidays

Permanent exhibition
Art and Archaeology of China from the Neolithic to the 13th century.

GERMANY
Museum für Ostasiatische Kunst
14195 Berlin ( Dahlem)
tel:+49-30-8801
fax:+49-30-8813688
Permanent exhibition
The museum offers a comprehensive overview of the fine and decorative arts of China, Japan and Korea, emphasising the period up to its collection of Asian graphic arts, principally Japanese woodblock prints, one of the most fine and most important in Germany.

GREAT BRITAIN
British Museum and Museum of Islamic Art
Great Russell Street
London WC1B 3DG
tel:+44-71-1234567
fax:+44-71-12345678
The Tokyo Station Gallery, opened in 1998 and situated on the corner of the former Tokyo Station which was constructed in 1912. Aimed to be a small but authentic art gallery, its venue is given to photographs, poster art, architectural design and Japanese modern artists.

Kunsthalle 88
Elsbetalstr 2
tel:+44-171-323861418480
fax:+81-3-62451140
URL: www.the-people.org

Newcastle upon Tyne
tel:+41-777-2765
fax:+81-3-62454111
until 25 February
Permanent display
Laing Art Gallery
Newcastle upon Tyne
URL: www.laingartgallery.org

until 2 May
Representing the People
This contemporary art exhibition reflects the present day Chinese society through fifty figurative paintings from ten Chinese artists. Information about the exhibition can be found at the Chinese Art Centre in Manchester.

until 26 February
A Passionate Detachment
The exhibition of oil paintings of Bruce Da is clearly reveal an artistic-struggle in the manner by the figure and its human togetherness gracefully dissolved.

18 February – 2 March
Premonitory Medicine
An exhibition of pen and ink drawings of A. Ramachandran.

10 April – 4 July
Sukho Myint
Tokyo Station gallery
1-6 Meiiinouchi Chiyoda-ku
Tokyo 101
tel:+81-3-3232 2763
fax:+81-3-3232 0588

until 28 March
Comic World
Tokyo Station Gallery
9-10 Meiji 9-chome, Bunkyo-ku
Tokyo 113
tel:+81-3-3230 2249
fax:+81-3-3230 3164
The exhibition is composed of 9 young contemporary Japanese artists. The artists do not perceive their environment and daily lives from the outside but their work is created from within their current situation.

until 26 February
Asian Show
Not a Chinese Show
With the participation of the Chinese

**ASIAN ART**

**Groninger Museum**

Museumstraat 25
9700 ME Groningen
Tel: +31-50-3668335
Fax: +31-50-2120518

The exhibition around Chinese parmographies is being organised in connection with the 50th birthday of the Chinese revolution.

**Museum of Ethnology**

Exhibition will deliver a critic to Ang and Roy Villevoye with their work. These two artists will be

Tel: +31-50-3666555
Fax: +31-50-3120815

**The Montgomery Collection**

Consist of Mingei a varied collection of the Japanese folk granite or clay man- and animal figures

**Asian Civilisations Museum**

Permanent display

**Propaganda Posters**

Is being organised in connection with the 50th birthday of Willemskade 25

**Baur Collection**

Saturday and Sunday 11 am - 5 pm

**Renewed permanent collection**

A presentation in new exhibition rooms of rarely shown Chinese and Japanese objects. Seated ceramics, stamps, Chinese lacquerware.

**Paints in Red, Chinese Parmaprapidal (1949-1999)**


**First USA Riverfront Arts Center**

800 South Madison Street
Wilmington, Delaware 19801-5122
Tel: +1-302-777-7767
Fax: +1-302-658-2040

10 April - 6 September
Splendor of Meiji Treasures of Imperial Japan
The collection shows works of art in metal, lacquer, ceramic, enamel and porcelains of the Meiji Era (1868-1912).

**Pacific Asia Museum**

46 North Los Angeles Boulevard
Pasadena 91105
Tel: +1-818-449-2742
Fax: +1-818-449-2754

An exhibition of ceramics from the permanent collection, including objects from the Lifestyles, Snake and Otis Collections, which includes ceramics from the Han, long, Song, Dao, Ming and Qing Dynasties.

**Asian Art Museum San Francisco**

Golden Gate Park
San Francisco
Tel: 415-357-8081

Ongoing exhibition
Chinese Weaving: Textile Design from the Permanent Collection
Jade: Stones of Heaven

**Arthur M. Sackler Gallery**

Silpakorn University
Bangkok
Tel: +66-2-255-9113-14
Fax: +66-2-253-9134

Continuing indefinitely
Japonisme-Art Nouveau

**Tuyma-Da**

Tel: +351-1-3015264/5
Fax: +351-1-3015364/5

19th Floor
Avenida Ilha da Madeira
1400 Lisboa

**Bau Collection**

The installation showcases 100 of the finest examples of Korean art in all major media-ceramics, metalwork, lacquerware, sculpture and paintings-from the Neolithic period through the eve of modern times. The selections are drawn from public and private collections in Korea, Japan, and the United States.

**Korean Galleries Reinstallation**

The exhibition presents Buddhist ritual and ceremonial objects ranging in date from the 12th to the 19th century.

**Porcelain Plate, France, Bernon (1880-1885)**

E-MAIL: GATE@BASE.NL
URL: www.base.nl/gate
FAX: +31-20-639 07 62
TEL: +3 1 -20-620 80 57

1017 DS AMSTERDAM
THE NETHERLANDS

**Asian Civilisations Museum**

25 - 30 March
Asian Art: Spanning the Ages

**Second Regiment Army**

Seto Awe at 67th Street, New York

25 - 30 March
Bonhams masterworks: Japanese baskets from the Lloyd Cotsen collection. Around 85 of the finest pieces of this collection will be on show for the first time.

**Tay Ho Art and Cultural Foundation**

Information about activities and events relating to Asian art

The Art Agenda and cultural programs are produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information about activities and events relating to Asian art.
INTERNATIONAL CONFERENCE AGENDA

March 1999

2-4 March 1999
Fayetteville NC, USA

1999 Bender Studies Conference
Dr. Rama Datta, Dept. of History, Johns Hopkins University, Baltimore, MD 21218, USA
E-mail: rama_datta@jhu.edu

3-5 March 1999
Bloomington IN, USA

25th Annual Meeting
American Historical Association
1114 15th St., NW, Suite 830, Washington, DC 20005, USA
Tel: +1-202-624-5400
Fax: +1-202-624-5401
E-mail: ahasssecretary@history.org

5-7 March 1999
Troodos, Cyprus

67th Annual Conference of the American Society of Mediterranean Studies
E-mail: asmsconf2000@tails.com

6-10 March 1999
Cambridge, Massachusetts, USA

Cambridge University Press
E-mail: cambridge@cup.org

9-11 March 1999
Budapest, Hungary

17th Annual Conference of the International Association of Southeast Asian Studies
E-mail: iass.budapest@krtl.hu

10-12 March 1999
Tokyo, Japan

International Conference on Technology, Culture, and Society in the Asia-Pacific Region
E-mail: techconf@mta.ac.jp

11-13 March 1999
New York, New York, USA

Conference on Asian Studies
E-mail: couch@pacific.cuny.edu

13-15 March 1999
Nanjing, People’s Republic of China

Southeast Asian Art Conference
E-mail: seacentralta@home.com

15-17 March 1999
Osaka, Japan

7th International Conference on Southeast Asian Studies
E-mail: seconf@krepl.jac.go.jp

17-19 March 1999
Bangkok, Thailand

ASEAN Association of Southeast Asian Nations
E-mail: aseanassoc@start7.com

18-20 March 1999
Harbin, People’s Republic of China

9th International Conference of the Asian Language and Literature Association
E-mail: alala@sun.hzdc.com.cn

19-21 March 1999
Sapporo, Japan

24th International Conference on East Asian Studies
E-mail: iaces@sapporo.nhk.or.jp

22-25 March 1999
Osaka, Japan

Asian Studies Association of Japan
E-mail: asiassoc@kasugakyo.shimane-u.ac.jp

26-28 March 1999
Tokyo, Japan

8th International Conference on Business Studies
E-mail: 8icbs@icbs.jt университет

29-31 March 1999
Salt Lake City, UT, USA

1st Annual Meeting of the American Association of Asian American Studies
E-mail: aaas@internet.com

1-3 April 1999
Johannesburg, South Africa

1st African Conference on Chinese Studies
E-mail: afconscn@wits.ac.za

3-5 April 1999
Hong Kong

Asian Studies Conference
E-mail: asiastud@poly.poly

6-8 April 1999
Seoul, Korea

Annual Conference of the Korean Association for the Study of Modern East Asia
E-mail: kansa@kasa.org

8-10 April 1999
New Delhi, India

1st International Conference on South Asia and the British Empire
E-mail: indcon@ciic.ac.uk

9-11 April 1999
Tokyo, Japan

2nd International Conference on Business Studies
E-mail: afconscn@wits.ac.za

10-12 April 1999
Beijing, China

4th International Conference on Business Studies
E-mail: afconscn@wits.ac.za

12-15 May 1999
Osaka, Japan

6th International Conference on Business Studies
E-mail: afconscn@wits.ac.za

19-22 May 1999
Beijing, China

5th International Conference on Business Studies
E-mail: afconscn@wits.ac.za

25-28 May 1999
Tokyo, Japan

3rd International Conference on Business Studies
E-mail: afconscn@wits.ac.za

30-31 May 1999
Salt Lake City, UT, USA

2nd Annual Meeting of the American Association of Asian American Studies
E-mail: aaas@internet.com

June 1999

1-3 June 1999
Tokyo, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

4-6 June 1999
New York, New York, USA

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

7-9 June 1999
Hong Kong

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

10-12 June 1999
Kansas City, Missouri, USA

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

13-15 June 1999
Osaka, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

16-18 June 1999
Beijing, China

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

19-21 June 1999
Osaka, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

22-24 June 1999
Tokyo, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

25-27 June 1999
Leiden, The Netherlands

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

28-30 June 1999
Riga, Latvia

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

July 1999

1-3 July 1999
Tokyo, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

4-6 July 1999
New York, New York, USA

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

7-9 July 1999
Osaka, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

10-12 July 1999
Tokyo, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

13-15 July 1999
Leiden, The Netherlands

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

16-18 July 1999
Osaka, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

19-21 July 1999
Tokyo, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

August 1999

1-3 August 1999
Stuttgart, Germany

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

4-6 August 1999
Osaka, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

7-9 August 1999
Tokyo, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

10-12 August 1999
Leiden, The Netherlands

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

13-15 August 1999
Osaka, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

16-18 August 1999
Tokyo, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

September 1999

1-3 September 1999
Leiden, The Netherlands

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

4-6 September 1999
Osaka, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

7-9 September 1999
Tokyo, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

10-12 September 1999
Leiden, The Netherlands

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

13-15 September 1999
Osaka, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za

16-18 September 1999
Tokyo, Japan

International Conference on Business Studies
E-mail: afconscn@wits.ac.za
INTERNATIONAL CONFERENCE AGENDA

**October 1999**

**1-7 October 1999**

**Rockingham, Australia**

Bilateral Conference of the Japanese Studies Association of Australian Universities, Discussion Committee for the New Millennium Conference Secretary: Angela Miyoshi


**6-9 December 1999**

**Guangzhou, China**

International Conference on Urban Development in China

Professor Yen Xuesui, Center for Urban and Regional Studies, Zhongshan University, Guangzhou 510275, Guangdong Province, P. R. China
e-mail: xuesui@cuc.edu.cn

**6-11 December 1999**

**Pondicherry, India**

The Portuguese and the Socio-Cultural Impact on the Indian Coast in the 16th Century

Dr K.S. Mathew, Department of History, Pondicherry University, Pondicherry 605014, India
e-mail: ksm@stats.puducherry.ernet.in

**7-9 December 1999**

**London, Great Britain**

Death, After-Lives and Other-values: Times Traded and Outside Contemporary Japanese Religiosity

Dr John Breen, Department of the Languages and Cultures of East Asia, SOAS, University of London, Great Britain
e-mail: jnb@ucl.ac.uk

**January 2000**

**3 January 2000**

**Leiden, The Netherlands**

Shaping the New Rural Society in China

e-mail: Ecard@writ.ira.irs.nl

**14-20 January 2000**

**Rotterdam, The Netherlands**

Entrepreneurship and Institutions in a Comparative Perspective

Europe and Asia, 16th Centuries

URL: http://www.eur.nl/FHKW/nwp2000

**April 2000**

**1-8 April 2000**

**Turin, Italy**

Xth World Sanskrit Conference

Oscar Rizzo, President, CESMEO, International Conference for Advanced Asian Studies, Via Cavour 1, 10121 TORINO, Italy
fax: +39-11-635931

**14 April 2000**

**Southampton, United Kingdom**

Museum of Cotswold Life

Dr Kendrick Oliver, Director of History, University of Southampton, Highfield, Southampton, SO17 1BJ, GREAT BRITAIN
tel: +44-2380-339177
fax: +44-2380-33248
E-mail: kolog@luc.ac.uk

**February 1999**

**IAS NEWSLETTER No. 18** • 39
In comparison with the contacts between Europe and the United States and between the United States and Asia, intellectual ties between Asia and Europe have remained relatively weak since the end of the colonial era. The 21st century would require the development of a closer intellectual partnership between scholars in the Social Sciences and Humanities in Asia and Europe. This was a conclusion made by a small group of directors of Asian and European centres of European or Asian Studies who met in Copenhagen in August 1997 for the 21st Century Studies might fruitfully cooperate, especially in the light of the developing political rapprochement between Europe and Asia. It was concluded that the political rapprochement reflected only one aspect of the need for closer collaboration between Asia and Europe. Developing a shared research culture between the two ends of the Eurasian continent would not only deepen the quality of research in either region on global issues, but would enable attention to be directed more effectively to issues which are shared between the two regions but which do not commonly emerge on research agendas in the United States. In order to anchor this conclusion in the broader research communities of the two regions, and to develop ways of promoting research integration, the meeting agreed to form a loose co-ordinating structure, which later took the name PEARL, Programme for Europe-Asia Research Linkages. It was also agreed to convene a workshop in Korea in 1998 to address the theme "Asia-Europe Research Strategies for the 21st Century in Asian and European Studies". This first PEARL Workshop, held in Seoul on 7-9 October 1998, was organized jointly by Yonsei University (Korea), which had acted as host for the occasion, the Strategic Alliance between the IAS and NIAS, and the Asia-Europe Foundation (ASEF). It was co-sponsored by the European Science Foundation.

The workshop was intended both to clarify the philosophical basis for the rapprochement between Asia and Europe and to identify actions, programmes, and institutions, which could bring that rapprochement into reality. The conference was attended by 31 leading figures in Asian Studies, European Studies, and research policy, drawn from major Asian and European institutions. The aim in inviting participants to the conference was not to select national representatives, but rather to construct a relatively small group of specialists who could bring a wide range of skills and insights to the problems at hand.

The conference heard keynote speeches from Professor Wang Gungwu ("Roads to progress and tradition") and Dr John Clarke ("Beyond Orientalism"), as well as discussion papers from Ambassador Boje Ljunggren ("Philosophical aspects of Asia-Europe research strategies"), Dr Max Spireboom ("Foss networking in joint research programmes") and Professor Stamoulis A.B. ("From fragmentation to convergence: constructing a future joint Asia-Europe research agenda"). A large part of the workshop, however, was taken up with small working groups set the task of turning the discussions into practical proposals.

Towards a shared research culture

Discussion during the opening sessions of the workshop rapidly made it clear that any attempts to draw a tight definition of Europe and Asia would risk straitjacketing the work of those scholars who clearly distinguish the West from the East and the Modern, while modernity in Asia is far from being simply an import from the West. Both regions, moreover, are so diverse that some of the most fascinating similarities and differences between Europe and Asia are found at the national and local levels. Nonetheless, the idea of Europe and the idea of Asia are both powerful concepts at the level of public debate and at the level of political and intellectual decision-making and PEARL has a valuable role to play in putting the intellectual dimension of the relationship between those two concepts on a basis of partnership and equality.

Further discussion made it clear that the problem was not simply one of two intellectual worlds which had somehow failed to make contact. Rather, there were structural forces at work which made communication difficult. Asian Studies on the one hand is an enormous and diverse global enterprise. The links between scholars in different countries are hampered by differences in language and culture, by distance and by lack of opportunity to engage intellectually, but those links exist, and a Japanese scholar of Southeast Asia is identifiably in the same vast scholarly community as a Spanish scholar of China.

"European Studies", however, is a much less clearly defined field. For some institutions it refers only to studies of the European integration process; for others it refers only to studies which clearly reach beyond national boundaries; for others still it is a branch of Cultural Studies with its specific theoretical orientation; and finally for some (mostly outside Europe), it is the entire corpus of scholarship on Europe and its many societies.

Because this structural disparity will not disappear, the challenge for PEARL is not one of bringing together two self-conscious fields. It has to undertake two tasks first, to create links which will enable researchers on Asia more conscious of the additional insights which European comparisons can bring, while making researchers on Europe more conscious of the additional insights which Asian comparisons can bring; and second, to develop international research projects which can naturally for joint Asian-European research teams, either because those teams are the most capable or because the topic relates to some issue which is of specific importance in Asia and Europe.

Practical discussion in the workshop therefore focused both on measures to draw the attention of European and Asian scholars to each other, both by means of exchange and through joint research projects.

Exchange programmes

After some discussion on the issue of exchanges, there was a broad consensus that two lines of action should be pursued. First, effort should be put into developing exchange programmes for scholars in mid-career. Such scholars may have undertaken specialized research in their early academic years but now established in teaching jobs, are both ripe for the intellectual stimulation which would come from a prolonged encounter with the other region, and are ideally placed to transmit cross-regional insights to their students. Not being of professional standing, they tend to lack access to international networks but are a vital element in giving depth and diversity to the Europe-Asia intellectual relationship. It is likely that such exchange programmes can be organized most effectively on a bilateral basis, with PEARL acting as a kind of clearing house through which initiatives can be publicized and experiences exchanged. The IAS is currently working on an inventory of Asia-Europe intellectual exchange, commissioned by the ASEF, and this inventory may be both a valuable source of data and a means of stimulating action.

Second, the workshop agreed that efforts should be made to develop cooperation between the European Erasmus/Socrates programme and its Asian counterpart, UMAP, so that student exchanges between Asia and Europe can take place expediently.

Joint research projects

The workshop also agreed that it was of enormous importance to develop major long-term collaborative research projects involving both Asian and European scholars. The projects should not only be based on common issues of direct contemporary relevance but should draw together novel combinations of researchers. A wide range of possible projects was discussed, but the meeting agreed that the current global economic recession must be a wake-up call. A wide range of new questions needing sustained, collaborative research attention.

Specific topics raised by the intensification of globalization and the economic recession included:

- the issue of good governance;
- labour relations and migration;
- lifestyles and norms;
- environmental issues.
RESEARCH AT THE IIAAS
15 FEBRUARY 1999 – 15 JUNE 1999

1. RESEARCH FELLOWS (POST PHD)
   a. individual
   - attached to a programme, i.e. - International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century
   - Performing Arts of Asia: tradition and innovation, the expression of identity in a changing world
   - The 'Border'-Origin of Tibetan Buddhism: Speculations Regarding a Post-Mortem 'The Bon'-Origin of Tibetan Buddhist Cemeteries in Iran

2. SENIOR VISITING FELLOWS (POST PHD, NO AGE LIMIT)
   - the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The IAS will be host to several senior visiting fellows in 1999.
   - David Ip (Australia)
   - Dr Keisuke Nakamura (Japan)
   - Dr Kari Heinz Gotsch (Germany)
   - Prof. Reimar Schefold (ANU)

3. AFFILIATED FELLOWS
   - the possibility to engage in research work in the Netherlands for a period of one to two years.

4. VISITING EXCHANGE FELLOWS (POST PHD): LE YEL
   - The IAS has signed several Memoranda of Understanding (MoU) with foreign research institutions and providing scholars with an opportunity to participate in international exchanges.
   - ANU Canberra
   - Vrije Universiteit Amsterdam
   - Kyoto University

5. AFFILIATED FELLOWS
   - five years ago, and be academically very mature. Each at the IAS. A Dutch senior should be available to finance the research.
   - Prof. Rik Schipper (Vrije Universiteit Amsterdam)
   - Prof. Marianne Hering (University of Wisconsin-Madison)

6. DUTCH SENIORS
   - temporary replacement for teaching duties to do research in the Netherlands for a period of one to two years.
   - Prof. Rik Schipper (Vrije Universiteit Amsterdam)
   - Prof. Marianne Hering (University of Wisconsin-Madison)

7. 9. VISITING EXCHANGE FELLOWS (POST PHD): LE YEL
   - the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The IAS will be host to several senior visiting fellows in 1999.
   - Dr. David Ip (Australia)
   - Dr. Keisuke Nakamura (Japan)
   - Dr. Kari Heinz Gotsch (Germany)
   - Prof. Reimar Schefold (ANU)

8. SENIOR VISITING FELLOWS (POST PHD, NO AGE LIMIT)
   - the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 months. The IAS will be host to several senior visiting fellows in 1999.
   - David Ip (Australia)
   - Dr. Keisuke Nakamura (Japan)
   - Dr. Kari Heinz Gotsch (Germany)
   - Prof. Reimar Schefold (ANU)

9. AFFILIATED FELLOWS
   - five years ago, and be academically very mature. Each at the IAS. A Dutch senior should be available to finance the research.
   - Prof. Rik Schipper (Vrije Universiteit Amsterdam)
   - Prof. Marianne Hering (University of Wisconsin-Madison)

10. DUTCH SENIORS
    - temporary replacement for teaching duties to do research in the Netherlands for a period of one to two years.
    - Prof. Rik Schipper (Vrije Universiteit Amsterdam)
    - Prof. Marianne Hering (University of Wisconsin-Madison)
IIAS Subsidy for Research Projects

Please note: applicant has to be employed by a Dutch institute and/or be the holder of a permanent Dutch residence permit. In order to be granted an IIAS guaranteed subsidy, a project application has to meet the following requirements:

- The subsidy is meant to reinforce the infrastructure of Asia Studies in the Netherlands (attention is paid to national impact, the internationalization of Asia Studies, and the filling of present gaps in the Netherlands).
- In general the maximum possible subsidy per project amounts to NLG 10,000.
- Other institutes besides the IIAS also contribute to the project.
- The IIAS reserves a final report, containing remarks about both financial matters and content;
- The applicant will hand in a report to the IIAS newsletter;
- In all relevant publications the IIAS will be named as the subsidy provider;
- Requests for subsidies have to be sent to the IIAS secretariat before 1 April 1999;
- As well as the application, the IIAS requests a detailed budget, which is specified which part of the said budget the IIAS is asked to finance;
- If the application concerns a conference, seminar or the like, a list of participants and a draft programme has to be handed in together with the application.

Application forms and more information can be obtained at the IIAS secretariat.

Application forms for the subsidies or open grants can be obtained at the IIAS secretariat.

IIAS Associates’ Scheme initiated

Currently the IIAS is developing an IIAS Associates’ Scheme. By doing so we wish to remain in touch with all those scholars who have been affiliated to the IIAS over the past five years. We find it very interesting to remain informed about current (academic) activities of our associates. We are always open to any suggestions concerning this alumni scheme, our research programmes, academic activities, network opportunities, co-operation, the IIAS Newsletter etc.

The first activity within this new scheme is the collection of (the data of) the academic output of the IIAS associates. So far we have been quite successful and we thank our former colleagues for their co-operation. We kindly ask those alumni who have not yet responded to do so in order to revitalise our relationship and to make their publications and research known to a wide academic circle.

IIAS Research Partners

The IIAS signs Memoranda of Understanding (MoUs) with Research institutes in the field of Asia Studies all over the world, in order to stimulate further co-operation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-Ph.D. level. The IIAS mediates in establishing contacts with the Institute’s MoU partners.

The IIAS has signed MoUs with the following institutions:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen, Denmark
2. East-West Center in Hawai’i (EWC, USA)
3. Research School of Pacific and Asian Studies of the Australian National University (RS PAS-ANU), Canberra, Australia
4. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta, Indonesia
5. Vietnam National University Hanoi (VNU), Hanoi, Vietnam
6. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna, Austria
7. Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow, Russia
8. University Grants Commission (UGC)/Ministry of Education of Pakistan, Islamabad, Pakistan
9. Shanghai Academy of Social Sciences (SASS), Shanghai, P.R. China
10. École Francaise d’Extrême-Orient (EFEO), Paris, France
11. Academia Sinica, Taiwan, ROC
12. Korea Research Foundation (KRF), Seoul, Korea
13. National Science Council, Taipei, Taiwan, ROC
14. Mongolian Academy of Sciences, Mongolia
15. Institut de Recherche sur le Sud-Est Asiatique, Aix-en-Provence, France
16. Bureau of International Cultural & Educational Relations, Ministry of Education, Taipei, Taiwan, ROC
17. Centre d’Études et de Recherches Internationales, Paris, France
A History of Dutch Mauritius

It is in 1588 a fleet of five ships, which had arrived in the Netherlands landed on an uninhabited island in the Indian Ocean. Vice-Admiral Wybrand Wijnrock claimed it as a Dutch possession and named it Mauritius after the Dutch stadholder Prince Maurits. Mauritius, full of food and water and free of diseases, became a replenishment station for ships of the Dutch East India Company or VOC. It was not until 1638 that the Dutch built a fort at Warwijck Harbour, presently Grand Port Bay. This period of occupation ended in 1658. The Cape of Good Hope, founded by the Dutch in 1652, had become an excellent calling place for VOC vessels, leaving Mauritius as a superfluous establishment. Because of the fear for European rivals, however, the VOC again occupied the island in 1664. During this second occupation, that lasted until 1710, the population of Mauritius consisted of VOC officials, European vrijburgers, and slaves. Even then, Mauritius had a multip PDF

Dynamics in Pacific Asia

What extent will the new dynamics in Pacific Asia influence Europe's global position, and in what way should these changes be conceptualized in order to assist in the formulation of policies to deal with the new international environment? These vital questions are the foundation of this innovative volume, which emphasizes the need to understand the global parameters within which the new European policies towards Asia should be formulated, to maximize new opportunities and optimize the positive aspects of change. Taking an interdisciplinary and problem-oriented approach, the study concentrates on political, strategic, and economic issues as a regional and international context, rather than on a country by country basis. This approach reflects the significance of three prime factors: the growing mutual dependence among regions in Asia; the ever-increasing interaction in Asia between economic, political and security relations; and the necessity of approaching regional problems in ways that are structurally different from approaches developed in Europe and America. The many changes taking place in Pacific Asia are the starting point for the building of a new Asian civilization, one that will necessitate a fundamental rethinking of existing relationships and the balances of power in an increasingly global world.

Kurt W. Rudhite, Jesper A. Stensgaard, John Grenoff, and Leon W. de la Motte.

Arms and Beyond

When friends and colleagues were asked to contribute to a volume in honour of the renowned scholar Frits Staal, they submitted studies which they thought best reflected the many fields of interest to which Frits Staal has devoted his life. This comprises ritual in its global, linguistic, and anthropological contexts, as well as his other great academic interests: grammar, philosophy, religion, and science. Staal is noted for his ability to cover a formidable wide area of study whilst retaining a remarkable depth of analysis, and this is reflected in the contents of this work.

The various papers resist simple categorization. This is because they bespeak the unique characteristics of Staal and his method - his fluidity and his ability to melt down conceptual barriers between different academic disciplines in order to arrive at a new approach which can best be described as 'human science', in which the eastern scientific tradition is combined with the study of humanity. This stimulating volume is a tribute to the forty years of scholarly work in which Staal has invested in the foundation of a genuinely human science that he has helped to shape.

Dick van der Meij

New Developments in Asian Studies

This wide-ranging volume presents some new developments in Asian studies across many fields and periods of history. The geographical scope of the work ranges from Gujarat to the mountains of western Japan and from Tibet to Magadacay. They cover a time-scale from tenth century China to the present situation in the Pacific Rim, and deal both with political issues as minority rights and legal reforms, and analyses of academic discourse in Asia. All of the eighteen chapters, many of which have a comparative dimension, were written by scholars affiliated with the International Institute for Asian Studies, and the volume reflects the diverse research interests of the IIAS as well as the rich kaleidoscope of Asia, past and present.

Paul van der Weide and Alex McKay (eds)
Attributes of Chinese in the Netherlands

Are they Huqiao or Huaren?

The Chinese, with their ubiquitous restaurants, form a socially visible sector in the Netherlands. Especially since the 1980s, their migration history, their cultural background, and the path their future development will take have been attracting some attention from Dutch society. What are the general attributes of the Chinese in the Netherlands? Are they Huqiao or Huaren? As I present my study of the Chinese associations in the Netherlands, why do I prefer to use the concept of ‘Chi­nese immigrants’ to designate my study target?

I}

In China, the common terms used to designate compatriots abroad are Huaqiao, Huaren, or Huayi. Sometimes Huayi is included. To help Western readers understand the differences between the terminology mentioned above, a brief explanation is in order.

Huaqiao: This refers to the Chinese who, whether by birth or marriage, have connections of family, kinship, or friendship with Chinese living outside China and have also obtained foreign citizenship.

Huaren: This term is used to designate compatriots abroad among those Chinese who spend some time abroad, but it does not include Chinese who have the permanent right to reside in their adopted country but retain their Chinese citizenship.

Huayi: Chinese descendants who were born and have grown up outside of China.

Discussions are continuously cropping up as to the exact definitions of the concepts listed above.

In December of 1994, during the keynote lecture of ‘The Last Half Century of Chinese Overseas’ conference, Wang, a leading scholar in this area, proposed his updated opinion on the term ‘Chinese diaspora’. He defined the term ‘Chinese diaspora’ as including all those Chinese who have left China voluntarily or involuntarily and have settled in other countries.

The Chinese diaspora is characterized by multiple and varied connections of family, kinship, friendship, and shared memberships in transnational organizations.

Why not?

The selection of a concept and its connotations should not be driven by the user’s principal opinion of the general characteristics of the Chinese abroad. Therefore, rather than focusing on terminologies used by some scholars, we should ask ourselves what the term ‘Chinese immigrants’ may convey to different Western audiences. The term ‘Chinese immigrants’ seems to be a self-explanatory image of the Chinese in the Netherlands. The term ‘Chinese diaspora’ is intended for Chinese who have left China voluntarily or involuntarily and have settled in other countries.

My studies have shown, although few Chinese short-term sojourners, many Chinese in the Netherlands, whether they have become naturalized as Dutch citizens or retain their Chinese nationality, prefer to call themselves Huaqiao. When asked why they identified themselves as Huaqiao, very often the interviewees asked ‘Why not?’

The reasons behind this phenomenon can be enumerated as follows.

First, it is a reflection of the dominance of first-generation immigrants in Chinese communities in the Netherlands. Before they emigrated, many knew from their own experiences that by all government administrations in China (both on the mainland and in Taiwan) that deal with the affairs of overseas Chinese they have been labeled as Huaqiao. Therefore, it is logical that they simply identify themselves as Huaqiao because they are now abroad. Moreover, they do not know, and do not care about the differences between Huaqiao, Huaren, and Huayi.

Secondly, it is a reflection of the trinity social networks in which the Chinese in the Netherlands live. The Netherlands has a tradition of tolerance towards diverse opinions, values, and lifestyles.

Finally, it is a reflection of the current trend of globalization, which has made economic calculation a major element in diasporic subjects’ choice of citizenship.

In addition, there is the specific idea that the Chinese diaspora to a certain degree is a strategy that some migrants are using to take advantage of political and economic conditions in different parts of the world.

In the case of the Chinese in the Netherlands, it has been noted that some Chinese associations in the Netherlands not only have their associations titled Huqiao, but publicly proclaim that they are a ‘parochial Overseas Chinese association’. Nevertheless, their parochial complex is nothing more than an imaginary sense that, in Anderson’s words, is ‘just politics without responsibility or accountability or long-distance nationalism’. In effect, it is important to recognize the potential meaning of this phenomenon: they want to gain social elevation in the Netherlands from the strength and prosperity of China.

In Chinese, the term yimin covers all the meanings expressed by the words migration, migrant, immigration, immigrant, emigration, emigrant, and emigration.

Nevertheless, the Chinese term yimin has an added connotation not expressed in any of the English words. It also suggests a compulsory migration; in other words, people moving away from their homes because of official policy. This is one of the principal reasons that in China the special subject related to the Chinese abroad studies has been named ‘Huqiao-Huaren Studies’, rather than ‘Chinese Migrants Studies’. Nevertheless, I have selected neither Huqiao nor Huaren, but have opted instead for the concept of ‘Chinese immigrants’. It is based on an important consideration that the phenomenon of the Chinese ‘immigrant group’ is examined from the starting point of the receiving country.

References, a.o.:

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An Investigating Report
Social and Economic Development of Jinjiang, South Fujian

What factors have contrived to create the Jinjiang economic miracle during the past two decades? Are qiaoxiang (overseas Chinese native hometown) ties an advantage in social and economic development in South China? These questions were investigated by a two-year field investigation into the social and economic development of Jinjiang, South Fujian, conducted jointly by the Research School for Southeast Asia Studies of Xiamen University and the International Institute for Asian Studies of Holland (Xiamen-IIAS Project).

By CEN HUANG & ZHUANG GUOTU

Jinjiang, located on the southeast coast of Fujian province, is a famous qiaoxiang (overseas Chinese) location in China. With a population of 895,000, Jinjiang is the place of origin for 2.1 million overseas Jinjiangese, who live in Hong Kong, Macao, Taiwan, Southeast Asia and other countries. Since China's open door policy and economic reforms began in 1978, the income per capita in Jinjiang has increased from 58 yuan in 1978 to 1,000 yuan in 1997. As a consequence, Jinjiang has been one of the fifteen most advanced cities in China in terms of its overall economic development.

The Xiamen-IIAS project has carried out comprehensive field surveys with a random sample of 300 households and 150 enterprises in Jinjiang in the past two years. The survey research covered a broad range of issues, such as the composition of qiaoxiang-born residents, income structures, relationships with overseas relatives, and overseas remittances, donations and investments, as well as the foreign-funded enterprises. The time is now ripe to make several important observations.

Hometown connections

Overseas Chinese have played an important role in the creation of the Jinjiang economic miracle since the 1980s. From 1984 to 1997, Jinjiang utilized foreign investment of US$1.73 billion. Among the 2,400 foreign-funded operations, more than 90 per cent were invested by overseas Jinjiangese. In 1997, the output of the overseas Jinjiangese enterprises reached RM58.4 billion, which comprised 52 per cent of the total GDP in the city. Social welfare donations are another important impact made by the overseas Jinjiangese in their hometowns. Between 1994 and 1997, the city received overseas donations worth RM5.26 million. It was reported that about 50 per cent of the donations were used to support local educational development. More than 400 schools benefited from the donations. These statistics strongly suggest that hometown connections are indisputably an advantageous factor in the advancement of Jinjiang social and economic development.

Big' and 'small' culture

The rapid economic development of Jinjiang is also a direct result of the strong local traditions of family institutions and the labour force in the region. The local traditions are defined as including a group of cultural traits such as family orientation, overseas immigration, and challenging attitudes towards business ventures. Although, they are derived from Confucian cultural values, they are practiced differently under the influence of local life-styles and history. One study, for example, reports that more than 10,000 temples were rebuilt in Fujian in the early 1990s. These are an important part of the local tradition. It was discovered that the temples also laid the foundation for business organizations in the region. The study attests to the fact that within the shared cultural values, there are sub-cultural traditions based on different local customs and life-styles. As a result of this contradiction, the Jinjiangese have developed unique characteristics in their business pursuits, including a family-oriented, open-minded, risk-taking, and opportunistic spirit. This raises interesting questions: what is the difference between the generally defined Chinese culture and local traditions? And how do these apply in business practices?

An answer was: we 'carry out' the big 'culture' in theory (i.e. the Chinese culture), and apply 'small' local traditions in practice.

Diversified enterprises

Another important finding is that the overseas Chinese invested enterprises are very much diversified in aspects of their ownership, size, and scale, as well as the operation and management structures. The majority of the overseas Chinese firms in Jinjiang are small and mediumsized, with an average of investment less than US$1 million in each project. Manufacturing firms make up 80 per cent of the total foreign invested operations, and they concentrate mainly on light industrial products for export. More than 250,000 migrant workers make up the majority of the labour force in the city. The multi-family-run enterprises are a significant feature of this diversity. It was interesting to note that many Jinjiang households operate production lines on family estates. These are also called 'popular-run enterprises' in local terms: the multi-family-run enterprise share several characteristics: (1) These enterprises are based on mutual trust between different households. Family institutions are the centre of the co-operation. The enterprises are private in ownership, and co-operative in operation. (2) The overseas relatives provided the enterprises with both capital and market information, and they played a key role in forming groups in collaborative business operations through lineage and clan connections. (3) The enterprises are managed by the joint effort of investors, kinmen, and the families involved. Standard moral principles, such as hard work, respect for the authorities, and mutual trust, are commonly held among all contracted families. Multi-family-run businesses are believed not only to save the cost of organizational transactions of the enterprise, but also to maintain the stability of the enterprise during financial difficulties. It was reported that the Jinjiang crisis did not have a significant impact on Jinjiang multi-family-run enterprises.

Other issues

The project also investigated issues of the development of economically successful local enterprises, returning overseas Chinese enterprises, overseas connections, and local economic structure, as well as labour migration and urbanization in the region. On 28-1 October 1998, an international conference on Qiaoxiang Studies was held in Jinjiang to conclude the first phase of the Xiamen-IIAS project. More than 150 people from 15 countries attended the conference and 58 papers were presented. The Xiamen-IIAS team presented its major research findings at the conference in 11 investigating reports, which attracted great attentions from both academics and government decision-makers.

The Xiamen-IIAS project is currently working on a grant proposal to publish the Jinjiang research data in the near future. If you are interested in obtaining more information on the Jinjiang research project, please contact Dr Cen Huang at chuang@ruc.xmu.edu.cn or Professor Zhuang Guotu at gzhuang@rullet.leidenuniv.nl.

Chinese Transnational Enterprises and Entrepreneurship

Entrepreneurship is not an unambiguous category of analysis. In China, for example, the term has connotations of social obligation, which is usually lacking in its Western counterpart. Transnational entrepreneurship is even more complex, because manoeuvring in different societies, separated by national boundaries, asks for submission to different discourses and socio-cultural codes of behaviour by business people. Finding out about these ambiguities is, however, of the utmost importance, because entrepreneurship, as a system of values and attitudes which underlines new institutions in East and Southeast Asia, has become a central dynamic in the globalization and transnationalization of the region. On the basis of case studies we envisage discussing, how, during the past century, entrepreneurs who have operated across national boundaries have adapted their management styles, and their dealings with administrators and with labour, to local circumstances abroad, and whether and how this process has affected their mode of entrepreneurship back home. We would like to compare enterprises and entrepreneurs in different political systems and socio-cultural codes of behaviour by business people. In this paper we will focus on the entrepreneurs and enterprises in the region.

In the conference 'Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: A Comparative Case Studies in Transnational Enterprises' which will take place on 26-27 August 1999 in Hong Kong, co-organized by the International Institute of Asian Studies and the Centre of Asian Studies of the University of Hong Kong.

Managing Editor: Dr Cen Huang IAS, POB 9515 2209 K.A. Lofoten, the Netherlands Fax: +31-71-5274612, e-mail: chuang@rug.nl devenswet@rullet.leidenuniv.nl

The project is supported by the Netherlands Organisation of Scientific Research (NWO) under Project No. 008-086-002 and by the Asian Institute of Technology (AIT) under Project No. 26 27 AUGUST 1999 HONG KONG
Sephis Grants Programme

Under the sub-themes of 'The Forging of Nationalism & The Contest over Citizenship, Ethnicity, and History' and 'Equity, Exclusion, and Liberalization', the South-South Exchange Programme for Research on the History of Development (Sephis) will pay special attention to the search for new identities in and visions of development which arise in the South.

Grants for PhD research
In 1999, ten grants are available for PhD research. PhD grants will be provided for a period from one to three years. The proposal must include a period of research and should make clear that the applicant can realistically complete his or her dissertation in the given time. Salaries are normally not included in the Sephis PhD grants.

Eligibility: PhD students enrolled at a university in the South, who are supported by their institution.

Applications for these grants should include:
- a research proposal (maximum of 4 pages prefaced by an abstract of two pages) presenting the research problem and research methodology (including the sources to be examined), reviewing the relevant literature, and indicating the relevance of the research to one or both of the Sephis themes;
- an academic curriculum vitae;
- a letter testifying to institutional affiliation;
- a referee's report (reports sheets can be obtained from the Sephis secretariat or via the Sephis World Wide Web site);
- a budget;
- a timetable.

In addition, applications for post-doctoral grants should include:
- an indication of the form of publication (book, article etc.);
- a copy of the PhD diploma.

In addition, applications for PhD grants should include:
- a letter of recommendation from the thesis supervisor.

Research proposals will be selected by the Sephis Steering Committee, which consists of historians from different regions in the world. The applications will be evaluated according to academic quality, relevance to Sephis themes, comparative potential, and contribution to South-South co-operation. The application must be received before April 30, 1999.

Applications should be written in English. Incomplete applications, applications by fax or e-mail, and/or too lengthy applications cannot be taken into consideration.

Gonda Advanced Study Grants

The J. Gonda Foundation of the Royal Netherlands Academy of Arts and Sciences offers the Gonda Advanced Study Grants to give Indologists from Central and Eastern Europe the opportunity to spend some time at the Netherlands Institute of Advanced Study in the Humanities and Social Sciences (the NIAS in Wassenaar) or at the International Institute for Asian Studies (the IIAS in Leiden) for a period of 2 to 5 months. During this short stay, projects culminating in a publication may be set up or finished. The NIAS or the IIAS will provide the visiting scholars with all the facilities required for this.

Eligibility: Scholars who have received their PhD degrees, preferably within the last five years, and who are employed by, or affiliated to a university, a research institute or development agency in the South.

Applications for these grants should include:
- an academic curriculum vitae;
- a letter testifying to institutional affiliation;
- a copy of the PhD diploma.

Applications may be sent to:

SEPHIS GRANTS PROGRAMME
International Institute of Social History (NIAS)
Cruquiusweg 31
1019 AA Amsterdam
The Netherlands
Email: sephis@iisg.nl
Telephone +31-20-4636395
Telefax +31-20-4636385

Information about the Sephis grants programme can also be obtained via the Sephis website: http://www.iisg.nl/sephis

Further information can be requested from

THE J. GONDA FOUNDATION
International Institute of Social History (NIAS)
P.O. Box 1912
1000 GA AMSTERDAM
The Netherlands

Tel.: +31-20-4418-9444
Fax: +31-20-4418-9446

Eligibility: Scholars who have received their PhD degrees, preferably within the last five years, and who are employed by, or affiliated to a university, a research institute or development agency in the South.

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Applications for these grants should include:
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- an indication of the form of publication (book, article etc.);
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Labour Relations in Asia and Europe: Exchanging Experiences and Perspectives

The seminar was organized by the Asia-Europe Foundation (ASEF) and the IJAS-NIAS Strategic Alliance, in collaboration with the Changing Labour Relations in Asia (CLARA). Around 50 participants, consisting of members of employers' associations, trade unions, academics, labour activists, researchers, and governmental representatives attended this two-day seminar. Among the main questions underlying the discussion were: What are the views on core labour standards? Should there be a universalistic view of labour standards? To what extent are they enforceable? What is the role of trade unions and employers' associations regarding the social clause?

By RATNA SAPTARI

Pesed by Prof. Stokhof from the IAS and chaired by Prof. T. Koh (ASEF) together with Prof. Th. Svensson (NIAS), the two days of presentations and discussions concentrated on the issue of labour relations and the core labour standards adopted by ILO and how European and Asian trades unions have responded to the issue of conditionality and globalization in general. At the end of the two-day seminar a summary was given by Prof. Marcel van der Linden from CLARA.

The globalisation of markets and the need to participate in industrial competitiveness between companies and between states has highlighted the problem of social justice and protective labour legislation at the national level. There is no consensus and this situation has elicited two main contrasting positions regarding these issues. Economists, policy makers, and the business community argue that globalization increases prosperity in much of the world, but trade unionists and critical researchers say that it reduces welfare internationally and undermines every nation's ability to maintain social cohesion.

According to the ILO conventions, all members of the ILO, even if they have not ratified key ILO conventions, are obliged to respect, promote, and realize the principles of the four fundamental rights, known as core labour standards. These are meant to provide the framework for work for states, workers, employers and their organizations to build new coalitions across enterprise and national borders and shape the nature and dynamics of globalisation of emerging labor relations and the governance of these relations among enterprises, nationally, regionally, and internationally. By June 1998, 116 states had ratified five or more of the seven conventions and 54 had ratified all of them. In contrast, 22 countries had ratified less than three of them and five ILO-member states had not ratified any of them.

The problem is that these conventions are viewed by some as impeding economic growth, employment, and the efficiency of markets, and the rights they give workers are seen as unrealistic in extremely poor countries. The conventions' success relies on how well they can be implemented at a time when labour markets are being deregulated, the welfare state is shrinking in industrialized countries, and labour-market deregulation is becoming a feature of policy conditionality in structural adjustment programmes in developing countries. The current Western view is that, in the interests of fair competition, entry into the World Trade Organization (WTO) system of tariff management and reduction should depend upon ratification and enactment of the core labour standards and any violation of these standards should be punished by trade sanctions. This trade and labour linkage is known as the social clause, linking labour and trade in international trade agreements. Although social clauses already exist in some international commodity agreements, like tin-mining, they have generally met with resistance, especially in developing countries. Developing countries generally argue that the imposition of a social clause would be inappropriate because of their lower development and unfair because it deprives them of other major competitive advantages, cheap labour. Western governments which are in favour of universal standards say a strengthened system of international labour standards is a universal benefit that should lead to improved labour conditions in developing countries and prevent a global race to the bottom in terms of social welfare.

Trades Unions

At the various presentations at the workshop showed, the creation of this legislation is rarely influenced by unions and social organizations except in the Republic of Korea, India, Singapore, the Philippines and a few other Asian countries. The traditional base of union membership is shrinking with changes in composition of the labour market, by sector of activity and skills, and this has not been offset by union initiatives to involve women, youths, people in insecure employment, and new types of worker. Unemployment, new forms of business organizations which divide internal labour into core and periphery — and closer ties between labour and management and corporate restructuring are also contributing to the decline of unions. Unlike business unions are failing to expand internationally. Meanwhile, global money and business are gaining greater access to technology and resources which is giving them greater bargaining power over territory bound states and unions. The financial crisis in Asia, which began in mid-1997, has compounded many of the problems that trade unions and their labour organizations face. In developing Asian nations, social protection is paid down by law; the few collective agreements that do exist involve only a fraction of the workforce. Most developing Asian countries are emerging from the rule of authoritarian practices. Moreover, their people have limited experience of social dialogue. Most workers in these countries are employed in the informal sector or small enterprises which makes it difficult for them to form unions. Although Asian work-

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Which Standards?
CLARA Programme
Two Visiting Fellowships

Amsterdam and the International Institute for Asian Studies in Leiden/Amsterdam, invites applications for the Institute of Social History (IISH) in Amsterdam, for two CLARA Visiting Fellowships, at the IISH.

Requirements/Qualifications
a) a doctorate (PhD based on research in the humanities or social sciences);

b) already conducting ongoing research, focusing squarely on labour issues in Asia;

c) candidate must be Asia-based;

d) the research should be comparatively and historically inclined;

e) a high quality and original article must be produced at the end of the fellowship.

Information about the fellowship/application procedures:

Applications must be submitted before 30 April 1999.

Applications include:

- a research proposal/topic, list of publications, and two referees;

- the fellowship must be taken up in 1999;

- duration of the fellowship is three months;

- the work will be carried out at the IISH in Amsterdam;

- the visiting fellow will be offered housing, an allowance and the international travel expenses.

Applications may be sent to:

SEARCH COMMITTEE VISITING FELLOWSHIP CLARA
Dr. R. J. B. van der Linden
Leiden Institute of Social History
Nieuwmarkt 21, 2311 LE Leiden
The Netherlands

Tel.: +31-71-5272210
Fax.: +31-71-5272939
E-mail: cnws@rulier.leidenuniv.nl

CNWS Fellowships

The CNWS (Leiden University Research School of Asian, African, and Amerindian Studies) offers fellowships from 1 September 1999 for a maximum period of four years, to enable students to write a PhD thesis in the field of one of the sixteen CNWS research domains. The projects should be supervised by a professor attached to the CNWS, or otherwise involved in the work of the Research School. The applicant should have passed his or her MA examinations (preferably no longer than three years ago), or be exempted, before he/she is admitted. Applications should be accompanied by a research proposal which explains the importance of the project, the names of the promoter and other supervisors; the sources and materials needed; the methods to be applied; the successive stages of the project; the form of publication intended; and a budget of the costs that will be incurred. The application should also include a CV, MA papers and any publications of the applicant; and a copy of the curriculum vitae in which he or she expresses his/her willingness to supervise the project.

Applications should be submitted before 15 January 1999. For further information, please contact:

DR W.J. VOGELSANG
CNWS, tel.: +31-71-5272210

CNWS programmes

CNWS Advanced Master's Programme

Research School CNWS promotes research in Asian, African, and Amerindian Studies. The CNWS Advanced Master's Programme has now entered its second year. The programme prepares students in Asian, African, and Amerindian Studies for a future academic career, under the close supervision of CNWS members. The programme covers a period of nine months. The language of communication is English. During the programme students may write a proposal for PhD research, or an academic paper, which can take the form of an article for publication. The programme consists of a set of general courses and optional programmes with the emphasis on individual training. The individual training provides students with the opportunity to develop their research under close supervision of senior researchers.

Requirements

MA degree in Arts, Law, or Social Sciences, or a comparable degree with special emphasis on aspects of Asian, African, or Amerindian languages or cultures.

Application

The closing date for applications is 25 March 1999. Early applications are accepted starting February 15, 1999. Applications should include:

- a completed application form.

- two copies of university certificates.

- a letter of reference by a member of the CNWS.

Students should have sufficient fluency in English, and present written evidence of this to the effect, preferably a TOEFL test result.

Tuition fees and Fellowships

The tuition fees for the full nine-months programme amount to Dfl. 12,000. In specific cases tuition fees may be partially waived. The applicant who wishes to receive a partial tuition waiver should clearly indicate why the tuition fees provide an obstacle to participation.

Apart from partial tuition waivers, the CNWS also awards a limited number of fellowships for excellent students. Applications for a fellowship should apply no later than July 31 and no earlier than February 15, 1999. Students will be informed before August 1 about the outcome of their application.

CNWS Publications

Recently the following books have been published by CNWS Publications in the field of Asian Studies. The volumes can be purchased by contacting the address given below. The books will be sent together with the invoice. Please clearly state name and address, and an abbreviation of the title. All prices mentioned are excluding postage and shipping.

Address:

RESEARCH SCHOOL CNWS
Leiden University, The Netherlands
Nieuwegracht 1-3, PO Box 9515, 2300 RA Leiden
E-mail: CNWS@Rulier.Leidenuniv.NL
Website: http://oasis.leidenuniv.nl/

The KULASEKHARA PERUMALS OF TRAVANCORE:
HISTORY AND STATE FORMATION IN TRAVANCORE FROM 1671 TO 1758

Mina, Don
MALAYU AMBONG:
PHILOLOGY, MORPHOLOGY, SYNTAX

Rogers, Richard
YAMPHU:
GRAMMAR, TEXTS & LEXICON
(Hardcover, 16 pp. II); Price: DFL. 105.

Driens, George van
DZONGKHA
ISBN 90-73782-01-0.
(Hardcover, + 3 compact discs); Price: DFL. 115.

For further information, please contact:

DR W.J. VOGELSANG,
CNWS, tel.: +31-71-5272210 / 5272171

CNWS Catalogue

The catalogue can also be found at various websites:

- http://asiat.levendinun.nl/
- http://www.fsw.leidenuniv.nl/
- http://www.press/
A Comparative Perspective Co-Management of Natural Resources

The co-management of natural resources in Asia was the topic of an IASS/NIAS workshop organized in September 1998 in Cabagan, Isabela Province, the Philippines. This workshop brought together practitioners trying to implement the idea of joint management who are working in the field in projects or bureaucracies and scientists from various disciplines who take a more reflective view.

By GERARD PERSOON & PERCY SAJISE

The workshop started with an overview of the history and the central concepts of co-management in Asia by Diny van Est and Gerard Persoon (Leiden Univ.). Most of the papers focused on a particular case study in which co-management arrangements are implemented, amongst others: the fisheries in the Central Moluccas by Ingvold CILARM, forest resources under collective management by the Bugkalot in the Philippines by Dirne Aquino (Isabela State Univ.), pasture management without ownership on the Lemos plateau (China) by Hu Wei (Un. of Cambridge), and the revitalization of local knowledge by the people of Minahasa (Sulawesi) by Haryo Maratdirdjo (Padjadjaran Univ., Bandung).

Anne Kallies (Un. of Oslo) provided an interesting example of co-management, ahead of its time, Japanese coastal fisheries (1868-1912). Brenda Kate (ICLARM, Manila) and Percy Sajise, assisted by Gill Saguir (SEARCA), presented more comparative papers concentrating on the experiences of a number of cases or by taking a longer time perspective analysing policy trends in natural resource management. The paper by Peter Bonnis (Un. of Queensland) questioned many of the assumptions underlying the present trend in co-management thinking. Denyse Snelder (CVPED) directed out some of the crucial questions that need to be addressed by trying to implement co-management arrangements in particular areas. His synthesis brought the variety of different cases and experiences back to the central issues.

This workshop was organized within the scope of the East-West Environmental Linkages Network, a loose network of social scientists with a small core group from various countries in Europe, Asia, and the United States. Up to the present, four workshops have been organized by this network: on environmental movements in Asia; on environmental discourse; indigenous environmental knowledge; and human rights and nature conservation. Books on these workshops have been published or are being prepared. Future activities on environmentalism and other subjects are planned by the network (Padjadjaran Univ., Bandung in 2000). The secretariat of the workshop is run by Alan Bicker (Un. of Kent) who can be contacted at his e-mail address (A.Bicker@kent.ac.uk).

The workshop was originally selected by the ESF-Asia Committee for funding and was sponsored by the IASS-NIAS Strategic Alliance. Dr. Gerard A. Persoon is head of the Programme for Environment and Development at the Centre for Environmental Science, Leiden University, P.O. Box 9518, 2300 RA Leiden, Netherlands, e-mail: gerard.persoon@sci.knaw.nl.

The workshop was originally selected by the ESF-Asia Committee for funding and was sponsored by the IASS-NIAS Strategic Alliance. Robert Criib (Director) and Ian Reader (Senior Research Fellow) are both attached to the Nordic Institute of Asian Studies (NIAS).
Strategic Alliance

The IAS-NIAS Strategic Alliance was formed in 1997 to strengthen collaboration between Asian Studies specialists in the Nordic countries and the Netherlands, and to provide a platform for greater academic interaction at a European and international level.

Aims and objectives

The aim of the alliance is to contribute to a bringing together of the fragmented forces in Europe in order to establish scholarly excellence in central areas of research and expertise on Asia, to the benefit of the two institutions’ national research enironments and the European community at large by:

1. Building of a high-quality, border-transcending research with a stronger focus on contemporary issues;
2. Creating sustainable networks with Asian and other overseas research institutions and scholars;
3. Strengthening the links and communication between academic research on Asia and non-academic institutions and actors.

Instruments

1. Building of research-based expertise on Asia (fellowships, stipends and international research programmes);
2. Developing of networks in Europe, Asia and other countries (annual director’s meetings and co-ordinative platforms);
3. Establishing of extra academic linkages (policy conferences, briefings, media fellowships);
4. Strengthening of communication tools (joint efforts on the internet).

New partner

The Strategic Alliance has recently been strengthened by the entry of a new partner, the Institut für Asienkunde in Hamburg.

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Further information on the Strategic Alliance is available on the internet:

http://iias.leidenuniv.nl/iias/alliance/

Nordic-Netherlands Research Fellow

In 1997 the International Institute for Asian Studies and the Nordic Institute of Asian Studies formed a Strategic Alliance aimed at further strengthening the fabric of Asian Studies at a European level.

The Alliance, which was joined early 1999 by the Institut für Asienkunde in Hamburg, undertakes joint research projects, conferences, and other activities, and sponsors fellowships for promising post-docs. As part of this co-operation, the Alliance now invites applications for the position of a Nordic-Netherlands Research fellow in Asian Studies (Humanities or Social Sciences).

The successful candidate will undertake scholarly research in his/her field of expertise, but will be expected also to take part in the intellectual and administrative life of IAS as required.

Requirements/qualifications

- nationality of and/or residence in one of the Nordic countries
- a doctorate (PhD) based on research in the Humanities or the Social Sciences within Asian Studies
- excellent research record
- capacity to contribute to the future of Nordic-Netherlands academic relations in Asian Studies

Appointment

- as soon as possible
- for 1 year, with possible extension of one year if funds become available
- the research will be carried out at the IAS in Leiden or Amsterdam
- salary and conditions to be negotiated on the basis of current appointment

Please use the official application forms only, to be obtained from the IAS Secretariat, iias@rullet.leidenuniv.nl

One-year Post-doctoral Fellowship at Lund University

The Lund University Centre for East and Southeast Asian Studies is an inter-disciplinary research centre with national responsibility for the co-ordination of academic research on developments in East and Southeast Asia.

The Centre is inviting applications for a post-doctoral fellowship for 1 September 1999 to 31 August 2000 academic year to support research on Asia and other countries (annual director’s meetings and co-ordinative platforms).

The successful candidate will undertake scholarly research in his/her field of expertise, but will be expected also to take part in the intellectual and administrative life of IAS as required.

Requirements/qualifications

- nationality of and/or residence in one of the Nordic countries
- a doctorate (PhD) based on research in the Humanities or the Social Sciences within Asian Studies
- excellent research record
- capacity to contribute to the future of Nordic-Netherlands academic relations in Asian Studies

Appointment

- as soon as possible
- for 1 year, with possible extension of one year if funds become available
- the research will be carried out at the IAS in Leiden or Amsterdam
- salary and conditions to be negotiated on the basis of current appointment

Please use the official application forms only, to be obtained from the IAS Secretariat.

Send letter of application, curriculum vitae, and three names of references (with telephone numbers) by March 1, 1999 to:

Professor King-fai Tam

Modern Languages and Literatures, Trinity College

Hartford, CT 06106, U.S.A.

For more information please contact:

IAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands

Tel.: +31 71 527 2227, Fax: +31 71 527 4162

E-mail: iias@rullet.leidenuniv.nl

Positions at Trinity College

The Department of Modern Languages and Literatures at Trinity College invites applications for an anticipated one-year full-time position in Japanese, beginning September 1, 1999. Duties include first and second-year intensive Japanese language courses plus one advanced language course or a literature course. Applicants must have at least an M.A. in relevant fields and significant teaching experience. Trinity College is a highly selective, private, residential college with a strong commitment to the liberal arts education. Salary is competitive.

Please send curriculum vitae, transcripts, list of publications, and three letters of recommendation by May 15, 1999 to:

Professor King-fai Tam

Modern Languages and Literatures, Trinity College

Hartford, CT 06106, U.S.A.

Selected candidates will be interviewed at the AAS annual conference in Boston.

For more information please contact:

IAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands

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E-mail: iias@rullet.leidenuniv.nl
Asians involved in research on sexuality, cultural representations of the HIV/AIDS epidemic, and AIDS prevention gathered in France to present a state of the field report on prevention, education, treatment, and AIDS projects implemented in Asian countries.

By EVELYNE MICOLLIER

The workshop "Asian Societies Confronted by AIDS" took place in Aix-En-Provence, France, and was organized by the Institute for Research on Southeast Asia (IRESEA), Thematic Programme "AIDS and Human and Social Sciences." Nineteen papers were presented by scholars, mainly from France but also from Great Britain, the Netherlands, and Switzerland.

Taking part were social scientists (anthropologists, sociologists, geographers, historians and public health researchers) involved in Asian Studies (India, Indonesia, Malaysia, Vietnam, Cambodia, Laos, Thailand, P.R. China, and Taiwan), who are doing research on sexuality, cultural representations of the HIV/AIDS epidemic, and AIDS prevention. The aim, which was largely fulfilled, was to present a state of the field report on the means of prevention, education, treatment, and AIDS projects implemented in these countries. To give a comparative edge, researchers specialized in the HIV/AIDS issue in Asia had been invited. 

The main lines of study were as follows:

1. Sexuality in South and Southeast Asia
2. Institutional responses (health policies, education, etc.), analysis and evaluation of AIDS projects and patient care
3. spontaneous or organized responses into the institutional framework (tolerance, care, stigmatization)
4. Responses from traditional medicine and medical healers
5. Learning from the African experience

The papers delivered and discussions around them were able to shed light on some questions which are recurrently debated: fieldwork obstacles thrown up by political, ethnic, cultural, and religious diversity; what are the methodological problems linked to the HIV/AIDS issue as a research subject in South and Southeast Asia? Cultural representations of HIV/AIDS in the Asian context: do they or do not share a specific perspective with the African cultural area? A public health issue (the AIDS epidemic and its implications) can both reveal and fuel social change. There is a lack of reliable data and knowledge regarding sexuality (behaviour and cultural representations) among Asian populations. In a comparative perspective, last but not least, what can Asia learn from the African experience and vice versa? How can Asia respond to the epidemic as an example for Africa to follow?

A book will be prepared for publication putting together most of the papers presented at the workshop. M.E. Blanc, L. Husson, and E. Micollier are appointed on the editorial committee.

Dr Evelyne Micollier is an ESF Fellow of the IRESEA Amiens Institute office. For further information on the workshop, contact:

E. Micollier
Email: micollier@pscw.uva.nl

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