On 25 June 1999 Professor Jan Pouwer addressed the Fourth Conference of the European Society for Oceanists. He focused on three epistemological shifts: Sunda, Sahul, and Circum Pacific. - (p. 3)

By analysing recent political events in Asia Ronald J. May demonstrates that Asia is not heading ineluctably towards democratization. - (p. 7)

The examples of songbirds have been sold. - (p. 18)

The British Association for Korean Studies was formally constituted in 1987. 'The object of the Association, states its Constitution, shall be to encourage Korean studies in Britain, in particular by stimulating teaching and research.' BAKS carries out this objective by, among other things, organizing an annual conference, publishing a newsletter and maintaining a website. A contribution by Keith Pratt, President of the BAKS. - (p. 35)

The Sumatra Heritage Trust aims at preserving, enhancing, and promoting the natural, cultural, and built heritage of the island of Sumatra. Run mainly by young graduates of universities in Medan, the Trust engages in projects ranging from the restoration of Chinese courtyard mansions to the recording of Mandailing indigenous knowledge. - (p. 28)

The Third Asia-Pacific Triennial opened on September 9 and will be on display till January 26, 2000. Presenting more than 140 artworks by 77 artists from 20 countries and regions throughout Asia and the Pacific, the Third Asia-Pacific Triennial also includes an international Conference, a Virtual Triennial online exhibition, a Screen Culture programme of video, Kids' APT, short film, and animation, and much more. - (p. 37)

In August a group of forty international scholars, all specialists in specific areas of Bon and Zhang Zhong (linguistic) studies, gathered in Japan for their first major symposium on Bon Studies. Participants witnessed a few 'first-ever' introductions into hitherto unexplored terrain, for instance, by a preliminary research report by Donarolla Rentti on a text from the important Yeh Kehi mne. Hanh Neyer recounts. - (p. 15)

Japan's translations of the books of Prz. J. Gonda by Professor K. Tsuji reach sales figures in Japan which a best-selling novelist would envy. Thirty thousand copies of each of the Japanese translations of Gonda's Introduction to Indian Thought and of his Concise Elementary Grammar of the Sanskrit language, have been sold. - (p. 18)

The Seychelles has one of the most recently repatriated societies in the world. Besides African and European settlers, the Republic has also attracted immigrants from Asia, notably India and China. An article by Jean-Claude Pascal Mahonon. - (p. 23)

The Seventh Nordic-European conference on disciplines within the study of China, anything from history, literature, art history, anthropology, music, medicine, and, of course, sexuality-whatever is relevant to the study of men, women, and gender.' An interview by Giovanni Vitiello. - (p. 29)

The Seventh Nordic-European Workshop in Advanced Asian Studies. - (p. 41)

Institutional news from the IIAS. - (p. 46)

For this Newsletter's special theme John Knight has brought together eight scholars to discuss the supply and demand sides of the wildlife trade in Asia. The examples of songbirds in East Kalimantan and of South Korean bear gall bladders lay bare 'the need for further research both in specific areas of Bon and of South Asian Archaeology 1999 (SAA'99), the fifteenth in a series of biennial meetings which started in Cambridge back in 1987 as a rather informal get-together of European archaeologists working on South Asia.

This conference has become one of the most important platforms outside South Asia for the exchange of new ideas and latest results of excavation and research by archaeologists and art historians working on South Asia and the Silk Road region. - (p. 26)
Editorial

Ministers and senior officials from the ASEM (Asia-Europe Meetings) countries are at present busy preparing for the third ASEM convention in Seoul in 2000. What is to be expected from ASEM III? Will the EU and its member states develop a deeper interest in Asia? The recent turn of events in this region (from economic boom to crises) made the Europeans aware of the impact Asia increasingly has on a global level much more than before. Will the ASEM invite members from ISARC to join, or be present as observers? Will it come up with a salvage programme for East-Timor?

It is becoming increasingly clear that the European, the Southeast Asian, and the East Asian countries in the ASEM have created an extremely useful platform that, when organized in a more structured form, will provide excellent opportunities for further enhancement of communication and co-operation in various fields.

As we understand it, the introduction of initiatives at ASEM meetings, as well as the ASEM conventions themselves, and the many senior-official meetings, are all organized on an ad hoc basis by respective national ministries. Consequently, it is no illusion that the transfer of expertise every two years from one organizing country to the next, if a subsequent one (alternately a European and an Asian country), will slow down the ASEM activities. A permanent co-ordinating centre could function as catalyst, mediator, facilitator, and in some instances of initiatives accepted by the ASEM countries. As it now stands, many proposals politically agreed upon by the Heads of States and Prime Ministers in the ASEM meetings, seem to disappear into drawers because of a lack of commitment. This applies to almost all of the ASEM initiatives apart from the establishment of ASEF, Singapore, and the newly established Asia-Europe Environment and Technology Centre in Bangkok.

Asia and Europe are developing new partnerships in many fields of society. In the 21st century the world will see a much more balanced relationship between Asia and Europe in economic, political, and cultural exchanges, compared to the preceding century. To build up fruitful and peaceful relations between Asia and Europe, a thorough knowledge of developments in Asia is required. To this end, we are always trying to keep our readers up to date with the latest developments in this field. It is important to create an opportunity for the experts to contribute to the debate on the subject. The establishment of an Asia-Europe Platform for Research is both a timely and a visionary undertaking.

Good news from the European Science Foundation AAS Committee. It selected 15 workshops for the year 1999-2000. A new call for workshops is announced in this Newsletter. The national research councils and the European Science Foundation are to be praised for their commitment in these fields. The establishment of an Asia-Europe Platform for Research is both a timely and a visionary undertaking.

Finally, we would like to introduce you to the second thematic issue of our winter 1999-2000. It is about "Political Institutions and Actors after the ASEM process." It brings together essays from European and Asian experts. It is our intention to continue this format that includes a mixture of thematic sections and overall current information on development, hopes, and mishaps in Asian Studies.

Wim Stokhoff
Director of the IAS
Asia in the Pacific

On 25 June 1999 Jan Pouwer addressed the Fourth Conference of the European Society for Oceaniaists. Analysing the theme of the conference, 'Asia in the Pacific', Pouwer raised three interrelated points: the geo-genesis, socio-genesis, and globalization of the region. He focused on three episodic shifts: the Sunda, Sahul, and Circum Pacific, that elevated these 'spimes' (contraction of 'space' and 'time') from receptive peripheries to active and creative centres of their own. An edited version of Jan Pouwer's fifteen-minutes' address.

By Jan Pouwer

Let us skip the cerem­ onial clapper and get straight to business: Asia and the Pacific. Needless to say, 'Asia' and 'Pacific' are scientific or (geo) political concepts. 'Asia in the Pacific' is thus a con­ ceptor, a model of a Pacific Clipper within a glass bottle. What does 'Asia' and what does 'Pacific' and what does 'in' for that matter stand for in our discourse and practice? My viewpoint is touched in terms of becoming, process rather than being, or a state of affairs. My instant answer, as any sociologist in a con­ vention in a conventional Pacific pulpit, will raise three interrelated points: geo-genesis, socio-genesis, and glo­ balization, but will not elaborate on epistemological issues. Tying in and expanding on Peter Bell­ wood's succinct paper on long-term structures and trends in Indo-Pacific prehistory, presented in Leiden at the Bird's Head Conference in 1999, I urge you to think big, or - as Bellwood puts it: raise macro­questions. To which I would add give de­ tailed micro-answers to macro-ques­ tions. The geo-genesis of the Pacific Basin, the Pacific Rim is, as you know, a rocky affair, part of a giant global process. Over a length of some 7,000 kilometers in the middle of the ocean, there emerged a system of submarine mountain ridges as a consequence of oceanic crust moving away from a continental margin. A continuous retreating lithosphere lies literally at the bottom of continental drift and ensuing intercontinental shifts and collisions. The NNW drifting Australian continent broke up at its northern and eastern edges into a wide arc of islands, stran­tating the continental island of New Guinea, the second largest island in the world, almost a conti­ nent itself, and the continental islands of New Zealand, New Caledo­ nia, Fiji, Vanuatu, the Solomon, and the Bismarck Archipelago; together constituting the first zone or ring. East of this ring a second one emerged from the bottom of the sea: the non-continental islands such as the Marshall, the Carolines, and the Palau. Further to the east, and separated from the second ring by oceanic trenches with a depth of 5,000 meters, emerged the last episodic shift, the islands of Micronesia and Polynesia. The three zones are separated in the west by Island Southeast Asia by the equally deep trenches of the so­ called Wallace line. About 7,000 is­ lands are scattered like confetti in the biggest ocean of the world, ironically, the smallest total area of any oceanic plate. They serve fur­ ther, traditional preference of anthropologists for the construction of primitive isolates. The geo-genesis of the Pacific has a bearing on its socio-genesis to some extent in line with the three rings of geological genes, we may dis­ cern three areas of social genesis or 'spimes', a handy American contraction of 'space' and 'time'. Firstly the spine of the Sahul plate, the Sulawesi, the Philippines, Indonesia, Australia, Tasmania, and New Guinea, which were initially not separated by sea. Secondly the spine of the Australian continent, ranging very widely from Taiwan and the Northern Philippines through Eastern Indonesia, Melanesia, and Polyn­ eisia to New Zealand. Thirdly the much more limited yet important spine of Island Southeast Asia, including the continental islands of the Solomons, the Bismarck Archipelago, New Caledonia, and Fiji. The third spine both inter­sects with and mediates between spimes 1 and 2.

Isaac and Island Southeast Asia are purely geographical-political constructions which do not correlate with any sharply defined cultural or linguistic entities in prehistory. This in spite of the fact that their early ancestors departed from Sunda land, somehow or other suc­ ceding in crossing the deep trough at the Wallace line at least 40,000 years ago, no minor feat. There was no landbridge. This takes us to the second shift, which I call the Sahul spine. It elevates in its turn Australia, New Guinea, and Western Melanesia from a receptive periphery of Island Southeast Asia to an active and crea­ tive centre of its own. Striking evi­ dence shows that in Sahul land, affluent, large-scale hunting and gathering, tree cultivation and treet­ roping, fish-stick-farming and even complex agricultural activities, in­ cluding drainage did go with unfil­ lished stone tools. This gives the lie to a European centred dif­ ferentiation of stone artefacts as a uni­ versal yardstick of socio-economic progress. Questions should be asked about why agriculture and ensuing dense populations in the New Guineas Highlands of about 4,000 years ago preceded agriculture west of that island by at least 3,000 years. Part of the answer no doubt lies in the special geographical, environ­ mental, and climatological nature of New Guinea, closely related to its 900-genesis. It shares this exception­ al position only with the Malaysian Peninsula, as Bellwood points out. New Guinea is five times as large as the rest of Melanesia, and its pre­ historic sketches back to ten times the duration of any human history to the east of it (White 1994:19). In the light of the presently archelogical, prehistoric, and massive social anthropological evidence one can really understand why Austronesian colonization in Australia, New Guinea, and Western Melanesia was liter­ ally and figuratively peripheral. Again, a fruitful debate between these massive accumulations of data on the one hand, and basic ideas and prac­ tices an Australian and Melanesian centred ideology on the other, are responsible for the shift. However, one should not take the merits of ideology too far. Bellwood is right when he attributes migration into a wide arc of islands, con­ cern three areas of social genesis or 'spimes'. He is a helpful American contraction of 'space' and 'time'. Firstly the spine of the Sahul plate, the Sulawesi, the Philippines, Indonesia, Australia, Tasmania, and New Guinea, which were initially not separated by sea. Secondly the spine of the Australian continent, ranging very widely from Taiwan and the Northern Philippines through Eastern Indonesia, Melanesia, and Polyn­ eisia to New Zealand. Thirdly the much more limited yet important spine of Island Southeast Asia, including the continental islands of the Solomons, the Bismarck Archipelago, New Caledonia, and Fiji. The third spine both inter­sects with and mediates between spimes 1 and 2.

There is no time to discuss the wealth of evidence to support the suggestion of the three spimes. It is sufficient to refer to Soeteman, Bellwood, and White, amongst others. We may all be called upon to draw your attention to the perhaps not so sufficiently noticed epono­ mological-ideological shifts through­ out the formation of these spimes. One could almost say that these shifts function as a spatial frame which underpin­ s them. We were brought about by an accumula­tion of data in a dialectical inter­action with basic ideas and ideol­ ogy. In the course of this process the periphery of an earlier dis­ course became the centre of the next one. We may discern three shifts: the spine of Sahul and Cir­ cum Pacific shifts, Sunda, is the name given to a shelf which was part of the Southeast Asian continent during the Pleistocene. It included Sumatra, Java, Lombok, Kalimantan, Palawan, and western Mindanao. The shift elevates its early inhabitants to cre­ ating the first continent. The second shift, the spine of the Australian continent, elevates Australia, and the islands of New Guinea and New Zealand on the other. This is the case of the Austronesian coloniza­ tion was the result of a rapid and identifiable spread of people from Island Southeast Asia to Taiwan (ultimately from China and Tai­ wan) to Samoa in a period bet­ween 4,000 and 3,000 BP, rather than the outcome of earlier modern­Austronesian interaction in the vicinity of New Guinea. It follows that 'Oceania' and 'Island Southeast Asia' are purely geographical-political constructions which do not correlate with any sharply defined cultural or linguistic entities in prehistory (1998:96).

As the most western New­decolonization and globali­ zation juxtaposes the transformation of formerly depen­ dent colonial territories into about 24 politically independent, modern nation states relatively free of all but increasing dependence on global and national political economy, not merely on market forces. Hence, an aggrandizement of external and inter­ national political induced socio­economic inequality and corruption. In this context a well worded warning is to be taken: the present mass­ive political purposes tend to distract our attention away from the evil ef­ fects of a rise to modern power and wealth by a defunct traditional elite or by a new elite in a dubious tradi­tional guise. In such a situation, educated and non-educated, often radical youngsters and a silent majority or minority of women may lose out or be left out inside, but also outside, urban centres. They join or are gathered in non-descript under­class or layer of have-nots. They suf­ fer from a loss of any type of identity of any description.

I believe that the second and third episodic shifts have been brought about in a sort of procras­ tination movement between massive accumulations of anthropological, his­ torical, linguistic, and social anthropological evidence on the one hand and decolonization of the Pacific and a rapid empancipation of the former 'Down South' nations states Australia and New Zealand on the other. This even amounted to an epistemic break with the conventional wisdom and social status of Mother England and Austie Empire. Academic departments, institutions, and re­ search in Australia, New Zealand, and the Pacific acquired an indepen­ dent status, a new life and a new, far less class-ridden, more informal, and inspiring style. Their scope expanded from introsective to Pacific-wide and is at present clearly Circum Pac­ific oriented. I am confident that we are heading for a prosperous new millennium. ■

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Reflections from the ASEM-Bowl in China

An important element of the Asia-Europe Meeting (ASEM) is involving young people who may occupy future high-level positions from which they can promote relationships. For this purpose the Asia Europe Foundation (ASEF) from Singapore organizes annual ASEF Summer Schools, alternating between Europe and Asia. Between 22 August and 5 September the 2nd Summer School took place at the Dayuan Guest House, Beijing. From 25 members of the course participants followed a course programme on Asian and European affairs under the guidance of Dr Ulrich Niemann, the ASEF’s Director of People-to-People Exchanges and Dr Chen Zhenya of the International Co-operation Office of Peking University.

By Leo Schmit

The Dayuan Guest House is part of a garden complex built in 1912 to provide relaxation and accommodation for the members of China’s first republican government under President Sun Yat-Sen. Though still in use by President Jiang Zemin’s government, it is now partly opened for tourist accommodation and for seminars. The guest house is situated on the outskirts of Beijing, at more or less equal distance from the Imperial Summer Palace and the Internet Cafe near the South Gate of the Peking University campus.

When I arrived at Dayuan, the course participants had established an evening routine of walking to the Internet Cafe and organizing late night get-togethers at the guest house. I joined that routine to get to know some of the participants and catch some glimpses of the off-campus student scenery. Wandering around on my own I discovered Ch’in Ch’in’s ‘Lang’ and saw video images of his China Tour in a nearby bar. Impressed by the popularity of this T’aiwan singer among the Beijing public, and by the yarning images of Chinese landscapes in his video-clips, I returned to my room indulging in a peaceful dream of a long camel ride along the Eurasian trail.

The next morning I delivered my lecture on ‘The ASEM Process: New rules of engagement in a global setting’. For the students who had been selected from the fields of international relations, economy, history, and European Studies. First I ran through the background information on the origins of ASEM in 1994 and made an assessment of the ASEM process in view of the crisis in parts of Asia. Then I analyzed the potential for ASEM co-operation in anticipation of the third Summit in Seoul, referring to the official ASEM Co-operation Framework (ACF) and the ASEM Vision Group for a non-official perspective. I concluded with an assessment of what in my view are the three main outstanding issues for the Seoul meeting.

To stimulate a lively discussion I had warned some arguments into my presentation. These were partially hypothetical in nature because of the ongoing momentum of Asia-Europe relations and partly provocative to solicit the students’ perceptions on these issues. And I got what I asked for in the discussions as the following reflections may demonstrate.

ASEM enters stage two

My first line of argument was that, after four years of initiatives aimed at enhancing mutual understanding, the ASEM-process has entered its second stage. In this respect we have followed the views of the Prime Minister of Singapore, Dr Goh Chok Tong, who has defined ‘constructive dialogue’ as the second stage in establishing a humanitarian response to the current and international problems.

My point was that two summits, five ministerial meetings, numerous expert committees, expert groups, and civic-cultural encounters have been sufficient for getting to know each other. We must now move on to the next stage and start doing things together. Notwithstanding the good intentions of reaching ‘mutual understanding’, I argued that these efforts have followed the views of the Prime Minister of Singapore, Dr Goh Chok Tong, who has defined ‘constructive dialogue’ as the second stage in establishing a humanitarian response to the current and international problems.

I had to explain to the students that the format or mode of working in the Union is changing because of increasing regulation at UN and WTO level. And, in the wake of the EU Treaties of 1992 (Maastricht) and 1997 (Amsterdam), certain regulatory issues and their impact on the national level (principle of subsidiarity) are not being replaced by voluntary arrangements (principle of proportionality). Hence my assumption that the future regulatory system of the European Union may be more complex and have more impact than it is possible to answer with Asian notions of co-operation and intergovernmental relations.

Still, I maintained that through ASEM there could be more balance in the triangle of Asia-EU relations, if not in financial terms then at least in terms of global trade relations and perhaps cultural orientations. Concerning security in Asia, the perception of hegemonic intentions from the former and present HAS staff and fel­low students. Ifc

I believe that history and the way we are facing a contest determined by negotiated rules, assumed powers of position, and stubbornly upheld positions. In the next evening I visited the Heaven Bridge Theatre to enjoy a selection of dishes accompanied by a string ensemble playing classical songs and folk tunes, including, on my request, the famous song on the beauty of the girls and the strength of the boys from Ali Shan Mountain and, to my dismay, several King Cubby Cakes. We were treated to a show by a beautiful lady magician pulling goldfish out of the glass bowl. Noting my fascination the magician called me on stage and pulled a wriggling goldfish out of the glass bowl. Back at my table I was still under the magician’s charms and intrigued in a discussion of a large ASEM bowl filled with goldfish sharing their fortune under the looming shadow of star-striped Felix the Cat.

I thank the ASEF Summer School students for the interesting and meaningful points. I also thank my hosts in Peking and Shanghai for their hospitality and interest in the same. I am pleased to note the positive feedback from the students on the trip goals from IAS alumni in China to former and present IAS staff and fellows.
The sudden economic crisis in East and Southeast Asia took observers unprepared, just as the preceding spectacular economic growth in this region had invariably met with amazement. Scholars are beginning to realize that rapid growth and deep crisis are two sides of the same coin. We need to apply the same analytical tools to explain both and this can only be done by looking at economics in conjunction with politics. That was the main conclusion of an international workshop held in Seoul on 18 June 1999 with participants from both Asia and Europe.

By J. Thomas Lindblad

The workshop was entitled 'The Political Economy of Rapid Modernization in Contemporary East and Southeast Asia'. It was organized jointly by the Graduate School of International Area Studies at Hankuk University of Foreign Studies in Seoul and the Korean Association of Southeast Asian Studies. It was co-sponsored by the IAS and the Netherlands Embassy in the Republic of Korea. The one-day conference was comprised of presentations by six scholars from the Netherlands, Indonesia, Japan, Korea, and the European Union. Each presentation was accompanied by elaborated commentaries by scholars at various universities in Korea. Professor Sung-Yeal Koo (Yonsei University), President of the Korean Association of Southeast Asian Studies, chaired a concluding panel session.

The workshop was co-sponsored by the HAS and the Netherlands Embassy in the Republic of Korea. Each presenter addressed the importance of looking at both external and internal factors behind the rapid growth prior to 1997 and handling the current crisis. The link between rapid growth and economic crisis was most succinctly expressed by Professor Jong-Ki Kim from John Hopkins University (Inchon): 'Whether the cause of East Asian crisis is related to the East Asian growth mechanism or not, it can be said that the East Asian crisis was transmitted rapidly by the East Asian growth mechanism.'

The workshop was organized by the Frobenius-Gesellschaft. Founded in 1938 by Leo Frobenius, Paideuma is edited under the auspices of the Frobenius-Institut. Manuscripts in English, German, or French, and of no more than 8,000 words are welcome any time. They should be submitted as hard copy and a document file on DOS/WINDOWS formatted disk, or as an attachment to an e-mail. Formatting and the use of tabs and footnotes and bibliographies should be submitted as hard copy, with only the barest theoretical underpinning. This prompted Dr. Anil Khesa (University of Leiden) to suggest an alternative framework of analysis in his contribution entitled 'Political Economy of East Asian Development: the Japanese Experience'.

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Paideuma

The Socio-Economic Transformation of Southeast Asia as a Model for Vietnam? was the question addressed by Dr. Raymond Fedden (University of Amsterdam). Fedden’s answer was unequivocally ‘No’, because the conditions under which economic development takes place are so vastly different in the two countries. This bold assertion did not convince everybody and provoked a lively discussion. Indonesia was treated in two papers which complemented each other. Professor Djoko Suryo (Gadjah Mada University, Yogakarta) spoke about ‘Political Transformation in Indonesia’ whereas I myself chose the topic of ‘Rapid Economic Growth and Sudden Crisis in Indonesia’. We both used the same subtitle: ‘Can we learn from the South Korean Experience?’ We both answered this question in the affirmative, while also acknowledging important differences. Similarities are especially pronounced when we compare accelerated and guided structural transformation of the economy under Park Chung-Hee in Korea and under Soeharto in Indonesia. Conspicuous differences concern the transition from authoritarian rule to democracy and the efficiency of conglomerates in fueling economic growth. The need for far-reaching internal reform is even more urgent in Indonesia than in Korea. The subsequent discussion was continued by Professor Jong-Ki Kim from John Hopkins University (Inchon): ‘Whether the cause of East Asian crisis is related to the East Asian growth mechanism or not, it can be said that the East Asian crisis was transmitted rapidly by the East Asian growth mechanism.’

The workshop was hosted by the Frobenius-Institut. The journal crosses disciplinary, cultural, and gender boundaries, emphasizing the paramount importance of research into the region’s multiple historical and cultural gender patterns; patterns which are crucial to the understanding of contemporary globalized societies. It is available online from the website of the Asian Studies Department of Murdoch University in Perth, Western Australia. The journal can be consulted at http://wwwsshe.murdoch.edu.au/hum/as/intersections/. The journal can also be found at the address noting read-only access and book film reviews.

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BOOKS RECEIVED

ASIA COMIC

ISBN 3-00-002265-3. English and German

Muhammad bin al-Hasan al Shayban


LIFE ALONG THE SILK ROAD


CONSUMING ETHNICITY AND NATIONALISM


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Intersections

Gender, history, and culture in the Asian context is a new refereed electronic journal conceived as an interactive forum for new research and reaching in the area of Gender Studies in the Asian region. It is edited by Annie-Märta Medcalf and Carolyn Brewer at the School of Asian Studies of Murdoch University in Perth, Western Australia.

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November 1999 • IAS NEWSLETTER №20 • 5
The 1998 Conference of the National Council on Orientalist Library Resources was held at the British Library, on 15th December 1998. The title of the Conference was 'Orienteering in the Euston Road' to reflect the occasion of the first meeting of the group to be held in the new British Library premises; it was attended by 38 members of the NCOLR.

By C.A. ANSORGE

The following opening remarks and welcome by the Chairman, Lesley Forbes, the participants were given a guided tour of the new British Library premises. The first of the Conference talks was given by Beth McIlroy, the Curator for Korean and Exhibition Officer at the British Library, and concerned the organization and setting up of the new exhibition area in the British Library. The new library had been provided with a specially designed exhibition area open to the public, situated in the area to the left of the main entrance and with space for school children to be given talks and to work on school projects. Mrs McIlroy described the thought which had gone into the development of the design of the exhibition area. She also described the special lighting which is provided by fibre-optic lights round the perimeter of the showcases whilst the lighting level in the galleries themselves is kept fairly low. She also described the development of the method of displaying items in the wall cases from which the shelves have been removed to avoid casting shadows on other exhibits. She took the opportunity to outline the programme of exhibitions planned for the future.

By MARIO RUTTEN & SIKKO VISCHER

In 1995 a workshop on 'Asian Entrepreneurs in Comparative Perspective' was held at the University of Amsterdam, with the financial support of the Asia Committee of the European Science Foundation. This workshop resulted in an edited volume entitled 'Small Business Entrepreneurs in Asia and Europe' (Sage Publications, 1997). In December 1998, a second gathering on the same theme was organized by the Department of Chinese Studies of the University of Malay in Kuala Lumpur.

Course, analysis based on sets of empirical data gathered in various regions of Asia and Europe on a combination of the two would constitute the ideal basis for an interesting paper, but the minimum requirement placed upon the paper writers was that they at least complement their regional case study by a thorough discussion of similar problems and processes in another region. Two specific themes were singled out: Organization and business behaviour of small-scale entrepreneurs (family businesses, networking, partnerships, small and medium businesses etc.); Education and training of small-scale entrepreneurs and the state in its various guises.

In total, 31 researchers from eight different countries participated in the conference. The 14 papers presented covered small and medium-scale entrepreneurs in 14 countries in South, Southeast, and East-Asia, some of which exhibited European experiences in their analysis.

Themes

In the course of the presentations and the discussions sparked off by them, four main themes resurfaced. First of all, the discussion of how entrepreneurial behaviour could be promoted, two distinct views were presented: a top-down and a bottom-up approach. Tan Sri Dato' Seri Fong Swee Hoong, Senior Adviser to the government of Malaysia and long-term leader of a number of Malaysian business organizations gave a fascinating lecture on the development of small and medium-sized business in Malaysia. He emphasized the large amount of conservation work is still being carried out. He also explained the historical significance of the Aurel Stein collection on Central Asia which consists of around 700 historical and cultural objects, of which included European landscapes and cultural objects produced there. In his talk Dr. Nersessian emphasized the lack of recognition given to the articulated element in the data. He discussed how Malaysia is trying to promote its small and medium-enterprises and made an appeal for well-integrated and detailed studies of the establishment of businesses in Asia, Europe and South-East Asia.

Thirdly, a number of papers focused on organizational forms and strategies. Sikko Vischer (CASA, University of Amsterdam) concentrated on small-scale enterprises in different countries of South and East Asia and in Europe and made a detailed comparison of the small and medium-sized enterprises in various regions. He also emphasized the lack of recognition given to the articulated element in the data. He discussed how Malaysia is trying to promote its small and medium-enterprises and made an appeal for well-integrated and detailed studies of the establishment of businesses in Asia, Europe and South-East Asia.

Fourthly, a number of papers discussed the role of government, particularly in small and medium-size enterprises, in facilitating the establishment of businesses in various regions. This was exemplified by Dr. David Schak (University of Amsterdam) in his presentation of the development of small and medium entreprises in Malaysia, which was presented as part of his larger research project on the establishment of businesses in Asia, Europe and South-East Asia.

Finally, a number of papers presented the local perspective, analysing the development of small and medium-size enterprises in various regions of Asia, Europe and South-East Asia. This was exemplified by Dr. Peter Tench (University of Oxford) in his presentation of the development of small and medium-size enterprises in Malaysia, which was presented as part of his larger research project on the establishment of businesses in Asia, Europe and South-East Asia.

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Follow-up

Participants agreed on the need for theoretical and more of all empirical comparative research and expressed their appreciation of both the formal and thematic approach of the workshop.

In that light, Prof. Thomas Heberer and Dr. Thomas Menkhoff proposed organizing a third workshop on Small and medium entrepreneurs in Asia and Europe, particularly in the Institute of East Asian Studies, Heinrich-Heine-University in Dusseldorf, Germany, or at the National University of Singapore. Participants are invited to propose a paper and a call for papers will be disseminated through this IAS Newsletter.
The ‘People Power Revolution’ in the Philippines in 1986 was a landmark event in recent Asian History. Not only did it bring an end to the authoritarian rule of President Ferdinand Marcos and reassert the Philippines’ longstanding tradition of democratic government (albeit, as Filipinos often describe it, a system of ‘elite democracy’), it provided an inspiration to pro-democracy forces elsewhere in Asia.

**By RONALD J. MAY**

In Indonesia, opponents of President Soeharto were quick to ask in 1986 if President Marcos can be overthrown, is the ageing Soeharto also vulnerable? In Myanmar, when protesters took to the streets of Rangoon in 1988, images of the Philippines two years earlier were revived, in China, Vietnam, and Cambodia. But change did not come to Indonesia in 1986, a product of the circumstances in a particular country at a particular point of time?

For some years, explanations of Soeharto’s ability to remain in control in Indonesia pointed to Indonesia’s economic performance: a steady improvement in average income levels gave the Soeharto regime a good measure of ‘performance legitimacy’, while significant elements of a growing middle class saw their interests intricately linked to those of the regime. Yet, when the ‘Asian crisis’ of 1997-98 hit Indonesia, this counted for little: the populace was quick to support pro-democracy activists, and disaffected minorities on the geographical periphery threatening the unity of the state. It remains to be seen, of course, just how far the events set in train in May 1998 represent a genuine shift towards democracy in Indonesia.

The recent tragic events in East Timor emphasize the extent to which an unformed military still plays a major role in Indonesian politics. But, assuming that Indonesia is undergoing at least some degree of democratization, the question might be asked: was the fall of Soeharto a reflection of a continuing, generalized movement towards democracy in Asia, or was it, like the demise of the Marcos regime in 1986, a product of the circumstances in a particular country at a particular point of time?

Events in Indonesia in May 1998 received a discourse on democratization in Asia – particularly in relation to Myanmar, where there are obvious parallels in an ageing leadership, a tradition of student protest, and disfranchised minorities on the geographical periphery threatening the unity of the state. It remains to be seen, of course, just how far the unfolding of events in Indonesia provides a clear example of the political instability which can arise when a highly politicized, ageing regime makes no clear provision for succession. As happened in the case of the Marcos regime, signs of Soeharto’s physical weakening prompted maneuvering among people who sought to secure their place in a successor regime, suggesting some weakening of the regime itself.

Secondly, although the transition to a more representative political apparatus is strong, emerges to reassert their claims for autonomy or independence, and threaten the integrity of the nation-state (as we now see in East Timor, Aceh, and East Timor).

In the case of Myanmar, the first of these considerations seems only marginally relevant. The (formal) economy has been depressed for some time (though the narcotics-based black market appears to be booming); while economic factors almost certainly did play a part in triggering off the unsuccessful uprising of 1988, they seem unlikely to do so again in the foreseeable future. Moreover, as a member of ASEAN, Myanmar expects to see a substantial inflow of foreign investment as the Asian economies revive. Turning to the second, notwithstanding recurring rumours of prospective splits within the military establishment, the State Peace and Development Council appears to have strengthened its control over the political apparatus, while the opposition appears to have become progressively weaker in the face of government repression and cease-fire agreements with the ethnic insurgents. These cease-fire agreements – which have given former insurgent groups in the border areas a fair degree of local autonomy – have also reduced the immediate threat to the state of ethnic separation. It is possible that, through its membership of ASEAN and as a result of wider international action, Myanmar will come under pressure to democratize, but to date ASEAN has shown little collective will to push democratization and Myanmar has indicated no propensity to bow to international demands, even on issues of human rights. If Myanmar is the next prospective domino to fall to democracy, its fall does not appear to be imminent.

The sudden fall of Soeharto in May 1998 demonstrates that political change can sometimes occur with unexpected rapidity. But those who predict a steady and ineluctable progress towards democratization in Asia would seem to be informed more by wishful thinking than by a close reading of even recent history.

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In this special issue of the newsletter, we focus on the wildlife trade with specific reference to Asia. We bring together a number of Asian specialists, mainly anthropologists, focusing on the market for wildlife products.

By JOHN KNIGHT

The international wildlife trade in wildlife products is the source of considerable public controversy. Asian demand for wildlife products threatens wildlife populations in Asia and beyond Asia. The wildlife products market, especially that for medicinal uses, attracts enormous criticism. The exotic and apparently bizarre nature of many of the products attracts enormous criticism. The exotic and apparently medicinal uses, attracts enormous criticism. The interest is generated in different parts of Southeast Asia has made the animal an object of conservation concern, indeed, its reputation as a taxidermist. Knight shows how the market for bear gall and other wildlife products in Japan is linked to their force prove- riance, according to which the pristine forest is viewed as generating superior products. Also on the theme of bear gall, Mills et al. report on the demand for bear gall among South Koreans. The situation is further complicated by the fact that in some of the issues it raises, we hope that our reflections below might help to stimulate, among Asian colleagues and others, more research in this area.

References:


Dr John Knight was an IAS research fellow from 1 September 1996 to 1 September 1999. He is now Lecturer in Social Anthropology in the Queen's University of Belfast. E-mail: J.Knight@qub.ac.uk.

The Asian Financial Crisis and the Wildlife Trade

The sale of forest products, especially wild animals and plants, has been the traditional means by which marginal rural groups could generate cash. More recently, it has provided a way to participate in the global market economy. Having struggled for many years to survive, these rural dwellers are eager to catch up and partake of the prosperity they see via satellite television. With few economic alternatives, they view the forest, and all the animals and plants therein, as the key to prosperity.

By DEANNA DONOVAN

The huge and growing Chinese market is a major factor in the exploitation of Southeast Asian and southwestern Chinese forests. China has a population of almost 1.3 billion, more than five times that of all of mainland Southeast Asia; an estimated economic growth rate of about 8 percent, more than that of any Western country; and an emerging class of young professionals - 70 million consumers - now able to pay for good health and good living. To the average Chinese, the forest is now monopolized by those who consume the products, the middleman, and the consumer. The producer's (i.e., hunter's) perspective on the wildlife trade is documented in the papers by Waldl, Eghesten, and Donovan. Waldl and Eghesten offer reports from Kalimantan of the demand for wildlife products market. Eghesten draws attention to the distinctions to be made between the small scale traditional wildlife trade and the large scale modern trade which threatens wildlife species. She argues that the local wildlife trade was sustainable, but also the value (captive value, display value, etc.) attributed to the products by those who consume them.

The contributors to this issue tell of vulnerable, diminishing, and disappearing wildlife populations in Asia: orang-utans and songbirds in Kalimantan; tigers, sea cucumbers, and sharks in the Aru islands; and bears throughout Asia. The contributors approach the topic from a number of perspectives, including those of the producer, the middleman, and the consumer.

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Hunting for the Market in West Kalimantan

The iban of West Kalimantan, Indonesia, hunt primarily for their own subsistence needs. Occasionally, however, when the opportunity arises, hunters augment their cash incomes by selling captured animals, either alive or dead. Chinese merchants buy the more profitable parts of certain animals, which are made into medicines to be sold elsewhere.

A single panda, poached from the forests of Sichuan province, is often worth millions of dollars. For example, a potion made from the tusks of rhinoceros is so valuable that poachers risk death to obtain it. The world market for rhino horn, a traditional Chinese medicine, is estimated to be worth up to $100 million per year.

Despite international efforts to stop the trade, the iban continue to hunt for profit. The iban of West Kalimantan are a nomadic people who live in the forests of Borneo, hunting and gathering for their survival. They are known for their skill in tracking and hunting, and they have a long tradition of using the meat and hides of hunted animals as a source of food and clothing.

In recent years, however, the iban have begun to sell their hunting products to Chinese merchants, who use them in traditional medicine. This has led to a dramatic increase in the number of iban hunters, and to a corresponding decline in the number of iban animals in the wild.

The iban of West Kalimantan are not alone in this practice. Across Asia, hunters are exploiting wildlife for profit, often at the expense of the animals' survival. The iban are just one example of the many groups who are putting profit above the health of the natural world.

References:

Dr. Deanna Donovan is a co-founder of the East-West Center, University of Hawaii. She can be reached at drdonovan@ewhawa.hawaii.edu.
Wildlife Trade in East Kalimantan Conservation and the economic dimensions

Wildlife trade has been a favourite target of conservation awareness activities. Since the 1980s, campaigns have intensified and switched from being almost exclusively Euro- and US-based concerns to becoming part of budding conservation movements in developing countries. However, the prevailing, if not unique, emphasis on the protection of nature has painted wildlife trade as a cruel activity sacrificing animals to the economic benefit of human predators.

**By CRISTINA EGHLENTER**

In the past, the collection of wild products like bezoar stones (gallstones that can be found in individuals of langur Hoes’ leaf-monkeys—Presbytishosii) was largely in the hands of Punan people, who in turn traded the stones with Kenyah and Kayan villages headmen in exchange for rice and other goods. In most cases, there is no evidence to indicate that their hunting of langur monkeys, hornbills (Buceros rhinoceros and Bucerosspilus) and other species linked with wildlife trade had a negative impact on the populations of those species. As the number of people involved in collecting activities was probably limited and the pressure exerted discontinuous, hunting proved a sustainable activity. The only exception being the rhino of Borneo, for which the wild pig usually features at the core of the rhino exploitation of certain species that were once hunted for commercial purposes. Collection of rattan, resins, and sugar. In many cases these kinds of exchanges have existed for long periods of time, sometimes being described in terms of a kind of symbiosis between the two ethnic groups. Very often, however, new waves of encroaching farmers may also turn to the forest for the collection of forest products to supplement their income. Consequently, rams, rabbits, and cane rats are no longer seen as a subsistence animal among these communities. In some cases, they have no vested interest in preserving natural resources among the community law which still regulates bezoar stones. Although local hunters and collectors can be selective in the kind of experience and knowledge of the local ecology, outsiders can still indiscriminately harvest them for their use. Hunting methods have also changed. The availability of firearms and other hunting tools has made it easier for collectors to come off second best to commercial logging in many areas, forest-dwelling peoples have become popular. These bombs are manufactured into fine crafts. Other like rice, cigarettes, coffee, and sugar. In many cases, these kinds of exchange have existed for long periods of time, sometimes being described in terms of a kind of symbiosis between the two ethnic groups. Very often, however, new waves of encroaching farmers may also turn to the forest for the collection of forest products to supplement their income. Consequently, rams, rabbits, and cane rats are no longer seen as a subsistence animal among these communities. In some cases, they have no vested interest in preserving natural resources among the community law which still regulates bezoar stones. Although local hunters and collectors can be selective in the kind of experience and knowledge of the local ecology, outsiders can still indiscriminately harvest them for their use. Hunting methods have also changed. The availability of firearms and other hunting tools has made it easier for collectors to come off second best to commercial logging in many areas, forest-dwelling peoples have become popular. These bombs are manufactured into fine crafts. Other

Wild Pigs in Southeast Asia

It is only recently that wild pigs have become a matter of concern to conservationists in Southeast Asia. The various species of wild pigs (there are at least eight in the area) are an often neglected animal in biodiversity debates. Attitudes towards wild pigs differ widely in Southeast Asia.

**By GERARD A. PERSOON**

In most areas wild pigs are considered a menace to agricultural crops, but at the same time their meat can sometimes be considered a delicacy. In other areas, they have no positive value at all. They are an unalleviated nuisance because they destroy crops and they are harmful to all kinds of agricultural activities. Their meat, which may have been a saving grace, cannot be consumed because of religious objections. Because pigs reproduce very quickly, it is a difficult animal to eradicate. Paradoxically, however, the animal stands a better chance of surviving in an area where it is hated than where it is loved.

Wild pigs were common in lowland forest throughout Southeast Asia and to some extent they still are, but in particular regions they have almost disappeared. They are targets on the verge of extinction because of hunting for either subsistence or for commercial purposes. In most of the area, wild pig meat is consumed by forest-dwelling peoples, hunters and gatherers, or shifting agriculturalists. Examples are the Agta in the Philippines, the Kalinga and the Sakal in Sumatra, and the Punan and the Dayak in Kalimantan. They hunt wild pigs, of which the meat is the most important item in exchange relations. Hunters barter bush meat for all kinds of other products like rice, cigarettes, coffee, and sugar. In many cases, these kinds of exchange have existed for long periods of time, sometimes being described in terms of a kind of symbiosis between the two ethnic groups. Very often, however, new waves of encroaching farmers may also turn to the forest for the collection of forest products to supplement their income. Consequently, rams, rabbits, and cane rats are no longer seen as a subsistence animal among these communities. In some cases, they have no vested interest in preserving natural resources among the community law which still regulates bezoar stones. Although local hunters and collectors can be selective in the kind of experience and knowledge of the local ecology, outsiders can still indiscriminately harvest them for their use. Hunting methods have also changed. The availability of firearms and other hunting tools has made it easier for collectors to come off second best to commercial logging in many areas, forest-dwelling peoples have become popular. These bombs are manufactured into fine crafts. Other
The use of birds for food, ritual, omens, art, and trade has been and continues to be common among the peoples of Borneo, particularly the indigenous groups of East Kalimantan which inhabit the mountainous interior. In the Bulungan District of the northeastern part of East Kalimantan, birds are collected in the forests of inland villages and traded downriver by ethnic Chinese and Dayak merchants to the growing coastal cities. Songbirds are just one of the many forest products such as timber, rattan, rhinoceros horn, and bird's nests that have been traded in this manner and along this well-travelled route.

Trade in endangered species focuses on the use of wildlife for food and consumption. As is the case of trade in most forest products, both supply-side and demand-side forces are pushing the trade in songbirds. Local people in the largely subsistence economies of rural Kalimantan are constantly searching for ways to increase their cash income and trade in wildlife is often a lucrative and relatively easy means to do so. In recent years, the Asian financial crisis has created pressures of almost equal intensity. Protracted drought due to the 1997-98 El Niño phenomenon has caused crop failure and increased demand for rare purchases. Thus the demand for cash has increased and correspondingly, the likelihood that anything that can be collected for cash and sold, will be. Donovan (1998).

But what drives the demand for commercially decorative songbirds? They are not used for food or medicine and only a few songbirds are in fact traded out of Borneo. Generally, few of them are traded to Java, Bali, and Malaysian Sabah. Consequently, the prices fetched are not as extravagant as those paid for exotic birds such as those from Borneo, in Jakarta's famous bird markets. Based on interviews with bird owners, it is my belief that the songbirds have come to be the audible displays of wealth and social status among today's traders and government officials, social indicators of their owner's level of disposable income. The nouveau-riche often have a caged songbird on display on their front porch. The birds are the ultimate natural status symbols, for with their beautiful songs every morning they broadcast their owner's wealth and prestige to the neighbourhood. Like gibbons, harnessed hornbills, and argus pheasants, through songbirds humans announce their presence, their territory, and in many ways their dominance over all the creatures of the Bornean rain forest to the world.

I would also argue that this demand is not necessarily new; it appears to derive from the fact that birds have often been used to symbolize high social status in traditional Dayak societies. Formerly, among the Kenyah tribes, the hornbills were considered aristocratic, and thus could only be possessed and displayed by the aristocratic leaders of the tribe. The two not so well-known species of helmeted hornbill (Buceros bicornis) were worn in the head dress of a Kenyah warrior who had taken a human head in battle. In modern Indonesian Borneo, whereas conservationists and legal citizens and thus could only be possessed and displayed by the aristocratic leaders of the tribe. The two not so well-known species of helmeted hornbill (Buceros bicornis) were worn in the head dress of a Kenyah warrior who had taken a human head in battle. In modern Indonesian Borneo, whereas conservationists and legal...
The South Korean Market for Bear Gall Bladders

Bear parts have been used in traditional Chinese medicine (TCM) for centuries. The bile stored in the gallbladders of bears is the only bear product commonly found in Chinese 'materia medica' today. Results of a regional TRAFFIC investigation in East Asia in 1995 fuelled concerns that trade in bear gallbladders may continue to place pressure on declining wild bear populations. One country in the region is highlighted here – the Republic of Korea.

By S. Lee, R. Parry-Jones, M. Phipps, J.A. Mills, T.S. Kang, S. Lee, R. Parry-Jones, and M. Phipps

In August 1996, TRAFFIC East Asia conducted a follow-up survey in China, Hong Kong, The Republic of Korea, and Taiwan. The findings of this investigation indicate that the demand for bear gallbladders and bile remains strong. The demand for bear gallbladders and bile as medicine is particularly worrisome in relation to Asia's bear species, most of which are listed in CITES Appendix I. These include the Asiatic Black Bear Ursus thibetanus, the Brown Bear Ursus arctos, the Sun Bear Helarctos malayanus, and the Bear Hyaena Hyaena brunnea.

The situation is complicated and differs from country to country. Here we focus on the Republic of Korea, the country that will host the third international symposium on trade in bear parts at the end of this year. The outcome of this symposium will be presented in the next IUCN Newsletter.

**Drowning**

TRAFFIC's 1995 findings, coupled with various law enforcement cases involving South Koreans trading illegally in bear gallbladders, indicate that Koreans remain dedicated consumers of bear gallbladders. The survey showed that, while availability of bear gallbladders has decreased in Korea since Mills and Servheen (1991), prices there – already the highest in the world in 1991 – had risen significantly. In addition, farmed bear bile from China was openly for sale in Seoul.

In July 1996, five South Koreans (one tour guide and four tourists) visiting Thailand were arrested and later convicted in Thailand of illegally killing six bears near the Myanmar border. The tour guide received a custodial sentence, and the tourists were fined from US$600-US$800.

The following month, a TRAFFIC investigator interviewed a Korean tour guide who was based in Bangkok in 1995 to visit South Korean tourists visiting Thailand. The guide alleged that approximately 10% of the 125,000 South Koreans visiting Thailand at any one time consumed bear meat and/or bear parts during their visits. They reportedly paid from US$ 7,500 to US$ 9,000 for five bears, which were killed by drowning. According to the guide, illegal hunting trips were arranged for South Korean tourists once or twice each year near the border with Myanmar. He reported that there are eight Korean traditional medicine shops in Bangkok where bear gallbladders are ground into powder, mixed with other ingredients, and packed in capsules for use in traditional bear bile medicine. The accuracy of these claims is still subject to investigation by TRAFFIC.

Bear bile advertisement in Yanji, China.

While the Republic of Korea has acknowledged the legal import of 86 kg of Appendix II bear gallbladders in 1996, Korean Customs officials confiscated 122 kg of what were claimed to be bear gallbladders, from the luggage of travellers entering the Republic of Korea. In 1995, Korean Customs seized 75 kg of bear gallbladders and 8 kg in 1994.

**Registration**

The Republic of Korea withdrew its reservation on CITES Appendix II bears on 25 September 1996, with effect from 6 October 1996 (Federal<br>

**Bear bile advertisement in Yanji, China.**

**Recommendations**

The Government of the Republic of Korea should:

- give stiff penalties to South Korean citizens caught smuggling bear gallbladders and bile, in addition to confiscation of their contraband;
- implement a bear gallbladder registration system that will ensure that any gallbladder sold within Korea is derived from legal sources;
- train government laboratories in the technology to test the authenticity of new stocks of gallbladders entering the South Korean market;
- alope the use of X-ray machines and sniffer dogs to detect bear gallbladders being smuggled in the luggage of travellers entering Korea;
- inform all travellers leaving Korea of the domestic and international laws regulating the trade in bear bile and bear gallbladders, using pamphlets, airline tickets jackets and in-flight videos as means of communication;
- consider using government television broadcasts to dissuade illegal trafficking in bears, bear gallbladders, and their derivatives; and
- encourage similar public awareness activities in bear range states favoured by South Korean tourists.

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**TRAFFIC** is a joint programme by Conservation International (CI), The World Wide Fund for Nature (WWF) and The World Conservation Union (IUCN). Its purpose is to help ensure that wildlife trade is sustainable and in accordance with domestic laws and agreements. This is achieved through the investigation, monitoring and reporting of such trade, particularly that which is detrimental to the survival of flora and fauna and that which is illegal.

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TRAFFIC International

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Consumption of Bear Parts in Upland Japan

This paper offers a brief report of the consumption of bear parts in upland Japan. Data are drawn from ethnographic fieldwork, especially the Kii Peninsula, with a focus on the bear, and from secondary sources documenting animal care customs from other regions of Japan.

**CONCLUSION**

Bears have long supplied medicinal animal parts. While this use was an important source of local income for hunters, the wildlife trade based on bears has been depressed because of competition from imports. In the 1990s there is still a local demand for Japanese wildlife products. In the larger market context, this Japanese supply would appear to be relatively minor. But this demand is locally instigated in terms of a preference for local, rather than foreign, wildlife substances, and this is articulated in terms of the natural character of the local environment. The hypothesis here is that this preference is a belief that truly curative forest is now located elsewhere, in other parts of Asia.

The curative power of bear gall is said to vary greatly, affected by the bear’s diet and the season. For example, bears which have lived in white oak (Quercus spp.) forests are believed to have harder and better quality gall bladders - which contain the bile - than those which have lived in beech forests (Suzuki 1982: 22). Similarly, the gall of bears from particular regions renowned for their natural forests and the herbal growth within them, is reputed to have special curative and tonic powers.

The idea of the environmental determination of the curative potency of wildlife parts is also evident in the case of other forest animals. In Japanese snakes are recognized as being very beneficial to health. Snake extract serves as a powerful tonic and as a cure for a wide range of disorders (including a tendency to catch cold, rheumatism, and impotence).

In present-day Japan good snake extract is also becoming a scarce commodity because the forests which once nurtured potent snake parts have been ruined in the course of post-war economic development. The process of decline which includes the replacement of the natural forest by extensive timber plantations, which are only a few years old, or by primary forests, including the forests of Odagahara on the Kii Peninsula, where the snakes make their homes. The local specialists are the best in all Japan - fed on concentrated cocktails of the most beneficial natural herbs (Yamaguchi 1993: 94).

An unequivocal expression of the idea that the consumption of the animal indirectly represents the consumption of the forest is the preference for the body parts of wild animals rather than those of farmed animals. There are many substitutes for wild bear gall, including imported Chinese farmed gall and chemically synthesized gall. However, the gall of wild bears is still treasured and even more so synthesized gall is inferior to that of their wild counterpart.

Hence there continues to be a sizeable demand for wild bear gall in Japan - which is an indicator of the domestic bear population and partly by illegal bear imports. The basis of this preference would appear to be the idea that wild animals can concentrate the beneficial powers of their natural environment within them.
Trade in Maritime Resources in Aru

For centuries, the Aru Islands have been known for their trade of natural resources like birds of paradise, edible birds’ nests, pearl oysters, turtles, and various dried products like sea cucumbers, sharks’ fins, and abalone. Bugis and Macassarese were used to be the main traders, but since the second part of the nineteenth century the Indonesian Chinese have been entering the Dobo market and today hold the monopoly.

Walking in the neighbourhood of Des Voeux Street in Hong Kong, one notices the bright, gold letters of the firm and shop names on the facades as well as the peculiar salty smell of sea products. This smell instantly reminded me of Aru, where these products are cooked in woks behind people’s houses and stored on a grid above the cooking hearth. The Hong Kong shops are stuffed with seafood delicacies in baskets and in glass pots, such as sharks fins, abalone and sea cucumbers, all well-ordered according to size and quality.

For centuries, the Aru Islands have been known for their trade of natural resources. Once these traders used to visit the Aru Islands in the middle of the west monsoon season (December-January) and leave for Macassar on the east wind to Macasar to export the products purchased. Today the middlemen and their families live permanently in the villages of the east coast of Aru, also known as the ‘backshore’.

The Aru archipelago is located in the remote southeast corner of the province of Maluku, inhabited by approximately 50,000 people. In the southeast the people are highly dependent on the sale of natural resources to local Chinese Aruese traders. Hunting, fishing, and horticulture are the main subsistence activities, but the collection of the above-mentioned highly priced maritime resources, e.g., juvenal sea cucumbers (diving harvest), forms the basis of their cash income. Both men and women are involved in this trade and are tending to focus their energies on maritime resources to an ever higher degree at the expense of subsistence activities. Apart from turtle meat and occasionally raw sea cucumbers, most of the products are specifically collected for the international market. Nearly all of these resources are declining in abundance: compared to the recent past oysters are harder to find, sea cucumbers are smaller and have to be gathered further off the coast; the sharks caught are smaller, and turtles are thought to be threatened by over-exploitation as well.

Disappointing harvest

Every Aruese fisherman has a patron-client relationship with one or more Chinese Aruese shopkeepers. In the village, the transactions in the shop are based mostly on barter: maritime produce is exchanged for consumer goods, and if the value of the maritime products is not spent the same day it is written in a book made of Suya cigarettes cartons for future grocery shopping. Though this does happen, most of the time it is the other way around: people have long lists of products on tick. Consequently, they prefer to ‘spread their debts’, or buy consumer goods in one shop and trade maritime products in another, leaving the debts in the first shop with the excuse that they have had a disappointing harvest.

In the trade settlement of Meror, fishermen from different villages come to sell products in return for money. It is also the place where outsiders like Bugis and Bataknese shark fishermen come ashore to rest and sell part of their catch. In the morning, boats from the villages visit Meror to sell dried maritime products collected the previous day and buy fuel, cigarettes, and sago for consumption on their way to the reefs. The men dive for pearl oysters, sea cucumbers, and bailer shells; the women scout the tidal flats in search of sea cucumbers and abalone. In the afternoon, beginning around 4.30, one after the other the boats return from the sea. The diverse communities arrive to sell their pearl oysters, and to buy some groceries to take back home.

'Godfather'

During the east monsoon (May-October), men and women who are on their way to the reefs for the nocturnal collection of sea cucumbers using flash lights and petroleum lamps also come to Meror in the afternoon. Suddenly, the shop is filled by forty or fifty customers who throw their oysters onto the cement floor, and start opening the unlocked cupboards, looking for the products they want to buy, or sit down on the floor to watch television. One or two shop assistants help to get the products from the cupboards or from the loft, while the shopkeepers write down the day’s catch. The commodities and fuel are taken in advance that morning and cleared and usually the divers spend every last penny. For two or three hours, the shop is thronged with villagers who have just returned from their diving.

With at least one of the shopkeepers in Meror, the Aruese have a relationship which extends beyond the confines of natural (maritime) resource trade. Besides the credit for an outboard motor for a boat, other needs of the villagers, such as advances for the payments of weddings, school fees, and construction materials are met as well. In many cases, these advances are not paid back within a definite time period. In this sense, the Chinese Aruese shopkeeper is not only a trader but also the villager’s ‘godfather’ and a kind of insurance. Quite a few adult villagers were raised by the Chinese Aruese traders, as their adopted children. This very relationship with the traders means that Aruese usually do not worry about the future: they can always take consumer goods from the shop, and the trader will always have to return the debt.

This relationship between the trader and the fisherman resembles a love-hate relationship in which both parties are interdependently interdependent. Although the traders often have Aruese ancestors (most of the time a grandmother or mother) and have adapted their lifestyle to Aru as well as possible, they talk about the villagers as ‘less developed’, ‘lazy’, and unreliable. Paradoxically, many boast about their Aruese background, but do not allow their children to marry the local people, because ostensibly they cannot run a business. For their part the Aruese are frequently helped by the traders, yet they also complain about the trader mentality of the Chinese—i.e., wanting to make double profit on both maritime produce and consumer goods, as the expense of the villagers, covered by the sometimes insincere friendliness.

References


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New Horizons in Bon Studies

While in Lausanne, Switzerland, several hundred Buddhistologists brazied themselves for their twelfth convention of the International Association of Buddhist Studies, on the opposite side of the globe, in Osaka, Japan, from August 23 to 27, a rather smaller group of about forty international scholars, all specialists in Tibet, all Bon Studies, gathered for their first major symposium on Bon Studies. Gathering at the National Museum of Ethnology in Osaka, they decided that, in order to address and a good common solution to Bon Studies established. This basis should encompass recognition of the lacunae mentioned in this fascidiizing field of Zhang Zhung linguistics, which seems to be all the more intriguing and appealing to scholars because of the paradox of unequivocal evidence for the 'language'. Even though the term of the accidental status of Zhang Zhung as a language remains far from being settled, and, in fact, on this occasion no revolutionary ideas were added to the hypotheses that had been adduced in the past, some interesting additional evidence and also possible mechanisms for the 'generation' of Zhang Zhung vocabulary have nevertheless been suggested. To underscore the nascent state of Bon and Zhang Zhung linguistics studies we may observe—be this with some measure of alarm or, perhaps, discomfort—that the total amount of articles even written on the subject of Zhang Zhung up to the year 1999, has not more than doubled in just one week! Nagano’s conference has definitely succeeded in creating a temporary network of leading scholars of Bon, which I sincerely hope is here to stay, and in facilitating exchange of the

Inner Asia

Inner Asia is a new international journal seeking to strengthen understanding of the history, politics, economies, and cultures of Inner Asia. It is interdisciplinary and inclusive, the better to reflect diverse indigenous and critical understandings.

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Towards the Control of Oil Resources in the Caspian Region

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Dr Henry Bledsoe is a researcher fellow at the NAS. E-mail: henry.bledsoe@ruelleiduniv.nl.
Strength of the Street: Karachi 1972

This article is a part of larger research project on Karachi’s labour history. The project seeks to examine the social and historical processes that have led to the substantiation of labour and class-based politics and to the emergence of politics increasingly shaped by issues of ethnicity and religious difference in recent Pakistani history. It is based on archival research at the IISH and on preliminary research involving labour union activists, law enforcement officers, politicians, journalists, and government administrators. Further research has been carried out in Pakistani newspaper archives.

Within a year of coming to power in 1971, the popularly elected prime minister of Pakistan, Zulfiqar Ali Bhutto, crushed a major strike by industrial workers in Karachi. This intervention by the state marked the beginning of one of the most protracted labour struggles in Pakistan’s history. Starting in the late 1960s, this movement was propelled in shaping the transition from military rule to democratic forms of governance. Bhutto’s Peoples Party had itself come to power through the overwhelming support of the working class, students, and radical left groups, the key participants of this movement. It was indeed ironic to note that the PPP was also instrumental in suppressing the worker’s struggle.

It is this reaction by a government that came to power on the popular slogan of ‘reli hoop ko bana’ (bread, clothing, and shelter) that is thought of as a watershed event in the working class history of Pakistan. As a belated gesture towards the workers, the government passed a law to legalize the trade unions in 1972. The labour groups now under a more radicalized leadership began using new tactics of encirclements of industries (gherao) to demand bonuses, better working conditions, back pay, and the reinstatement of their dismissed comrades.

As Bhutto assumed power there was a general sense of elation among the workers because they were encountering a new anti-industrial chauvinistic ethic of the People’s Party. Workers, sensing a labour friendly government, intensified their demands and during the first few months of 1972 periodic lockdowns and encirclements of industries continued in the two major industrial areas of Karachi.

On February 10, 1972, President Zulfiqar Ali Bhutto addressed the nation to present the salient features of the new labour policy. As Bhutto laid out new benefits for the workers, he also warned them of the dire consequences if they did not refrain from participating in ‘lawless behavior.’ He asked the working class to desist from their ‘gherao and jelao’ politics, otherwise Bhutto raged, the strength of the street will be met by the strength of the state.

The events

A few months later Bhutto’s government fulfilled his threat. The first of a series of confrontations finally came on June 7, 1972 when workers encircled a textile mill in the Sindh Industrial Trading Estates (SITE), the largest industrial area in Karachi, to demand for their back pay and for their portion of the workers’ participatory fund. The management responded by calling the police who initially used tear gas to disperse the workers. The workers, however, regrouped and by late afternoon about 3,000 people had encircled the factory. The police then opened fire claiming that they had been fired upon. Official reports accounted for three dead and scores injured including three policemen. The bodies of two workers were retrieved by the police while one was taken away by the retreating workers.

The very next day the funeral procession of this worker commenced from the nearby labour colonies near a thoroughfare called Benaras Chowk. The police contingent that was waiting at the crossroads opened fire at the marchers who were already on the main road killing ten people and injuring dozens. These two incidents on consecutive days triggered off a wild-fire strike in all the labour areas of the city and industrial production in SITE and the Landhi-Karachi (the other major industrial area) ground to a halt for twelve days. Over 300 hundred units were closed, workers wore black badges and red black flags flew from nearly all factories in Karachi.

Eight labour federation leaders along with eight worker’s representatives organised a Joint Action Committee to respond to the series of events that had occurred. The action committee held the police officers and the district commissioner responsible for the killings and demanded their immediate suspension. In its negotiation with the Action Committee, the state was unwilling to discuss the issue of suspension of the officials. After not meeting the labour leadership for five months, the joint action committee decided to demand immediate resignation of the provincial minister under which the strike had been curtailed.

The workers and the police had to engage with the imagination of the leadership. The leaders met at an open rally near Bhutto Khan, took the microphone and finally succeeded in persuading them to end the strike.

Discussion

The scholarly work that is available on the period celebrates labour militancy in the late 1960s as a sign of the rise of class consciousness and as an example of unprecedented labour solidarity. Yet class solidarity and alliances are created at specific moments of the struggle for certain immediate goals, and can coexist with other solidarities that may encompass differences in language, region and ethnicity. This internal differentiation within the working class existed in Karachi. In immediate post-independence Pakistan, the Mohajir (migrants from India) workers formed the majority of the rank and file and also occupied important positions among the already volatile and diversified labour population. The Mohajir-dominated leadership played an important role in advocating the cause of the movement. This was a reflection of the workers’ already diversified occupational background. The workers and the police had to engage with the imagination of the leadership. The leaders met at an open rally near Bhutto Khan, took the microphone and finally succeeded in persuading them to end the strike.

The story of the movement that unfolds after this date is one of the elements that continues to resonate today. The leaders of the strike were made to negotiate with the state so that the workers could continue with their protests. The state was willing to negotiate with the leaders not to compromise with the demands of the workers. The language of soldiers and generals does not conform to the ideal of voluntary contractual relationship that is commonly linked with bourgeois and modern notions of the trade union movement. Rather, it falls back on the imagery of the unquestioned bond between a worker and his leader with a myth of a more authoritarian era.

It seems that at this juncture the trade union leadership, irrespective of its revolutionary and radical rhetoric of class warfare, was merely pushing for liberal democratic rights of association, speech, and assembly. In their understanding of the situation the workers were not yet disciplined and trained enough for the final revolutionary engagement that was beyond a capitalist bourgeois order.

After the firing at Benaras Chowk in June 1972, the thoroughfare was renamed Bhutto Chowk (Martyrs Square) by the workers who lived in the surrounding communities. In the late 1980s this same chowk was renamed Rehman Bacha Chowk, after the famous Pakhtoon nationalist leader, Khan Abdul Ghaffar Khan. These changing names are minor suggestions of the social and political processes that Karachi’s population has witnessed over the last few years. But they are also an indication of how a growing ethnic polarization among the industrial labour force itself has taken over the earlier constructed arguments on working class solidarity. The story of the labour movement that unfolded after 1972 may be interrogated with the narrative of how Shaukat Chowk, renamed Rehman Bacha Chowk, came to be called by the workers as their place of last resort.
Thirty Years Later

Between August and December 1998 I stayed in south Gujarat in the town—also known as Bulsar—from where I conducted my first research almost three decades ago.

When I arrived in Valsad in 1968, my main interest was to study the occupational changes that were occurring in the rural roadside trades. I spent three months in a village at about six kilometers' distance east of Valsad. Like Valsad, Vapi is located along the Mumbay-Ahmedabad track near the small town with the same name at about 3 km's distance south of Valsad. Like Vapi, Valsad was located along the Mumbay-Ahmedabad track of the Western Railways. In the early seventies Vapi estate was still under construction, but producing only a handful of factories. During the last decades, and after 1990 in particular, the number of factories and workers expanded considerably. At present there are an estimated number of 300 industrial establishments employing more than 100,000 workers. The majority of these small and large factories produce chemicals because Vapi has been officially earmarked as a chemical industrial estate and its migrant workers forced me to leave the village and to travel south to Valsad. In 1978 I decided to write a representative picture of 'industrial transition of a rural society', a bicycle sufficed as means of transport and tukka boundaries could act as limits of my fieldwork universe. In the late nineties a car is required and administrative boundaries have to be crossed. Even in Valsad region cycling was no longer an efficient and safe means to explore the region and to visit respondents. The expansion of the town in the last decades and the increase in all kinds of buildings outside the municipal area made the industrial area so large that it was not so easy to survey. Equally important is that the increased volume of motorized traffic, like scooters, motorbikes, private cars, vans, buses, tractors and tukdoras and the hazardous behavior of its drivers made cycling along the main roads leading out of Valsad a high-risk operation. I used the more convenient means of transport during my three-month stay in the village; it often usurped the largest share of my daily expenses.

Change was a recurrent subject of conversation raised by the people I met. They introduced themselves as migrants and explained that, as everything is available in the market, you can buy some many varieties of 'cheese' and 'the old charm of Valsad is gone'. Hence, Vapi is little jungle is coming up now. Or they complained: 'I am not fit for this society, everybody is after money nowadays, there are no ethics any longer.'

After arriving in Amsterdam this time, while writing an article, I found that I missed important information about some owners and their factories. Within an hour, after a few telephone calls through which I got what I missed, I could continue writing.

Long-distance fieldwork is the biggest boon of better telecommunication.

The Indian Character of Indian Literature

Front Page

March 2000
KERN INSTITUTE, LEIDEN, THE NETHERLANDS

The Indian Character of Indian Literature

n recent discussions on Indian literature, two different lines of thought can be detected both of which reflect on what characterizes certain literary works as Indian. In 1993, the Indian scholar Jaiswal labeled a number of well-known modern Hindi novels 'parodies', naive imitations of Western modernistic and experimental literature which have no roots in Indian culture. N.S. Jagmohan, on the other hand, has argued that some of the best works written in Indian languages are so deeply rooted in Indian culture and society and in Indian sensibility in all its myriad linguistic forms, nourished and sustained immemorially by myths and legends that they cannot be translated into English. (The Book Review, August 1997: 57). The two views are not necessarily contradictory, if one considers the whole field of modern Indian literature, but they do indicate that discussion on the specific cultural identity of Indian prose literature of the twentieth century is highly relevant, especially in a period of increasing globalization of culture and literature.

In March 2000, a group of writers and scholars will come together at the Kern Institute, Leiden, to explore the various perspectives on this matter. The contributions will deal with this theme on the basis of a methodological and analytical discussion of one or more specific works from the rich traditions of writing in modern Indian languages.
‘Tamilittay as the Symbol of Tamil Ethnic Identity

Why would love for their language (idealized in the figure of ‘Tamilittay’, i.e. Mother Tamil) lead several men in southern India to burn themselves alive in its name? ‘Passions of the Tongue’ analyze the discourses of love, labour and life that translated Tamil into an object of such passionate attachment. The author, Sumathi Ramaswamy, suggests that these discourses cannot be contained within a singular metanarrative of linguistic nationalism and instead proposes a new analytic ‘language.devotion’.

To pursue this ambitious burden on the Tamil-speaking south India a new analytic is used – devotion to the Tamil language (tamilittay), the term routinely used by Tamil people themselves when they talk emotionally about their beloved language. The lexical meanings of ‘patru’ also include adherence, attachment, affection, support and love. This then is a book about poetics and politics of ‘Tamil devotion’; it analyzes how the language has been transformed into an object of devotion in the course of the social mobilization and political empowerment of its speakers, it explores the consequences of this process for the ontology of Tamil, as well as for the formulation of cultural policies around it, and it shows how language devotion produces the modern Tamil subject, the ‘Tamilian’, an entity whose subjectivity emerges from the social mobilization and political empowerment of its speakers ‘resonate with’ their mother tongue.

Multiple imaginings

Contrary to a general assumption of scholars studying nationalism, Sumathi Ramaswamy does not think that languages have singular and stable identities instead, as languages are subjected to the passions of all those interested in empowering them, they attract multiple, even contrary, imaginings. Four main regimes of imagination (active in Tamilnadu from the 18th century to the 1960s) are introduced in full detail, so that the reader comes to realize that Tamil is a comparatively recent phenomenon (of ‘civilization’; (3) as a classical language, the harbinger of ‘civilization’; (4) as a mother tongue that enables participation in the Indian nation; and (5) as a mother/tongue that is the essence of a nation of Tamil speakers and of themselves.

What follows is that, to many Tamil speakers, Tamil is no longer merely a language, an instrument for communication. Its devotees are able to invest it so much passion into practicing Tamilittay because Tamil, embodied in the figure of Tamilittay, is a near and dear person – their personal goddess, or devoted mother, or else beloved lover (‘virgin maiden’) – who commands their veneration, and deserves their love. It also demands their selfless service. Due to her devotees’ persistent labouring in 1950s-1960s, Tamil became the language of Hindu worship in temples. She was then ‘sanctified’, i.e. ‘cleaned’ from Sanskrit borrowings and even began to press her rival, the English language, in the public sphere of Madras state where in January 1969 was officially renamed Tamilnadu. The work for the issuing of a Tamil script in the language was completed in 1970 which in 1986 was officially sanctioned by the Tamil-devotees joined ranks with Dravidian movement proponents. It is now being used by Tamil people themselves (e.g. in Sri Lanka, US, Britain, France etc.) as the most innovative, they combine a ‘personal involvement’ in the subject felt ‘within with’ objectivity of its analytical interpretation.

The goal of the study is plainly stated in the introductory chapter: to raise the language question once again, but to answer it and write it differently for a colonial and post-colonial context (‘differently’ means disregarding informants’ possible ‘universalizing imperative of Europe’s knowledge practices and breaching the moments of difference’). Its actuality is now translated into an object of knowledge in Indiaology where it is now undergoing “the increasing inter-disciplinary interest in Tamil” as well as the growing focus on Tamil devotional literature. The compendial Tamil ‘devotees’ seems sufficient, since we are not told exactly when and how the Tamilittay became a community of confederates, nor how many self-identifying ‘members’ such a community may number – before and now. This is where the book as in the historical dynamics of Tamil devotion (in the given sense, as networks of praise, passion and practice), and we get to know that it is a comparatively recent phenomenon whose foundation were laid in the nineteenth century with the consolidation of colonial rule and advent of nationalism. Further in the text, a Tamil port of the seventeenth century is mentioned, obviously having the same discursive function.

Tamil (P. 200) as Tamil’s devotees of the later times, a question arises about intensity and contents of Tamilittay devotion and the social mobilization and political empowerment of its speakers.

For many years Gonda, who died in 1992, identified the profile of Indiaology (the study of Indian culture). At one time eight of the chairs of Oriental Studies at Utrecht, Leiden, Amsterdam, and Groningen were occupied by his students. About a quarter of the story of those who did their doctorates under him were appointed to chairs in the Netherlands and abroad. Gonda was famous throughout the world.

Prof. Yoroi himself is a little puzz­led as to why especially his Japanese translations sell so well. The major­ity of the purchasers are Buddhists who are studying for the monastic life. It is essential that they know Sanskrit, and Gonda had a famous teacher, Prof. H. C. Coers, who is living in the Netherlands.

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Photographic prints at the Kern Institute Leiden

Ritual Life of the Heliodorus pillar

At the very beginning of this photographic column, dealing with one or two historical prints from our South and Southeast Asian photo collection, it occurred to me to take the word column literally by choosing the so-called Heliodorus pillar of Benaguar (Mahárástra, India). It is a famous freestanding Hindu votive pillar dating from the 2nd millennium BC. Even in the 19th and first half of the 20th century the pillar site was considered a sacred place with a special ritual function.

By GERDA THEUNS-DE BOER

The Heliodorus pillar is located close to the northern bank of the Bes River. Thanks to its location on the southern trade route between the Gangetic Valley and the Deccan, Benaguar, the ancient Vidisha, was a flourishing mercantile city in early times. In perfect natural setting at the confluence of the Bes and the Beerna Rivers, gave Benaguar an auspicious dimension. The pillar itself has a total height of about 6.5 m above the actual ground-level. The pinkish-brown pillar consists of three parts: a faceted shaft (hewn into octagons, six-squares, and thirty-squares, finally finishing round), a bell-capital and a damaged abacus, showing a goose and honeysuckle ornament. It has no figure or symbol left on top. The pillar is surrounded by a square platform, which is not original. On the octagonal part of the shaft are two quite revealing inscriptions. The first inscription identifies the pillar as a so-called Garudavallaya (Garuda standard), set up in honour of Vaśudeva of whom the mythical bird, Garuda, is the emblem. The column was ordered by Heliodorus, a Greek or Greek-named envoy of the Indo-Scythian king, Antialkidas. He came to the court of King Kaspitrus Bhagabhadra, the ruler of the Benaguar area, from Taxila in modern Pakistan. Heliodorus calls himself a devotee of Vasudeva, one of the names of Visnu. The second inscription has a deeper religious-philosophical content: Three steps towards immortality, when accomplished, lead into heaven: self-control, recognizing worldly life, and ‘prudence’. The Heliodorus pillar was certainly not the only votive pillar at the site. There is substantial archaeological evidence for both the former existence of more votive pillars – probably placed in line- and for a temple.

Now, the damaged Heliodorus pillar is the only architectural structure that remains. With the loss of its original context, it has had to survive as a limb, amputated from its body, in the Indian landscape. In the late 19th century, the ‘limb’ succeeded surprisingly well in meeting this challenge. To understand this prophecy we have to go through the old archaeological reports.

History of the archaeological survey

It was the first director general of archaeology, Alexander Cunningham who, in January 1877, first took scientific note of the Heliodorus pillar. Its discovery, and that of some of its fallen capital close by, immediately excited him, ‘perhaps the most curious and novel discoveries that I have ever made’. It sounded promising! At this time the site could certainly not be called deserted. Quite the contrary, the pillar was considered holy and formed the ritual centre of a ‘young Batragi’. According to Cunningham’s information, the place was frequently visited by pilgrims and in the months Jyest and Ashar there were ram sacrifices before it. The pillar itself and the area around it was known as Kamba Baha, Babaji’s sanctuary or pillar. Its appearance was somewhat peculiar: the whole shaft of the pillar was entirely smeared with a thick layer of red lead paste, making it impossible to investigate the pillar properly. Cunningham tried to find an inscription, but the locals assured him there was not any and ‘I was very unwillingly obliged to content with the examination of the red surface’.

Thirty years later, in January 1909, Mr H. Lake, superintending engineer of the Gwalior State, discovered lettering on the lower part of the shaft and removed some of the thick layers of paint – an important lead-extract was revealed to the world! Not shown here, but in the Kern Collection, is a print of the pillar almost entirely covered by the layers of paint. There are two men standing on the platform: to the left an impressive man, possibly the new Baba, and to the right an older man. In the summer of 1909 all the paint was removed. It was Mr Lake too who started an exploration of the site in January 1909, but he was not very successful in his undertaking.

In the cool seasons of 1914 to 1915, Dr Bhandarkar investigated Benaguar and the Kamba Baba site more systematically. In his first report he gives a historical account of the religious use of the pillar since the beginning of the 10th century. The story goes back to an ‘original Baba’, a Saiva ascetic called Hirapuri, with whom the worship of the pillar re-commenced. Naturally all this is found in legend. ‘Once upon a time before this worship began, a personage of high distinction came to the place where Hirapuri lived with an army. The latter requested the latter to live with him for all time, and the visitor was so charmed by the hospitality of the Baba that he acceded to his wish and transformed himself into the Kamba Baba’, Chudanpani, a pupil of Hirapuri carried on the tradition. He was not an ascetic but is called a pujari, a man in charge for the rituals and offerings. The third Baba, named Pratap-puri Gonsi, lived at the site during Bhandarkar’s excavations. The pujari demonstrated his ownership of the pillar and the area around by virtue of an iron from the Gwalior Durbar. The lower castes especially came to worship their deity god, hoping for a boon and a healthy son. The least offering which could be made was the beheading of the pillar with a mix of red lead and oil. In my opinion the ram offering was reserved more for special rituals. The red paste probably was a substitute for the rams’ blood. Liquor was another favourite offering to the deity. Bhandarkar also found he had to clean the pillar itself. It had grown fast! Photo 1 shows the pillar in its cleaned state. To the right we see the corner of the pujari’s house. Today we have set foot on the platform, leaving our shoes behind, we see a terracotta figure and some ritual vases. To the left an older man and in the tree which grows out of the platform (an extra cosmic axis symbol) a second male figure. Is he just looking for shade? Possibly, the red paste was smeared on the upper part of the shaft by climbing the tree. In order to investigate the underground part of the pillar and its foundations the tree was cut and the platform removed. After the investigations the pillar was given a new platform at Photo 2. A real monument was born! All pillar mysteries had been solved, but what about a Vaśudeva temple? As the pujari’s house was almost certainly built on the exact site of the temple, it took some time to decide on its demolition. It was M.D. Khare who was permitted to clear this area in the period 1963-65, enabling him to uncover the elliptical foundations of an old temple of the late 8th century BC. Are any rituals still performed at the step? I would love to know.

From 5 to 9 July 1999, the International Institute for Asian Studies hosted South Asian Archaeology 1999 (SAA’99), the fourteenth in a series of biennial meetings which started in Cambridge, Massachusetts in 1967. The conference gathered together of European archaeologists working on South Asia. Gradually this conference has become one of the most important platforms outside South Asia for the exchange of new ideas and latest results of excavation and research by archaeologists and art historians working on South Asia and the Silk Road region.

The meeting was held in the heart of the old city of Leiden, where nearly 200 participants from Europe, the United States, South Asian countries, Japan, and Australia assembled at the premises of the Faculty of Arts. Convener was Prof. Karel van Kooij who holds the special chair of South Asian art history at the Kern Institute of Leiden University. The other two members of the Organizing Committee were Dr Ellen M. Raven of the Kern Institute, and Prof. Hans T. Bakker of the University of Groningen, while the conference secretariat was co-ordinated by Dis Helga Lasluchij of the IAS.

As usual, the paper-reading sessions spanned five days. Unlike in Rome in 1997, when the participants had to choose between 3 parallel sessions, the Leiden organizers offered two sessions only, one on prehistory and historical archaeology and the second on historical archaeology, numismatics, epigraphy, and art history. The overwhelming response to the call for papers made it necessary, for the first time in the history of SAA, to carry out a selection process.

Over 50 papers from all corners of the world were selected and scheduled for presentation. Abstracts were bundled in a handy programme book, which was accompanied at the conference by a neatly designed programme book.

The paper-reading sessions were alternated with sunny lunches in the nearby Botanical Gardens of the University (one of theoldest in kind in Europe), receptions (by the Museum of Ethnology, the Rijksmuseum Amsterdam, the Mayor of Leiden, the University Board, and the IAS) and a dinner at one of the most beautiful and oldest churches of Leiden. The participants were also treated to a visit to the Rijksmuseum in Amsterdam to see the recently reinstalled Asian art wings.

After the welcoming speeches, Prof. Maurizio Taddei of the Istituto Universitario Oriente in Naples delivered the keynote address on a sabbatical leave from his position as a curator at the Museo Nazionale Archeologico. Taddei’s lecture was entitled “The Indus Valley civilization (c. 2600-1750 BC) and the Indus Valley caravans: water-controlling devices at the Harappan site of Dholavira in Gujarat, Harappan household architecture, ceramics, and human skeletal remains from Harappa. Dr Richard Meadow explained how, from the beginning of the Ravi phase (c. 1900 BC), raw materials and finished artefacts from throughout the Greater Indus Valley made their way to Harappa.

Still undecided Indus script. The excavations believe that the relatively few signs recovered so far (only 17 signs with inscribed signs have been dug up so far) are part of a script from which the Harappan script eventually evolved. Focusing on an equally early period were the papers clustered in the panel on “Maritime trade of the Aryan age: Graeco-Bactrian and Kushan merchants in western India and Gandhara”, provided by Prof. Geert de Cleene and Prof. Maurizio Taddei. A second panel, organized by Prof. Steve Sidebotham, offered the audience a survey on South Asian archaeological finds from Berenike, a Hellenistic-Roman port on the Red Sea coast of Egypt. Since 1994 joint excavations by the University of Delaware and Leiden University have unearthed a rich array of artefacts (ceramics, beads, textiles, wood remains) and floral evidence which attests to contacts with India and Sri Lanka throughout the Roman period.

Several of the remaining papers focused on the Chalcolithic site of Balachita in Rajasthan, where stone and mud-brick fortifications have been found which are contemporary with the Indus cities more to the north. Other papers, focusing on Pakistan, led the participants from Chalcolithic pit dwellings in the Swat valley of Pakistan, along the Bala Hisar or “High Fort” of Charasada, the early historic mound of Akora near Rawalpindi (NWFP), through the Darel valley on the Indus, to the last capital of Gandhara, and to the remarkable Salt Range temples which are stylistically related to the temples of Kashmir.

In a captivating story continuing from previous SAA conferences, the participants were treated to the latest news on excavations at the site of Gotihawa, in Nepal, by Italian archaeologists led by Prof. Giovanni Verardi. Gotihawa is one of the sites where the famous Indian emperor Ashoka Maurya (3rd century BC) erected one of the pillars engraved with his edicts. The Italian team is investigating whether the nearby statue-mound goes back to his time as well. Likewise Dr Hans-Joachim Weisshaar reported on the joint SAA-German excavations within the citadel at Tissamaharama, the capital of the ancient Sri Lankan kingdom of Ruhuna. Recently a brick-built building of the 3rd-century AD was uncovered, leading to the recovery of many coins and beads.

Old-time favourite

The numismatic papers brought together in Section 2 highlighted several of the major coin types at one time circulating in the northern part of the Subcontinent. Silver punch-marks from Mahanagarh (Bangladesh), Indo-Greek and Indo-Scythian coins from hoards found in the northwest, Kushana gold coins and their astonishing pendants of beads, coins found in Gandharan stupa deposits, and the rather enigmatic gold coins that were issued in the northeast after the Gupta period, and for which Joe Cribb of the British Museum is at present developing a classification and chronology. South Asian epigraphy was represented by papers on inscriptions at Barahakshetra, contemporary with the time of the Mauryas, those from a Buddhist monastery at Gaya (Sri Lanka, 2nd century AD), and texts on copperplates from the time of the Hun King, Toramana (6th century AD).

The Buddhist art of Gandhara, more particularly its iconography, is an old-time favourite of the SAA. The Leiden meeting included papers on Gandharan jatakas and on Bodhisattva imagery. A wide range of papers focused on various arts from other regions and periods: sculptures in terra-cotta, sandstone, and metal; mural paintings in cave temples and in painting galleries of Rajput palaces; manuscript miniatures on palm-leaf and paper; others dealt with purely iconographic themes. Focusing on many centers of the Subcontinent and on various periods, these papers reflected the kaleidoscopic panorama offered by South Asia for scholarly study and aesthetic enjoyment. Art history and its objects of study were visibly present in the paper on early Indian chess pieces from Kannauj by Dr Hab. Renate Sjöd, when Mr Manfred Eder, chairman of the Forderkreis Schachgeschichte in Germany, showed several of such rare figures to the participants. The number of papers on architecture was fairly limited, with a few contributions on temple conservation, Jain temple architecture, excavations at a Buddhist monastery at Kashi in the Maldives, and tulunide architecture.

Traditionally favoured for the SAA are the art and archaeology of the Himalayan region and the Silk Road, and this year’s meeting was no exception. Papers discussed the connection between the art of Kashmir and Tibet, terzota-coins from Gilgit, Nepalese temple architecture, western Himalayan and Tibetan painting on monastic walls and tangkas, and Tibetan inscriptions from Tabo (Himachal Pradesh). General Asia was represented via textiles from Turshag, underground burial mounds in Gonor (Turkmenistan), and Indian motifs in Sogdian art.

South India and Sri Lankan archeology and art architecture remained relatively underrepresented in the conference, not least because of a few late cancellations of papers. The programme did, however, include papers on early ceramics, temple sculptures from Kanchi, Simhachal, and Madurai, architecture (sacral or secular) from Kattarantha, Tamil Nadu, and Sri Lanka, the ancient cities of Vijayanagara and Konkanbaloky, and iconology in archeology and heritage management in South Asia.

Considering the large response and the many positive reactions of the participants afterwards, the Leiden conference may be considered a great success. The publication of the papers in its proceedings will be a great asset to the field of South Asian art and archaeology.

[From left to right] Hélga Lasluchij, co-ordinator, Prof. Karel van Kooij, President ES/O, Dr Ellen Raven, co-ordinator.

A vivid chat.

Sponsors to the conference were, besides the IAS, the Ganda Foundation, the Royal Netherlands Academy of Arts and Sciences, the Research School of Asian, African, and Amerindian Studies, the Leiden University Fund, and the Prince Claus Fund.

Prof. Karel R. van Kooij and Dr Ellen M. Raven can be reached at: krevenko@rullet.leidenuniv.nl and elerenven@rullet.leidenuniv.nl.
Nirad C. Chaudhuri: The End of an Era

Nirad C. Chaudhuri’s death on August 1, 1999 did not come as a total surprise, and yet it shook the intellectual world.

Born on 21 November, 1897, in Krishnanag, Mylapore, Madras, then British India, Nirad was the second of eight children of Upendra Chaudhuri. Of his long life was spent in what was then British India. For most of this period he lived and worked in Calcutta. After studying history he took up a job as clerk in Military Accounts. In the twenties he became active as an editor of magazines like The Modern Review and the Bengal journal, Janabhin. He married Amiya Dhar in 1932. Between 1939 and 1946, the couple had three sons (one of whom is the famous historian K.N. Chaudhuri).

From an early age Nirad C. had been an eyewitness to the rise of Indian anti-colonial nationalism in British India and the changes it brought about. He had seen all the leading figures of Indian nationalism ranging from Aurobindo Ghose in 1908, to Rabindranath Tagore in the twenties and Mahatma Gandhi and Nehru in the thirties and the forties, in action. In 1957 he was secretary to Satra Chand Bose and Subhas Chandra Bose. During the Second World War Nirad C. was contributor for All India Radio in New Delhi. The approaching independence of British India filled him with grave misgivings.

In May 1947 he began writing his The Autobiography of an Unknown Indian, an which made him widely known after it was published in 1951. The book was later translated into numerous languages. In this connection Chaudhuri saw Mahatma Gandhi as a problematic figure whose saintly politics were often misunderstood. The book is representative of much of his Hinduism. His latest book, called The New Apocalypse, was published in 1995-96. All these books have been translated into Dutch, English, and German.

In recent years there has been a growing interest in the works of Rabindranath Tagore. This is not surprising in view of the fact that the oeuvre of Tagore encompasses almost all facets of Bengali life. By 1910, Tagore’s English Gitanjali had been taken out of print in the original. The book is representative of much of his unashamed display of it; sharp criticism of British rule in India (but he was not there in the original. Poem no. 8, ‘Aji dhaner kshete’ (today there is a field of deep anguish. His diatribes explained by this anguish. In this manner he sees Nirad Chaudhuri followed in the footsteps of Swami Vivekananda and Bankim, who also canvassed their contemporary Indians in order to rouse them to patriotism and sacrifice for the nation.

As a sequel to his autobiography Nirad Chaudhuri wrote the volumes Thib by Hand, Great Anish published in 1947. In the meantime he had settled in Britain. Among his numerous English works are biographies of Max Muller and Thib, volumes of essays on Indian life, history, culture and politics, and a long essay on Hinduism. His latest book Three Horizons of the New Apocalypse, appeared only in 1997. All these books have been written in a classical English style for which he was justly famous. In 1968 Nirad Chaudhuri began once more to write in Bengali. He published six books in his mother-tongue. The most well-known among them are Amaghati Bengali (The Siddhi Bengali) and Amaghati Rajkumardush. The ‘Siddhi’ in the title was not there in the original. Poem no. 8, ‘Aji dhaner kshete’ (today there is a field of deep anguish. His diatribes explained by this anguish. In this manner he sees Nirad Chaudhuri followed in the footsteps of Swami Vivekananda and Bankim, who also canvassed their contemporary Indians in order to rouse them to patriotism and sacrifice for the nation.

In his autobiography Nirad Chaudhuri not only told the story of his life and intellectual development but also displayed with marked insistence his overwhelming love for India. The Autobiography of Nirad Chaudhuri not only told the story of his life and intellectual development but also displayed with marked insistence his overwhelming love for India. In this connection Chaudhuri saw Mahatma Gandhi as a problematic figure whose saintly politics were often misunderstood. The book is representative of much of his Hinduism. His latest book, called The New Apocalypse, was published in 1995-96. All these books have been translated into Dutch, English, and German.

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The Seychelles has one of the most racially mixed societies in the world. Besides African and European settlers, the Republic has also attracted immigrants from Asia, notably India and China.

**Seychellois of Asian Origin**

**The Seychelles** consists of some 115 islands scattered in the South-West Indian Ocean. It has a total land area of 455 sq. km and an Economic Exclusion Zone over 1,5 million sq. km. The Seychelles, with a maximum average temperature of 28° C and an average annual rainfall of 200 mm, has good fortune to lie outside the cyclone belt. The economy of the Seychelles is based mainly on tourism and fishing. The Seychelles reintroduced multi-party democracy in 1993 with the promulgation of a new constitution under a Third Republic.

The country has be privatizing its economy, which was more centrally planned since independence quite fast. In 1992, first of parastatal companies had been created. Seychelles has one of the highest per capita incomes in Africa. The Seychelles is often said to be a welfare state with free education, free health services, and social security protection from cradle to grave. It has a low infant mortality, and its small population has a low death rate. It has a low infant mortality, and its small population has a life expectancy of over 70 years.

What fascinates most visitors landing in the Seychelles, is the perfect racial harmony they find. The Seychellois in fact has one of the most racially mixed societies in the world -- a rare melting pot.

**Seychellois of Indian origin**

After the abolition of slavery in 1835, the French landowners were damning for Indian ('coolies') labour to work on their plantations though they had many 'liberated Indians' in the 1860s. When the 'coolies' did come, they were to mostly set to work on road construction. Unlike Mauritius most of them left.

Though the Indians were among the first settlers in the Seychelles, unlike Mauritius there was never any considerable Indian immigration comparable to that of indentured labourers to Mauritius or other British colonies (Benedit 1982). A report, dated 23rd March 1904, noted that the British India Steamer 'Itria' arrived in the Seychelles on 18th February 1904 with the following 'immigrants' from Madras: 106 male adults, 41 female adults, 4 boys, 2 girls, 1 male infant; total 135.

Unfortunately, there is little information about the exact numbers of Indian 'cooilies' and their place of origin let alone those who remained in the Seychelles. Civil Status records, however, do indicate that many of these were fully integrated into Seychelles society, which marked them off from the traders who came later from Northern and Southern India. The Creole word for an Indian up to recently was a 'malabar', associated with the Malabar coast.

The 1891 census which was the last to classify people according to their race indicated a total of 505 'Indians' out of a population of 27,444. Some 343 were born in Asia, 128 in the Seychelles, 13 in Mauritius, and one in France. A 1947 estimate lists 257 Indians and the 1960 census, which listed the population by their mother tongue, includes 90 Gujarati-speakers, and 66 Tamil-speakers. The Gujarati Indians arrived late in the nineteenth and early twentieth century as traders. They came from Parsee, Hindu, Jain, and Muslim trading communities. They have been very successful in business and to this day own the largest and most successful wholesale and retail shops in the Seychelles. Many have preserved their original religion.

**Seychellois of Chinese origin**

Ly-Tio Fane (1981) affirms that it was around 1860, most probably, that the Chinese immigrants came to the Seychelles via Mauritius. There was a group of 23. In 1913 it is pointed out that in the 1891 census whereas some 100 Indian immigrants were recorded, no Chinese was mentioned. The first Chinese were probably attracted by the flourishing vanilla industry but later turned to commerce at which they excelled. In fact between 1890 and 1901 the Seychelles was competing with Bourbon (La Réunion) in the export of vanilla, but in 1905 the plantations were afflicted by a disease.

Among one of the oldest documents, a Civil Status record preserved at the National Archives of the Seychelles, was a wedding between a 'Canossienne' and a 'Cresole' woman. According to Gerard the Chinese immigrants came from Guangdong Province where there was antagonism between the Hakkas and the Cantonese and so both groups established relations more freely with the Creoles. Most of the Cantoneses were concentrated in the town area around the market (bazaar) where a 'pogodi' was later built. The Hakkas were in the suburbs of town, at Mont Pelerin.

In 1908 a Census Commissioner wrote of the 1911 census 'Interracial marriage between the Chinese and Seychellois is fairly common and it was decided not to classify the children as Chinese since they are born and bred in the colony and unlikely ever to go to China'.

At first most of the Chinese in the Seychelles were engaged in agriculture, transport, business, and even fishing. They grew fast in importance. As one informant (Lai Lam) once stated -- they owned most of the shops in town. They are reputed to have introduced the credit system ('keeping of'carnet' (note-books). In 1949, Mr Richard Man-Cham the father of the man who was to become the first Prime Minister, and the first Prime Minister, and the first President of the Seychelles wrote to the then Director of Education asking for permission to open a Chinese School. The Director did not welcome the idea. A Chinese Association still exists today and the Chinese New Year is celebrated with gusto at the 'pogodi' each year.

Many writers have written about the almost complete assimilation of the Chinese into Seychelles Society -- abandoning their religion (usually Confucianism), converting to Christianity, and marrying Seychellois women. The younger generation of Chinese Seychellois probably do not speak the language of their forbears though they understand it. What has been better preserved is the cooking which has influenced many other Seychellois.

Today Seychellois of Chinese origin or 'Creole Chinois' hold very important positions in the country. They attach huge importance to the education of their children. The Anglican Archdeacon, French Chang-Hin, has a Chinese father and certainly both European and African blood. Most of the Seychellois of Indian origin still dominate the wholesale and importexport trade, whereas the Seychellois of Chinese origin are prominent in retailing (French Island). The success of the Seychellois of Indian and Chinese origins businesses compared to that of Creoles, is attributed by the anthropologist Benedict to the patriarchal nature of their household as compared to the matrilineal Creole society in which the male is a carefree big earner and big spender!
Southeast Asia

Dick van der Meij

Dick van der Meij has edited the Southeast Asia section of the IAS Newsletter right from the very beginning in 1993. In this short interview we introduce the 'man behind the text.'

Dick van der Meij

Could you describe your education and professional background shortly and how it came that you specialized in classical Javanese, Malay, and Balinese texts?

My interest in Indonesian studies developed at school where we did a project on Java and Balinese texts. My interest in Indonesian studies developed at school where we did a project on Java and Balinese texts. I then studied Javanese at Leiden University, which was only possible within the curriculum of Indonesian languages. After a summer, I started reading extensively on Indonesian linguistics and culture and have lectured in Indonesian at various institutes.

You conducted fieldwork in Indonesia in the 1980s and 1990s. Do you feel at home in the country?

In Indonesia, I feel like a fish in water. I visited the country the first time in 1980 and have continued going there ever since. In 1984, I spent three months in Jakarta to study the street slang of various groups. My research was to just sit in the food stalls and listen to people talking. On Bali, in 1985, I devoted my time to wayang corrida (shadow puppet theatre), in which I am very interested. I love a lot of Prince I Gusti Nageswara, whom it is so easy to communicate. I also enjoy Bali and do not find tourism to be a negative aspect. There has been considerable development in the country. I then started reading extensively on Indonesian linguistics and culture and have lectured in Indonesian at various institutes.

What do you feel is the strength of the IAS Newsletter?

The diversity of the newsletter is its strength. Nobody will read it from A to Z, but everyone will find something in it that concerns him or her. As far as the Southeast Asia section is concerned, my main focus appears to be on Indonesia, and often on traditional anthropological subjects. I feel we must pay more attention to modern studies, to economic and political developments. We should also focus more on mainland Southeast Asia, which is where I have my main interest. I invite scholars involved in Myanmar, Cambodia, Laos, Thailand, and Vietnam to send in their contributions.

What are your personal plans for the future?

In the year 2000, I hope to finish my PhD on a Javanese text of Lombok. The text itself, its translation, and the philosophy are finished. I am now giving the work some critical contemplation. I would like to continue my research and contribute to the development of the text. My heart will always be in editing. I have just finished a new, far less classy, more informal and inspiring style. Their output was and is impressive. Their scope expanded from inward bound to Pacific-bound and is at present clearly circum-Pacific oriented.

Although the latter premises may be true for the countries of the Pacific Rim than for the small-scale societies of Polynesia, Micronesia, and indigenous Australia, it still reinforces the importance of these societies in the centre of the Pacific. This is why the theme 'Asia in the Pacific' was chosen as a focus of reflection and debate.

The main theme was paid special attention in the general address and the keynote speeches. The general address by Jan Pouwer (formerly Ni­meqen University) may be summar­ized as geo-genesis, socio-genesis, and globalization of the Pacific Basin. Without doubt referring to his own personal experience as the President of the ESfO, he explained that: 'Despite the Asian economic crisis, interaction between the Pacific Islands and Asia continues to grow. As with Euro­pean penetration of the Pacific Is­lands, the early impacts are mainly in hardware: trade and technology, European software followed quickly, especially churches... East Asia seems destined to become an ever larger influence and a positive marker for the future of Oceania Studies in Europe. Additional infor­mation on ESfO and the 1999 confer­ence can be found on the World Wide Web. The main address is http://www.jourenoi.fr/eso, whilst a European mirror server is accessible at http://corumba.msu.edu,a/-/marck/ eso/esof.htm.
Since the disappearance of journals like the Bulletin de la Société des Études Indochinoises, the Cahiers d’Asie du Sud-Est and Intermondes, francophone scholars on Southeast Asia have lacked a forum of expression covering the whole area of Southeast Asian Studies. The journal’s fundamental contributions, Aséanie hopes to become a reference tool for the francophone researchers on Southeast Asia. Challenged by an important number of excellent English-language journals in the field of Southeast Asian studies, Aséanie does not see itself as a rival product, building on the long-standing tradition and the values of French scholarship, Aséanie aims at cultivating the original features inherent in this tradition and thus contributing to scientific dialogue and exchange.

The inaugural issue of the journal was published in March 1999. Currently Number Four is being prepared and due to be published in Autumn 1999. Articles in the first three issues cover the majority of Southeast Asian countries and reflect new research in archaeology, anthropology, history, literature, and sociology. Besides English abstracts of the articles, reviews, and bibliographical notes, every issue contains the reprint of a rare article or source material together with an introduction and comments that underscore its enduring value. Since its inception, Aséanie has been well received and enjoys the active support of an increasing number of institutions. Remarkably, the positive response stretches well beyond the mainly French-speaking scientific community.

Aséanie is published bi-annually in Bangkok under the patronage of HRH Princess Maha Chakri Sirindhorn with the logistical support of the Sirindhorn Anthropology Centre (Silpakorn University).

Aséanie welcomes contributions that are based on original research in the area of social sciences and humanities. The journal is also open for contributions on economic, political, and legal topics if they deal with questions of general interest and broad outlook. Contributors may submit articles or reviews in French or English, though some priority will be given to French. Articles submitted are refereed.

A list of publications is available on request.

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Passau University, Department of Southeast Asian Studies, 1999, 223 pp.
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Amsterdam: Royal Tropical Institute, 1999, 111 pp.
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Paula, Killion
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HISTORY, LITERATURE AND ISLAM IN THE COURT OF PAKURBUWANA II

Veto Sanh and Nikolaus Wiedemann (transl.)
OVERTURNED CHARIOT
THE AUTOBIOGRAPHY OF PHAN-BOI-CHAU
Traditional Houses in Western Indonesia

On 18th and 19th of February 1999 the KNAW research project 'Design and Meaning of Architecture and Space among Ethnic Groups of Western Indonesia' held an international workshop on traditional houses in Western Indonesia at its offices at the anthropology department of Leiden University.

By BART BARENDRÉG & ROBERT WESSING

The aim of this workshop was to present the results of research by the Leiden project staff as well as that of young Indonesian researchers who, under the guidance of Bart Barendregt, had the opportunity to participate in previous workshops organized by the project in 1996 and 1997.

The workshop was opened by Prof. Reimert Scheidel with a general introduction to the research problem, reminding the audience that the work had been done and the progress that had been made since the inception of the project in 1995. This was followed by a presentation by Emmed M. Priohary who, in his paper on 'Round Houses in Timor', described the structural geometry of Sundanese huts, pointing out that the way these West Javanese settlements are laid out on the ground is governed by a set of cosmological principles that include an axis defined by the location of the guardian nature of a descent group. The current trend of adding rooms differs from older methods of claiming status, in which multiple roofs and raised floors tended to be emphasized. These lack this axis, each case Eko was able to relate these back to the traditional Padang gedang house. Peter Nas described the way in which architects of five generations in Banda Aceh incorporated elements of traditional Acehnese architecture in both public and private modern structures. One of the problems in this effort is that unlike in some other places in Indonesia, there is little of the other ordinary about the roof of the traditional Acehnese house, making it a less likely candidate for symbolic elaboration. This problem was solved by at least two of the architects by taking inspiration from specific Acehnese features such as the typical Acehnese hut and a well-known roof covering an ancient sacred bell. Other traditional features that are commonly used are the protruding beams and upright posts of the traditional house that are now made of concrete rather than timber. Deruwan Santono described the history of the past seventy years of Kali Pasis, a prosperous neighbourhood in the Indonesian capital Jakarta. The houses there and the land on which they stand tend overwhelmingly to be private property. Although there are official guidelines to be used in house construction in this settlement, these are often ignored by those building or renovating their houses in order to save money. In her study Deruwan focuses on the interaction of the inhabitants of this area with various areas in the rest of Jakarta.

Continuing the focus on the West Javanese settlements are still used, especially during childbirth and the storage of maize, because the smoke of the wood fire preserves the grain. The theme of round and oval houses continued by Gaudenz Domeng who pointed out the fact that these types are mainly found in two areas, namely on the islands north of Sumatra, and in the lesser Sundas. He discussed how oval houses are formed by adding rounded roof parts to the gable sides of an initially two-sided roof. He also argued in favour of also understanding the few circular roof types of Indonesia from the ethnographic context, rather than speculating pre-Austronesian cultural origins. Marcel Wessing's talk on 'Houses and a Competition for Status among the Minangkabau' focused on the ethnicity of the individual within the changing roles of rooms in the construction of houses in Aba Sangit. These houses, which are no longer used as family dwellings function as active instruments in marking the spirit and the ancestor's grave. This axis is then further related to the flow of water, which conveys the positive influence of these two spiritual sources to the hamlet and its fields. In his presentation on 'The Traditional Padang House', Eko Alvrate showed that although these houses had changed considerably in their external appearance owing to influences from Aceh and Coastal Malaya, the internal configuration of the various spaces such as the bedrooms, family room and the like had remained either as it had been in the earliest recorded instances of the past these houses and the complexes of which they were part were associated with noble lineages, today a growing number of this house type is individual property reflecting the wealth and prestige of its owner. Following the policies propagated by the Indonesian government, the characteristic roof of this house has become the symbol for the city of Palembang generally. In his presentation on 'The South Sumatran Rumah Sugi in the Course of Migration', Bart Barendregt related the distribution of a particular architectural tradition in the Central Bukit Barisan Range of Sumatra to processes of mobility, expansion, and migration. The sijuk house, one house plot and attached to another, the public still recognized the claim of the first plot's owner to its fruits. In both latter cases, the rain-shackles tend to expand vertically following the constraints of the shortage and resultant cost of land in the center of Jakarta.

Individual property

Sandra Taal's presentation on 'Change and Diversification in Form and Function of the Limas House of Palembang' presented a major Samatran city, a major Sumatran city, a major Samatran city, pointing at a renewed enthusiasm for these houses, not as much as dwellings but rather as objects of tourist interest. Traditionally these houses focused on the River Musti but, in order to make them more accessible, both for residents and possible visitors, some are now being turned around to face the road. Whereas in

Bart Barendregt and Robert Wessing are attached to the KNAW research project 'Design and Meaning of Architecture and Space among Ethnic Groups of Western Indonesia' at Leiden University.

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Reforming Religion in Borneo

In the 1940s a religious reform movement transformed life in several Central Borneo societies, including that of the Kayan. Known as Bungan, it amounted to a rejection of the elaborate ceremonies and practices under the old religion, now called 'adat Dipuy'. Within a decade, elements of the old ways had crept back as both aristocrats and priests sought to retain their control over Kayan society and religion.

By REED L. WADLEY

Abdur-Razzaq Lubis

In this encyclopaedic account of Kayan religion, anthropologist Jérôme Rousseau explores the Bungan revolution and its subsequent transformation as a reform of the old religion. He devotes separate chapters to the religious environment of everyday life, religious beliefs, ritual specialists, the rituals of the annual rice-planting cycle, the rituals of the local government, and the rituals of the life cycle in each he provides a comparison with his fieldwork in the 1980s and adat Dipuy as remembered by the Kayan.

Thoroughly the book Rousseau makes very clear the great importance of understanding Kayan stratification. This is seen, for example, in the history of the new religion. Adat Bungan came at a critical time in central Borneo and dissatisfaction with the old religion among commoners was high as a result of rapid social change brought by colonial penetration. Subsequent epidemics, missionary activity, and the deprivation during World War II lead many to question the efficacy of the old ways. Beginning as the religion of commoners, Bungan did away with many of the burdensome taboos and other practices in adat Dipuy (such as time-consuming augury), but it also challenged the authority of both chiefs and priests. Rather than opposing the newly-popular religion and risking being their authority entirely, most aristocrats and priests chose to accede to the new religion slowly, re-contextualizing elements of the old that had bolstered their positions in the past.

The author is mindful that his descriptions are not of a monolithic Kayan religion, but are drawn instead from a particular set of Kayan at a particular period of history. To reinforce the point of variation in practive, he provides useful comparisons with other Kayan people elsewhere in Borneo and is also aware of his own role as ethnographer and provides valuable information about his fieldwork techniques. He shows that the Kayan with whom he worked viewed him as being interested in adat Bungan in order to construct a case for the Kayan's new religion. However, throughout the book, he keeps the focus on the Kayan view of things, rather than on himself as has been too often the case in recent anthropological accounts. There is a wealth of detail in this book, detail about ritual that will be fascinating to some, daunting to others, and perhaps excruciatingly boring to some others. At times the prose becomes a bit monotonous, but the description is sufficiently broken up by anecdotes, excerpts from prayers, and commentaries to keep the interest of the reader moving forward. Students of religion and of central Borneo societies will find the book useful, but it is likely they will also have points of disagreement with it. The parts I found the most interesting were the history of the Bungan reform movement and the chapter on Kayan beliefs. In the latter, Rousseau also deals with Kayan disbelief and scepticism, important subjects that have been too often ignored in traditional ethnography. In addition, as an anthropologist working in Borneo with the Iban (a society very different from the Kayan), at every turn throughout the book I found myself comparing Rousseau's descriptions with my own experience. There are even several prayers asking, for example, that Kayan spears be like lighting to the eyes of the Iban. Despite the ending of hostile relations long ago, memories of the old enmities are still preserved in ritual, as they are among the Iban.

KITLV Press and its editors are to be thanked and congratulated for having published such a comprehensive ethnography. Nothing is perfect, however, and the one thing I found most lacking was a table of contents for the photographs scattered throughout the book. Photos might appear several or dozens of pages away from their references in the text, making them especially troublesome to locate. But this minor matter should not detract from the content of the book itself, which will surely come to be widely used in studies of Southeast Asian religion. It will also likely be of great interest to the Kayan themselves who might look to Rousseau's work as a source for understanding their past as well as for shaping their future.

Jérôme Rousseau

KAYAN RELIGION

RITUAL LIFE AND RELIGIOUS REFORM IN CENTRAL BORNEO


Dr Reed L. Wadley is a research fellow at the University of Toronto. He can be reached at e-mail: nadwadley@scifir.ist.leidenuniv.nl.

Sumatra Heritage Trust

Initiated by local businessmen, professional and civic organisations, the heritage conservation movement in Indonesia is picking up some momentum, with Bandung and Yogyakarta being the most active centres. The causes of this surge of interest are several. The government is placing more emphasis on cultural tourism as a foreign exchange-earner, fresh graduates from various fields are joining the conservation movement, and most important of all, the facility of Internet has helped Indonesia to overcome their age-old communications problem to take part in international networking as well as reaching out to their ethnic communities across the far-flung archipelago.

A promising newcomer to the field is the Sumatra Heritage Trust, established in early 1998, with the objectives of preserving, conserving, enhancing, and promoting the natural, cultural, and built heritage of the island of Sumatra. Run mainly by young graduates of universities in Medan, the Trust engages in projects ranging from the restoration of Medan's courtyard mansions to the recording of Mandailing indigenous knowledge.

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Kayan Religion

ritual life and religious reform in central borneo


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By ABDUR-RAZZAQ LUBIS

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Although Papua New Guinea (PNG) is a country rich in natural resources, it has found itself in a state of increasing financial instability as services such as health care, education, and infrastructure suffer because of a lack of effective economic management and also probably the misappropriation of funds. More and more local people are turning to companies (e.g., gold mining or logging), which come into their areas to work, in order to negotiate or demand service that the PNG government previously provided and should still be providing.

By PAMELA J. STEWART & ANDREW STRATHERN

Conducting negotiations with companies for services has provided unique opportunities for local Papua New Guineans to utilize various aspects of their traditional knowledge. For example, amongst the Duna people of the Southern Highlands Province of PNG, it has proved useful for the youngest generation as well as the older people to know their 'traditional' origin stories (mala) when negotiating issues of land use payments. Mala record the sacred places of clans that are found throughout the landscape.

Recently, the mala of several Duna clans were used to determine the distribution of payments to landowners by the Porgera Joint Venture Gold Mining Company for the use of the Strickland River which received tailings from the mining works. The mining company hired workers to try to determine the accurate mala information for these water use payments. Mala were also used to determine the distribution of payments to landowners by an oil company that had been drilling in the area along the Strickland river gorge. Even though the oil rig and associated company buildings were placed on the side of the river across from the Duna people, several clans trace their mala stories along pathways that travel under the river itself. Thus they were able to claim rights to part of the land use payments. The oil company did not discover the oil for which it was searching and subsequently removed its rigs and left. Interestingly, a new myth was created during the time that the oil company was drilling in the region which explained in Duna terms why the company failed.

'A young Duna boy was scaring by a heron at a site close to the oil rig. A spirit animal (Payame Ima) led the boy down into the core of the earth where he saw a city in which everything was constructed out of money. A giant man with gaping holes in various parts of his body was seated there. This giant was called mala wemeni (ground-owning spirit). The boy took an iron pipe given to him by the giant man and began hitting the drill bit of the oil rig which was approaching the heart of mala wemeni. The drill bit broke after repeatedly being hit and the boy was rewarded with material gifts which he took away with him. When he returned to his village, he told the story of what had happened to him and what he had seen and the gifts that he had been given. 'We were told that a giant snake [Payama] lives under the ground in PNG and rests on top of gold and oil reserves which are ice eggs. This snake which also reaches up to the highest mountain ridges and thus in a sense joins sky and earth is said to be disturbed and angered by mining activities. As more oil, gas, and mining companies enter into PNG they serve as a focus for environmental protest, while at the same time becoming embedded into local mythologies in creative ways. Regulations and environmental safeguards on development projects within PNG should be a major concern for the country as it struggles to improve its financial situation and the quality of life for its people.

Histories and the Practice of Precedence

This article outlines a programme of ethnographic enquiry and writing on the ethnography of heritage in the constitution of social status in local contexts.

By ANDREW McWILLIAM

The recent extraordinary events unfolding in East Timor with Indonesia threatening to abandon their decades long attempts to integrate the former Portuguese colony within the nation state, have once again brought Timor to the world's attention. As in the past, little mention is made of the western half of the island which remains in shadow, an obscure, materially impoverished but seemingly loyal region of the Indonesian eastern islands Province. West Timor was once one of the richest sources of high grade white sandwood in the known world and for centuries formed an integral part of the export trading network in Asia. But years of exploitative extraction severely diminished the resource and the fortunes of west Timor have long been in decline. For the indigenous Meto speaking communities of this region, who once benefited and fought over control of this trade, the legacy of sandwood politics is a mixed one. Much of the wealth generated by the trade has dissipated and with it political autonomy, but in other ways sandwood history is a vital element in contemporary life. It forms part of the rich narrative history of Meto political communities and the reproduction of cultural identity in local places. Political alliance, land tenure and settlement origins, tend to reflect something of the former influence of the scented wood.

The present study is the culmination of an extended period of ethnographic fieldwork in West Timor exploring the cultural and historical dimensions of Meto social practice in the mountainous hinterland of south west Timor. Drawing upon several narrative representations of the past the study seeks to interpret the dynamics of contemporary social practice and alliance in terms of an analytical framework informed by the concept of precedence. Precedence and the set of ideas which have since been developed around the concept have provided a range of productive insights into the comparative ethnography of eastern Indonesia and among Austronesian speaking societies more generally. As an interpretative category, precedence is concerned with the study of asymmetric social relationships and the observed propriety in eastern Indonesia for assertions of difference based on notions of contested temporal precedence. Among the cluster of thematic elements which serve to articulate the precedence approach are those of category asymmetry reductive complementarity by which orders of precedence are constructed and contested. At the same time, there is an abiding concern with social origins and origin structures as points of differentiation and assertions of priority. The reappropriation of genealogy, and the narrative account of the history of the clan through recount to multiple sequences of place names is one important expression of these concerns. The focal importance of the House as a physical form and a social structure is another.

As a theory of social practice, the 'language of precedence' derives much of its constructive insight from a detailed examination of shared indigenous social categories and the contextual thematic analysis of local metaphors. This orientation is based in part on the legacy and critical reappraisal of pioneering Dutch scholar­ship in eastern Indonesia and the FAS (Field of Anthropological Study) approach in eastern Indonesia. This framework has been developed more fully through the Comparative Austro-Asiatic Project at the Australian National University (1989-1992) and at a recent conference hosted by HAS in 1996 (Processes of Social Differentiation in the Austro-Asiatic World). Over the last 20 years there has been a dramatic increase in field based ethnographic explorations of eastern Indonesian societies and contemporaneous long term studies have been initiated across the region covering the core area of Nusa Tenggara Timor and the areas of influence of the former colonial authorities. These studies have confirmed the rich comparative diversity of cultural practice among the multiple language communities of the region while at the same time registering the common thematic concerns arising from a shared cultural heritage. Although ethnographic studies from Timor have contributed to this growing comparative ethnographic understanding, there have been relatively few detailed ethnographic studies published in recent years. This is particularly the case for Meto society in west Timor where significant local variation in social and cultural practice between Meto domains remains undocumented. The purpose of the current study is to address some of these issues from the historical and emerging contexts of current Meto society using the analytical concept of precedence as a thematic guide.
European Journal of East Asian Studies

A group of European scholars are launching a new academic journal in the field of East Asian studies. The journal is based at the Institut d'Asie Orientale, in Lyon, but it enjoys the support of nine other European research institutions. It will be published and distributed by Brill (Academic Publishers). The following text provides a summary of the goals of the journal.

By CHRISTIAN HENRIOT

Europe is home to a very large community of scholars working on East Asia whose research activities cover a broad spectrum of studies, in terms of countries, periods, and disciplines. There is, however, no internationally recognized journal in Europe encompassing within its covers the whole range of East Asian studies as there is in the United States. We believe that European East Asian scholars, by virtue of their own history, intellectual traditions, and specific relations with the region, offer a different perspective to that of American scholars and make an original contribution to East Asian Studies. Up to now, they have been able to reach international recognition primarily through publications in American journals, for which most of them compete at an obvious linguistic disadvantage.

A European journal will be better equipped to take into account this issue of language. It should be made clear here that we do not claim any kind of Euro-centred intellectual superiority, nor do we want to give the impression of an anti-American posture. On the contrary, we acknowledge the overwhelming contribution of American scholars to contemporary East Asian studies. The sole purpose of this project is to create a new intellectual arena that will publish the best contributions of European scholarship on contemporary East Asia, without excluding contributions from other parts of the world. We believe in intellectual competition and stimulation. The journal will, therefore, welcome high-quality research, whatever its origin.

The journal will be interdisciplinary in nature, dedicated to the publication of scholarly research across the range of the social sciences including sociology, geography, anthropology, economics, political science, and law as well as modern history. We take the term "modern" to refer approximately to the last two hundred years. The journal makes no commitment to any particular trend in scholarly research, but it will be receptive to all the current approaches in Asian Studies. Our geographical compass will take "East Asia" in a broad sense, that is, the group of countries usually included in Southeast Asia (Vietnam, Laos, Cambodia, Myanmar, Thailand, Malaysia, Indonesia, Singapore, and the Philippines) and Northeast Asia (China, Japan, Korea, Taiwan). One of the major obstacles that has prevented the emergence of such a journal is undeniably the absence of a common language among European scholars. The initiators of this project believe that English has become the universal language in East Asia.

The journal will be devoted mainly to original research based on the first-hand study of primary materials and fieldwork or a combination of the two. It will also welcome theoretical essays that offer new, synthetic visions and perspectives from the field. We do not strike a balance between coherence (to make the journal attractive to a wide readership) and spontaneity (to allow for competition and attract first-rate contributions).

To this end, we shall publish six papers per issue (initially with two issues per year). Three of them may be devoted to a "special theme" (a list of three themes is offered below) while another three will be individual contributions. These are of course guidelines, conceived as a general strategy for the initial sections. Research notes will also be welcome, though under a specific format. The journal will include a section for book reviews, concentrating on significant works written by European scholars. The first issue will be published in early 2001.

By LI MINGHUAN

When and why did Chinese people begin to settle down in a Western society – in this instance the Netherlands? When did Chinese immigrants to the Netherlands begin to set up their own associations and why? How have their organizational activities developed thus keeping pace with their efforts to adjust themselves to Dutch society? What factors have shaped their organizational structures and what is the social significance of these associations?

A general characteristic of Chinese immigrants in the Netherlands is that they are living between two worlds, one in the world of their origin, which is a physically distant but psychologically familiar world; the other is the world of their everyday life, which remains psychologically distant despite its physical presence. Taking the social significance of the Chinese associations as a special angle from which to start the research, this study aims to explore two aspects: how the Chinese immigrants use their social resources from their country of origin to survive and develop themselves in a Western society; and how their experiences in the West, regardless of whether or not they have realized their dreams, have affected their social status in their original world.

One of my major arguments in this study is that the Chinese associations are regarded as both barriers and bridges that function between the Chinese immigrants and their receiving society. Some studies have argued that the Chinese associations have only acted as boundary markers and barriers to closer relations with mainstream society; while others have stressed that associations indicate a trend towards integration. Although Chinese immigrant associations are undeniably influenced by their Western surroundings, they are fundamentally derived from aspects of their original culture, e.g., values, habits, or ideas. Thus, instead of following the traditional approach of discussing whether the Chinese immigrants have succeeded in integrating into the host society, this study will explore basic functions as an organizational approach to straddling the two worlds and, furthermore, their attempt to benefit from being the bridge between them.

Generally speaking, the activities organized by the Chinese associations, their social functions can be divided into two categories: their manifest function is to form an invisible wall by accentuating the 'we-group' feeling and differentiating their members from outsiders; on the other hand, they have built a bridge to the wider society by acting as a representative agent and as an intermediary towards the authorities and the general population. Meanwhile, a latent function has been the construction of an ethnic niche, that is, a cultural and social space that assists both the receiving and sending societies. To a certain degree, I have attempted to study the general concerns of Chinese immigrants through this local case of the Netherlands. There has been a Chinese immigrant community in the Netherlands for about two hundred years. Especially since the Second World War, Chinese immigration into the Netherlands has been on the increase, and the combined assets of Chinese and their business contacts have developed themselves in a relatively peaceful and lenient environment.

The European journal of East Asian Studies welcomes from this announcement the submission of manuscripts from scholars on all aspects of East Asian societies as defined in the announcement. Authors should feel free to contact the editors for further information (EJEAS@ish-lyon.cnrs.fr).

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Gender in China: A New Forum

An Interview with Harriet Zurndorfer

During the last decade there has been an increasingly growing interest in issues of gender among scholars of traditional China, both in China and abroad. Thanks to the work of Patricia Ebrey, Dorothy Ko, and Susan Mann, we now have a roughly continuous narrative in (English) on the history of Chinese women from the tenth to the eighteenth centuries. Studies have appeared and continue to appear about gender in the medical and the legal discourses, about women's literature and the literary representations of women, about the role of gender in the division of labour and in the conceptualization of sexuality. This new interest in gender among scholars of China has now yet a new arena, 'Nan Nü: Men, Women and Gender in Early and Imperial China', a journal published by Brill.

By Giovanni Vitiello

The first issue appeared in March of this year featuring three articles: David Keyghtley provides a survey of the archeological and inscriptionsal evidence on Chinese women from the neolithic to the late Shang dynasty (ca. 5000-1045 BC). Maram Epstein proposes to view gender as ingrained in the very poetization of the 18th century masterpiece The Dream of the Red Chamber (Hongli meng); and Paola Zamperini examines the new meanings the traditional courtesan comes to acquire.

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GS: What kind of audience do you think Nan Nü will reach?

HZ: When I put the idea together, my publisher asked me this same question. My answer is the same now as it was then: that it is my impression that scholars from many different fields are interested in the question of women and gender, and there is not enough forum. The reader of Nan Nü is the same reader of T'oung Pao or the Harvard Journal of Asiatic Studies. It is somebody who might have studied something else, and who then became interested in women and gender, such as the case with many people who are in the editorial board. We all come from different backgrounds — history, literature, history of medicine, philosophy — but all realized that gender could add a new dimension to our work.

Since the 80s there seems to be an interest in women studies in China as a field in its own right.

GS: Does Nan Nü have a comparative interest?

HZ: To be honest, I'd say no. What we are trying to do is to get into the depth of the Chinese documentation on gender up to this century. On the other hand, Nan Nü features a relatively large book review section, mainly Chinese books, and because these reviews are written in English, we will make information about what Chinese scholars in China are doing available to people who cannot read Chinese. This was a very important point of the Nan Nü plan, and it still continues to be: we are trying to keep the question of women and gender, such as the case with many people who are in the editorial board. We all come from different backgrounds — history, literature, history of medicine, philosophy — but all realized that gender could add a new dimension to our work.

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Nan Nü: Men, Women and Gender in Early and Imperial China

For further information on Nan Nü, Women and Gender in Early and Imperial China, please contact:

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References

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Quanzhou and the Maritime Trade of Southeast Asia

On September 26 and 27, 1997, an international conference on the study of maritime trade and the development of the Quanzhou region during the Song and Yuan dynasties (tenth to fourteenth centuries) was held in Leiden, the Netherlands. The conference brought together a small group of eleven scholars from various disciplines and different areas of research within the confines of this topic. Most of the papers contributed to this conference were written by the conference participants, E. J. H. Bright and F. L. Brinkhaus (probable title 'Quanzhou and the Maritime Trade of Southeast Asia, 10th through 14th Centuries: Studies in social and political history, political economy, and archaeology').

The stated aim of the conference was to arrive not just as a better, but at a more standardized understanding of the history of the overseas trade of Quanzhou during the said time period. It sought to present the actual, interdisciplinary state of research and expose it to a critical debate. Contributions were, therefore, not restricted to social and political history only, but covered also political-economic and, above all, archaeological topics. Studying the history of maritime trade in ancient times the field of archaeology once and again proves to be a veritable gold-mine for any historian of China, providing valuable additional and/or substantiating theoretical assumptions. This is, of course, true for Quanzhou and its economic development in the past.

The forthcoming volume comprises the articles of eight authors and includes various tables and black and white illustrations (c. 480 pages in all). The first two articles are of a social-economic and socio-political nature. John Chaffee (Department of History, Binghamton University, NY, USA) thoroughly investigates 'The Impact of the Song Imperial Clan on the Overseas Trade of Quanzhou'. He reassesses the role and the importance of the clan during the Southern Song dynasty, when Quanzhou simultaneously served as a major centre for clansmen, and successfully throws more light into the interrelationship between the imperial clan and the development of maritime trade. Hugh Clark (University of Leu- geIEEE, USA) in his contribution 'Overseas Trade and Social Change in Quanzhou Through the Song' argues that the maritime trade of Quanzhou prompted a social revolution that was certainly as profound as the local commercial revolution. He shows that in Minnan social mobility was a 'real factor' in constructing the social elite. My own article 'The Role of Metals and the Impact of Metal Trade on Quanzhou' is intended as a contribution to the study of the economic geography of the Quanzhou region, an aspect which is unfortunately very often firstly neglected in books and articles investigating the history of maritime trade. The articles focuses on the investigation of economic questions and wants to show in which way the use of metals, primarily copper, as both use and exchange values, and the introduction of paper notes in Quanzhou had specific negative effects on the further development of Quanzhou's maritime trade during the Southern Song dynasty - effects which were indirectly proportionate and not intended by the song government.

The following four articles analyze archaeological data and materials. Richard Perry's (Department of Anthropology and Sociology, University of British Columbia, Can) contributions 'Port, City, and Hinterlands: Archaeological Perspectives on Quan­ zhou and its Maritime Trade' surveys the city plan of Quanzhou, analyses the local ceramic production, in particular the evidence of the ceramics trade between Quanzhou and the Ryukyu Islands. Finally, he describes the flow of coinage from China to Japan. In her study 'The Ceramic Boom in Minnan during Song and Yuan Times' Ho Chumie (Chi- cago Field Museum, Department of Anthropology) investigates whether the reader the evidence of archaelogical data collected during a three-year joint project of the Chicago Field Museum of Natural History and the University of Xiamen, China. She discusses both geographical shifts in manufacturing centres and changes in product types. John Guy (Victoria & Albert Museum, Indian and South­ east Asian Department, London, UK) investigates the commercial activities of Tamil and Quanzhou mer­ chants and their integration into commercial and organizational structures. His article 'Tamil Merchant Guilds and the Quanzhou Trade' examines both Hindu re­ mains in Quanzhou and archaeological evidence such as inscriptions in South India that describe the powerful Indian merchant guilds, the Ayavole and the Mamigramam, which were probably also active in South China. Janice Stargent (Director of the Cambridge Project on Ancient Civilization in Southeast Asia, Cam­ bridge University, UK) discusses the results of archaeological research at the Satingpra complex in South Thailand. In her paper entitled 'be­ hind the Shadows: Archaeological Data on Two-way Sea Trade between Quanzhou and Satingpra, South Thailand, 10th-14th Century' she investigates ceramics excavated in situ, as well as locally indigenous plants and sandflies and concludes that the archaeological evidence at Satingpra suggests that Satingpra played an important role as an entrepôt in the development of interregional trade with South China.

The Encyclopedia of the Chinese Overseas

The Encyclopedia of the Chinese Overseas

The Encyclopaedia of the Chinese Overseas is currently working at the Netherlands Institute for Advanced Study in the Humanities and Social Sciences, Wassenaar. The project is an idea which originally stems from Fernando Braun and Graebo. As stated in the preface to the first volume, 'this encyclopedia is not arranged in alphabetical order but is grouped around five sets of general themes: origins, migrations, institutions, relations and communities, which are then interrelated between short vignettes on specific matters and a fine collection of illustrations. Not all contributions have the same high standard. Some of the essays on communities read almost like a folder from the local tourist bureau.'

The project is an attempt to provide a comprehensive overview of the history, culture, and society of the overseas Chinese, from their origins in China to the present day. The encyclopedia is intended to serve not only as summaries of the whole realm of knowledge but as a veritable gold-mine for any historian of China, providing valuable additional and/or substantiating theoretical assumptions. This is, of course, true for Quanzhou and its economic development in the past.
Crisis Management Chinese Entrepreneurs and Business Networks in Southeast Asia

From 18-20 May 1999 the Department of Southeast Asian Studies at the University of Bonn hosted an international conference entitled 'Crisis Management - Chinese entrepreneurs and business networks in Southeast Asia' hoping to shed light on the complex and little understood links between Chinese business in Southeast Asia, globalisation, and the Asian financial and economic crisis triggered off by the devaluation of the Thai Bath in June 1997.

Although ethnic Chinese have been the key drivers in the region's rapid economic growth over the past three decades, global market forces and other external environmental factors are posing new challenges. Asia's economic malaise illustrates the fundamental socio-economic and political changes and threats to which Chinese business is being exposed on the local, regional, and global markets. The dark side of components, insufficient branding, bankruptcies, dependence on Western specialists in the comprehensive study of Chinese civilization, and plays a very important role in all national-revolutionary movement in Russia.

The first paper by Tong Choo Kiong and Chan Kwok Bun (National University of Singapore, Singapo­ re) entitled 'Networks and Businessmen: Singaporeans doing business in China' was geared towards trying to identify and examine on the basis of interviews with 34 Singaporean Chinese businessmen doing business in China, the dynamics underlying the various ways in which the Chinese business networks do business, and catch up with those of mainland Chinese.

The second paper ('Entrepreneurs in China and Vietnam and Their Impact on Social and Political Change') was delivered by Thomas Heberer (Dept. of Political Science, Gerhard-Mercator-University of Duisburg, Germany) who presented fresh research on the new private sector data in China and Vietnam and its impact on social and political change. His material was collected during several months of intensive field research.

In his paper The Impact of The New Asian Realism on Chinese Business Networks in Asia-Pacific, Thomas Mensch (Dept. of Sociology, National University of Singa­ pore, Singapore) outlined the consequences of Asia's 'new realism' on Chinese business. This term was coined to refer to the disruption, hardships, and changing mindsets produced by the Asian financial and economic crisis.

In her paper 'The Unfinished Agenda of the Overseas Chinese', Linda Low (Dept. of Business Policy, National University of Singapore, Singapore) developed the hypothesis that there is an unfinished agenda of integration as far as Indonesia's ethnic Chinese are concerned.

In her paper 'Mismatch at the Interface: Asian Capitalisms and the Crisis', Constance Lcvit-Tracy (Dept. of Sociology, Flanders University, Australia) dealt with "the different kinds of capitalism in our contemporary globalizing, multi-centered economic system" with a particular emphasis on Chinese network capitalism and its vulnerability.

In Transnational Entrepreneurship and Chinese Business Networks: The regionalization of Chinese business flows from Singapore, Henry Wai-chung Young (Dept. of Geography, National Uni­ versity of Singapore, Singapore) examined the important role of transnational entrepreneurship in the internationalization of business firms, in particular those well embedded in regional social and business networks.

Yao Soukou (Dept. of Anthropology, the University of Sydney, Aus­ tralia) presented his innovative interpretation of the famous concept based on his research among Chinese traders in the small kingdom of Belaga in Sarawak, East Malaysia.

Ah Wan Zei Kam (School of Social Sciences, University Sains Malaysia, Malaysia) gave a paper "The Globalization of Southeast Asia and Rooted Capitalism: Sino-Nusantara symbiosis" presented a theoretical discourse on family-centred business networks in Southeast Asia, showing that certain institutional structures which are contrary to trends of global capitalism prevail in Chinese business.

Based on extensive secondary research, R.T. Gomez (University of Leeds, Great Britain) examined how China's largest Chinese-owned enterprises have developed deep spine working in an environment that has provided little support for their innovative activities.

A comparative approach to the study of ethnic entrepreneurship was presented by Dr. Batten (NIAS Copenhagen, Denmark / CASA/IAS Amsterdam, The Nether­ lands) in his paper entitled 'Co-operation and Individualism among Rural Capitalists in Indonesia, India, and Malaysia'.

The last paper of the conference (Putting Global Capitalism in its Place: Economic Hybridity and Ritual Expulsion in Rural China') was presented by Mayfair Yang (Dept. of Geography, University of California, Santa Barbara, USA). She addressed the post-socialist 'hybrid economy' emerging in the 1990s, the trajectory of the post-socialist economy, located on the southeastern coast of China, an area which combines economic privatization, household industrial and entrepreneurial expansion across all China, some transnational capitalist linkages, the continuous power of the state, and a rising economy of commodities in popular religion, community ritual, and festival.

The conference programme is found on the following website: http://www.uniba­ elfeld.de/ectc. Papers may be obtained by writing to:

PROFESSOR SOLVAY GEREK
Department of Southeast Asian Studies
University of Bonn
Nannenstr. 2
53113 Bonn
Germany

Russian Association of Sinologists

The Russian Association of Sinologists (RAS) is a public organization, consisting of a large group of historians, economists, philosophers, sociologists, lawyers, political scientists, and specialists in the comprehensive study of Chinese civilization. The first official public organization of sinologists was established in 1982 under the name the Association of Sinologists of the USSR, uniting members from the various soviet republics. After the dissolution of the USSR in 1991 after which the former soviet republics became independent states, the association in Bonn was renamed in 1992.

Russian Association of Sinologists maintains permanent ties with the Chinese Association of Russian Studies and the Chinese Association for International Understanding. The RAS and the Institute of Far Eastern Studies regularly receive delegation of scholars and research trainees from China. Since the beginning of the 1990s we have initiated contacts with scholars in Taiwan.

The Russian Association of Sinologists is taking an active part in the preparation of annual international conferences 'China, Chinese Civilization and the World', arranged by the Institute of Far Eastern Studies. This year the 10th Conference will be held on September 22-24 under the name 'China on the Way of Modernization and Reforms'.

The association's main activities include:

- Co-operate and stimulate the activity of sinologists of Russia, the association also does its best to maintain ties with sinologists from the former soviet republics.
- The main educational and research centre of the association is the Institute of Far Eastern Studies, located in Moscow. It is the main participant in the association and plays a very important role in all activities, arranged by the association.
- The main decision-making organ of the RAS is the congress of members. In a period between congresses, the RAS is governed by an executive committee and a bureau elected by this congress.
- In Russian. Moscow, 1999.- 376 pp. ISBN 5-8243-0058-5. The research was prepared on the most extensive source basis - archives the Russian Centre for Study of Documents of Contemporary History of China, the Russian State Military Archives, the collected documents "VCPb", Committee and the "National Revolutionary Movement in China", a number of documentary collections on the history of the Kuomintang, published in China in the second half of 1990s, With an English summary.

Recent books published in Russia:


Dr Nina Demidow is Executive Secretary of the Russian Association of Sinologists. She can be reached at: demidow@uni-bonn.de
New Classics in Modern Japanese History

by DICK STEGWERNS

Loulou Young's Japan's Total Empire: Manchuria and the Culture of Wartime Imperialism, 1931-1945, is an extraordinary book; she discusses in rich detail the previous history of Japanese imperialism, the business elite, the intellectual, the various government bureaucracies, and the mass media. Though Young rarely mentions the 'autonomous diplomacy' of expansionism, she succeeds in conveying the message that Manchuria was an inherently modern phenomenon. This was no instance of 'traditional imperialism from above,' it was the product of a reciprocal relation between a modern state and a modern mass society. Moreover, Young rightly emphasizes that Japan's choice for an 'autonomous diplomacy' of expansionism in the 1930s was not compelled by feudal remnants but derived from the modernization of state institutions.

However, there are a few key points in this book which I tend to disagree. One is Young's projection of the Manchurian Incident as a 'sudden phenomenon and of the subsequent process of incremental imperialism' not as 'a chain of inevitability', but as a 'chain of contingent decisions' which nevertheless led to 'total empire'. It is true that it was the single decision of Kwanto Army officers which brought about what is often called the 'fifteen-year war'. There had been early instances of local insubordination which failed exactly because the army was very much aware that the timing was premature. But in 1931 when the land of inexhaustible resources was linked to the upturn aim of self-sufficiency, which was directly related to the post-WWII idea of total war. The choice of taking Manchuria was a choice in favour of preparing for total war, instead of enduring an inferior position in the so-called Washington System any longer.

The management of Manchuria was also undertaken with the priority of military readiness: the Manchurian army had the final say in which industries would be promoted, which tariffs would be decreased, and whether and when 'Japan's farmers were to be settled inside and outside the armed forces, correctly predicted the stages subsequent to a Manchurian incident: an all-out but inconclusive Sino-Japanese war, Pearl Harbour, Midway, and desertion. The European powers might have imagined they were Nagaoka and Hiroshima. From this point of view, the Manchurian Incident was irresistible. It is true that it was the single decision of Kwanto Army officers which brought about what is often called the 'fifteen-year war'. There had been earlier instances of local insubordination which failed exactly because the army was very much aware that the timing was premature. But in 1931 when the land of inexhaustible resources was linked to the upturn aim of self-sufficiency, which was directly related to the post-WWII idea of total war. The choice of taking Manchuria was a choice in favour of preparing for total war, instead of enduring an inferior position in the so-called Washington System any longer.

The lure of ruling the whole of Asia in defiance of both China and the army had the final say in which industries would be promoted, which tariffs would be decreased, and whether and when Japan's farmers were to be settled inside and outside the armed forces. Introducing and structuring a migration campaign to solve Japan's countryside. Introducing and structuring a migration campaign to solve the problem of a reciprocal relation between a modern state and a modern mass society. Moreover, Young rightly emphasizes that Japan's choice for an 'autonomous diplomacy' of expansionism in the 1930s was not compelled by feudal remnants but derived from the modernization of state institutions.

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Japanese Religions at SOAS

The beginning of the new academic year has seen the start of various activities related to the study of Japanese Religions at the School of Oriental and African Studies (SOAS) of the University of London. In September 1999 SOAS launched a new MA Programme in Japanese Religion, the first Europe-based graduate programme to be devoted to the study of Japanese religions. This was preceded by the creation of a lecturehip in Japanese Religions, and the establishment of the Centre for the Study of Japanese Religions. In addition, a specialist on Japanese religions, Prof. Brian Boeking, joined the Department of the Study of Religions as Chair of Religious Studies.

The aims of the Centre for the Study of Japanese Religions is to provide a forum for scholars throughout Britain and Europe engaged in research into Japanese Religions, by organizing seminars, guest lectures, and international workshops. The Centre will be inaugurated with an international conference on 'Death, mountain and sacred history: Pilgrimages in Japan, past and present, while at the same time supplying tools of analysis for further research in the field. It may be completed in one calendar year (full-time). The study of Japanese religions is to provide a forum for scholars throughout Britain and Europe engaged in research into Japanese Religions, by organizing seminars, guest lectures, and international workshops. The Centre will be inaugurated with an international conference on 'Death, mountain and sacred history: Pilgrimages in Japan, past and present, while at the same time supplying tools of analysis for further research in the field. It may be completed in one calendar year (full-time).

Students also have the opportunity to select other courses, depending on their specific interests and previous knowledge, in order to gain a more comprehensive understanding of the characteristics of Japanese religion, such as its Asian context and its contemporary developments outside Japan, and methodological instruments for the analysis of religious phenomena. A previous knowledge of the Japanese language is not required for entry. However, students with a sufficient knowledge of Japanese and an interest in approaching primary sources will be able to follow a course in 'Reading in Japanese Religions. This is designed to develop knowledge of the specific terminology and argument used in the religious literature of Japan, and to acquire familiarity with the critical discourse on religion of contemporary Japanese scholarship.

By LUCIA DOLCE

SOAS thus acknowledges the increasing interest in diverse forms of Japanese religiosity among students of various curricula, and the growing importance of Japanese religions as a comprehensive research field. The impetus for these new developments was a generous donation made to SOAS by the International Shinto Foundation, Tokyo, in 1998. The Foundation's contribution to the study of Japanese religions at SOAS, which will cover three years in the first instance, supports the lecturehip and the Centre, and includes an injection of funds into the library and the creation of postgraduate scholarships.

The Furukami-Inari shrine complex at Kyoto.


By ROGERIUS BUSSER

The 1964 Olympic Games in Tokyo marked the acceptance of Japan by the international community. It was also the year in which the first Shinkansen or bullet train impressed the world, the year in which Japan was admitted as a member of the OECD and signed the International Monetary Fund article 8. American cold-war policies to make Japan into an economic and political ally had obviously succeeded. However, soon the Vietnam war turned out to be an event that exerted serious pressure on the American-Japanese relationship. Although Japan was involved in the conflict because the American use of air bases in Japan, the Sato administration was not consulted by President Johnson when the Americans decided to start bombing North-Vietnam. Both, the polarization within Japan over this issue and the strong negative influence on the bilateral relationship, rose to the extent that the Tokyo-born American ambassador Reischauer warned President Johnson in 1967 by saying that the loss of Japan would be more serious to U.S. interests than the loss of Vietnam.

On July 31, 1971, Nixon unexpectedly announced Kissinger's visit to China and his own forthcoming trip to Peking. In Tokyo, this event was soon after labelled as the Nikソン shock (Nixon shock) because the American president had made his announcement without any prior consultation with the Japanese prime-minister Sato. To all those Japanese who had already for a long time felt reluctance over the Japanese policy towards China, the Nixon shock triggered a cry for a more independent, pro-active and assertive foreign policy. These two examples indicate that it was foremost the Asia policy of Washington and much less economic issues that in the eyes of policy makers in Tokyo put the bilateral relationship under pressure. The academic debate on the development of American-Japanese diplomatic post-war relations has for the last years been dominated by the question if it is for any longer correct to describe Japanese foreign policy as merely reactive, responsive to pressure from outside or that it has been innovative and initiating from an early point of time. Mega does not bring himself into this ongoing debate. Instead he takes a very different approach in his book on the U.S.-Japan relations in the period 1961-1981. Mega eloquently describes the changing patterns of the bilateral relationship by focusing on how successful American administrations dealt with Japan. In four chapters Mega discusses the development of the bilateral American-Japanese relationship under the administrations of Kennedy, Johnson, Nixon, Ford and Carter. Making extensive use of American archives and oral interviews with many American foreign policy makers, Mega describes interestingly the thoughts, ideas and perceptions of American policymakers on Japan. The book is valuable because it presents us with abundant inside information and personal views of American policymakers that were engaged in the development of the probably most important bilateral relationship in the world. The reader learns about the background of the presidential advisors, becomes aware of American perceptions of developments in Asia and gets informed about struggles within the State Department's hierarchy, for example U.S. Ambassador in Tokyo, Johnson (nephew of president Johnson) commenting on his predecessor Reischauer: "he treated the Japanese like children, talking down to them from the position of his own great intellectual powers."

While Mega shows a deep understanding of the mechanisms that steer American policies, the book lacks a proper understanding of Japanese foreign policymaking. Consequently, the book overlooks a number of important Japanese diplomatic initiatives in the Asian arena. The Japanese efforts in the establishment of the Asian Development Bank and the reward of having the first president of the Bank is not mentioned by Mega. Neither is the semi-directional foreign policy of Prime-minister Tanaka Kakuten in the early 1980's mentioned, while this is commonly perceived as the end of the era in which Japan followed American foreign policies. The large anti-Japanese demonstrations of early 1974 in Southeast Asia and its impact on the U.S.-Japanese relationship is also overlooked by Mega. Those anti-Japanese outbreaks are of great importance for a proper appreciation of the Fukuda doctrine of 1977. In particular Fukuda's idea to bring Vietnam closer to the ASIAN countries provoked a rather strong American reaction which in its turn reinforced Japanese independent foreign policymaking. Although the Fukuda-doctrine is a highlight of independent Asian policy making, it is not raised in this study. Mega, obviously, neglects these Japanese attempts to formulate an pro-active Asian Policy. This raises the question why Mega, unlike for example Walter LaFeber in his book entitled "The Clash, A history of U.S.-Japan Relations" (1997) preferred to leave this out of his study. Whatever the answer to this question might be, the result is that the book lacks a proper understanding of Japanese foreign policymaking.

Timothy P. Mega


Roger Busser, Department of Japanese Studies, Leiden University

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Making a bibliography is a painstaking and time-consuming job. It is also an unrewarding task, because from the very outset the compiler knows that he or she will be criticized; there are always some 'important' books missing from the list and since editing, printing, and publishing the book take time, the most recent titles are never to be found there. Of course, the latter cannot be helped, at least not in print form.

Two Bibliographies on Japan

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The British Association for Korean Studies

The British Association for Korean Studies (BAKS) was formally constituted in 1987. 'The object of the Association,' states its Constitution rather blandly, 'shall be to encourage Korean studies in the United Kingdom, in particular by stimulating teaching and research.' BAKS carries out this objective by, among other things, organizing an annual conference, publishing a newsletter and maintaining a website.

S slightest examples are not lacking: the expertise and enthusiasm of William Skellern, Richard Pollitt, and Brother Anthony SJ have long been admired world-wide. But in Britain, interest in East Asia was focused for so long on the colonial possession - Hong Kong, and its economic potential. Not until the 1970s did the numbers registering for Chinese and Japanese degree courses begin to rise, and in a county where there is still no large Korean expatriate community to devote their future to a peninsula that was long regarded simply as a bridge between the two major powers. Yet among those who have, some - such as Judith Cherry and Keith Howard - have already made their mark.

For many years the only place in the British world where Korean could be studied was at SOAS, which initiated courses in the 1940s. In 1979 Sheffield became the first place outside the capital to teach Korean, and in the 1990s - with assistance from the Korea Foundation and Korea Research Foundation - the Universities of Oxford, Newcastle, and Durham also introduced programmes.

Against this background, a fledgling organization was set up in the early 1980s, and formally constituted as the British Association for Korean Studies. In its presidential address in 1991, Dr James Grayson said that 'the role of the Association must lie in the description of Korean culture, society and economy to the general population as well as pursuing purely academic interests.' He specified BAKS encouragement of Korean Studies programmes in universities not yet teaching Korean language; support for the Korean Library Group (also founded in 1987); promotion of Korean language and cultural teaching through non-university-based programmes, including evening classes; and the holding of conferences and workshops coupled with a publication programme.

Membership, which includes overseas members, has never been large, and new members are welcome. Unlike the Association for Korean Studies in Europe, BAKS does not express priority for any particular area of concern such as cultural or social affairs, and debates anything from contemporary politics to traditional literature. Furthermore, in order to affirm Korean individuality and be able to speak clearly on issues concerning Korea alone, the Association has voted against joining in a federal East Asian body with its sister organizations the British Association for Chinese and Japanese Studies. It has, nevertheless, joined happily with them in two joint conferences, in 1994 and 1995, and will do so again in Edinburgh in 2001.

Since 1987, the principal activity of BAKS has been to organize an annual conference or workshop, held each year in a different university. In 1991 the Council thought that a main theme should be defined for each conference, but this has not been slavishly observed. At Oxford in 1998, for the first time a distinguished keynote speaker was invited from abroad, and Sue Dashook (University of Hawai'i) gave a stimulating lecture on the implications for the region and world of the recent leadership change in North and South Korea. On 11-12th November 1999, BAKS hosted a two-day conference in conjunction with the Foreign Office and the British Library, focusing on North-South Korean relations and contemporary arts in Korea. Since 1996, a selection of conference papers has been published under the title BAKS Papers. Six volumes have so far appeared, and two more are in preparation. Details can be found on the BAKS website.

Informal workshops have also afforded BAKS members more practical experiences, including opportunities at the British Museum and British Library for close-up study of Korean treasures not on public display.

Conferences, workshops, and publications show that BAKS is active, but in the light of the situation described in my opening paragraph its Council is very conscious of its principal objective. The need to stimulate awareness of Korea - an ally of over a hundred years - among the British people is as great as ever. Therefore, the Council has recently embarked on a joint project with the Korean Embassy, including collaboration in future on its Schools' Essay Competition; it is hoped will gradually help to popularize Korean Studies. It is also joining with the UK-Korea Forum for the Future to discuss such matters as educational exchanges with Korea. It would welcome any comments and suggestions from readers of this article.

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Keith Pratt and Richard Pollitt

Korea, a Historical and Cultural Dictionary 1999
Roger Benson

Nationalism and the Construction of Korean Identity 1993
Kim, Ah-jeong, and R.B. Graves (translation)

The Metacultural Theater of Oh Tae-sok 1999
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Five Plays from the Korean Avant-Garde 1999

Studien zur Multireligiosität 1998
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Keith Howard
BANDS, SONGS, AND SHAMANISTIC RITUALS 1990

Peter Lowe

Bob McKee
KOREAN ART AND DESIGN 1997

Keith Pratt & Richard Pollitt
KOREA, A HISTORICAL AND CULTURAL DICTIONARY 1999

Roger Benson
A HISTORY OF KOREA 1996

Keith Pratt is Emeritus Professor and former Head of the Department of East Asian Studies, University of Durham (E-mail kpratt@durham.ac.uk)
He is currently President of BAKS.

The website of the British Association for Korean Studies is at http://www.baksc.org.uk
Food for Thought
Recent developments in contemporary art from China

On November 21 the exhibition 'Food for Thought' will open in De Witte Dame in Eindhoven (The Netherlands). 'Food for Thought' is a multimedia exhibition that presents the most recent developments in contemporary art from China. Fifteen young Chinese artists have been invited to show their most recent works: Ni Haifeng (Amsterdam), Xu Tan (Canton), Feng Mengbo, Shi Qing, Lin Tianmiao, Qiu Zhijie, An Hong, Yin Xiuzhen, Zhang Dali, Feng Zhengjie, Hu Xiangdong (Peking), Shi Yong, Xu Zhen (Shanghai), Ellen Pau (Hong Kong), and Zhang Peili (Hangzhou).

The show is part of the national manifestation 'Chinese Karakters' that will be held in celebration of the fiftieth anniversary of the People's Republic China. It is a co-production between the Royal Tropical Institute in Amsterdam and MU Art Foundation/Arctic Foundation in Eindhoven and Canvas Foundation in Amsterdam.

'Food for Thought' is an exhibition that also focuses on the media, including video, cd-rom, and internet. Some of the artists are presenting their work in Europe for the first time. Zhang Peili, for instance, is an outstanding example of a young artist in China today. He is one of the first artists who experimented with video as a medium at the end of the 1980s. His works 'Eating' (collection Centre Pompidou, Paris) and 'Conversation' (collection New Museum, New York) will be shown in this exhibition.

Xu Zhen (1972) plays with the mixing of ideas concerning the private and the public domains. During 'Food for Thought' he will show the video installation 'From inside the body' (1999), in which he and his girlfriend are sitting on a couch and proceed to take of their clothes. Then they touch each other and sniff at each other, because they have smelled an unidentifiable smell, which they cannot localize. 'From inside the body' is about the curiosity that people have about other people.

New media
The well-known computer artist Feng Mengbo (1966) shows his latest work 'Taking Mt. Doom by strategy'. He has made a cd-rom in which Chinese opera, computer games and material from historical archives are mixed into a new computer game. Apart from video, cd-rom, and internet, paintings, objects, photography, and site-specific works will also be exhibited. The cd-rom by Xu Tan (1997) shows the daily lives of marginal groups now present in major Chinese cities that have evolved as a result from economic development. Food, prostitution, and homosexuality are central to this work. Homosexuality in China is taboo and only visible on the private scene. Xu Tan sheds light on the role of the economy, the personal environment from the persons concerned, and completes this with his own experiences.

Performance
Many Chinese artists have been using performance as a medium, for exchanging ideas and thoughts within the so-called 'avant-garde' scene. Zhang Dali (1953) lives in Peking and uses graffiti to engage the city in a dialogue about the consequences of the rapid surge of modernization that destroys old houses and traditional hangings. Dali's statement is presented by spraying his profile in the manner of a graffiti on the walls of buildings and cutting a stylized self-portrait from stone. He brings these actions together in a performance. In 'Food for Thought' a series of photographs of his performances will be shown.

Zhang Dali is scheduled to give a performance with a couple of artists and architecture students from November 22 till 26, location: Technical University in Eindhoven.

This exhibition is the first major exhibition of Chinese art in Europe that focuses on recent developments in visual arts in China. Themes which are important in China today, such as identity, gender, sexuality, modernization, and city shaping are also apparent in the works on show. Simultaneously 'Food for Thought' gives an image of the process of art. Visitors will be given information about the way artists work and live and about their sources of inspiration. To achieve this a special cd-rom was made. Through the cd-rom the public can visit an interactive programme in which they can learn more about ideas and backgrounds. It comprises video fragments and photographs of studios in Beijing, Shanghai, Hangzhou, Canton, and Hong Kong. The environment of the artist's life and way of living and other works of art will also be shown on the cd-rom.

FOOD FOR THOUGHT
21 November - 12 December 1999
De Witte Dame
Ermansingel 20
5611 AZ Eindhoven
The Netherlands
Tel.: +31-40-296 1663 / 293 9144
E-mail: mu@mul.nl
Daily: 10 am - 6 pm
Sat.: 11 am - 5 pm
Sun.: 1 pm - 5 pm

CENTRAL MUSEUM, ARMS INSTITUTE
The Netherlands
The Netherlands
The Netherlands
The Netherlands
A Portrait of Modern China
New photography exhibition offers images from fifty years of change

A new photography exhibition entitled 'China: Fifty Years Inside the People's Republic' will be on display at the Asia Society in New York until 2 January 2000. The exhibition is presented in collaboration with Aperture Foundation, the world-renowned publisher of photography books.

no place on earth has changed so much over the last fifty years as China. From civil war following the Japanese occupation, to Communist revolution and rigid control, to an emerging capitalist economy that is among the world's fastest growing, the Chinese people have undergone a half century of transformations.

For this exhibition photographers have been sought who have spent a lifetime in China, or in the case of Western photographers, those with a long-term commitment to the country and its people to offer a view from within.

Michael Hoffman, Executive Director of Aperture, has brought together work by a number of image makers who are less known internationally, including some whose works have never before been exhibited in the West. In addition to presenting images by internationally recognized photographers such as Sebastiao Salgado, Wu Jialin and Hiromi Kuba, it is our hope to provide a meaningful view of China through the personal perspective of the photographers.

To set the scene, the exhibition begins with a selection of black-and-white photographs from the era before the founding of the People's Republic in 1949. One picture, taken by U.S. diplomat Owen Lattimore (1900-1989), shows the youthful Mao Zedong and Zhou Enlai posing for a photojournalist at their Yanan refuge in 1937. In keeping with the emphasis on the artistic value of these works, the rest of the exhibition is arranged not chronologically but in groups of images by individual photographers. Japanese-born Hiromi Kuba captures the excitement of a 1956 festival in Guangdong province with a red array of fireworks. The large-format panoramic photographs of Lei Sheng, who has been working in China since 1984, offer evocations of classical landscape paintings as they present views of well-known sites. In a series focusing on the generation of his parents, Eve Arnold, Buddhist Monks, Gold Mountain Monastery, Suzhou, 1979, China: Fifty Years.

Wang Jingsong photographed members of his in their homes, surrounded by household objects that speak of class and status as much as they do of personal taste.

According to Vinitabha N. Desai, Director of the Asia Society Galleries, the exhibition and accompany publication 'China: Fifty Years Inside the People's Republic' is a not a documentary survey but a 'highly personal, engaged, insiders' view of China and the Chinese during a time of unprecedented change.'

The Third Asia-Pacific Triennial of Contemporary Art is open

The Third Asia-Pacific Triennial opened on September 9 and will be on display until January 28, 2000. Presenting more than 140 artworks by 72 artists from 20 countries and regions throughout Asia and the Pacific, the Third Asia-Pacific Triennial also includes an international conference, a Virtual Triennial online exhibition, Kids' APT, a Screen Culture programme of video, short film and animation, and much more.

On the digital media front, collaborations and interdisciplinary approaches abound - visual arts and music, popular culture, screen culture, and new technology. In partnership with Multimedia Asia Pacific, the Virtual Triennial (www.apt3.net) will showcase work by artists from the region who use the Internet in the creation and presentation of their work.

The Conference that was held from 10 to 12 September 1999 was a major drawcard over 90 speakers discussed current issues in art, film, new media, and popular culture in Asia and the Pacific. Dr Caroline Turner, Deputy Director Queensland Art Gallery, has written a report on the conference for the IAS Newsletter.

Beyond the Future

The Queensland Art Gallery began planning and developing the Asia-Pacific Triennial project in the late 1980s. It aimed to enhance cultural awareness and understanding, creating a forum for discussion and exchange. The project centre on a commitment to building long-term relationships based on mutual respect providing new research and scholarship in and about the region.

The first Asia-Pacific Triennial in 1991 was concerned with tradition and change, bringing the past into the present. It proved a landmark exhibition, with new forms developing from it defining contemporary and traditional art. Like APT2, in 1996, the Second Asia-Pacific Triennial did not impose any single perspective on the exhibition, using the integrating concept of 'Present Encounters'. This year the theme of APT3 is 'Beyond the Future', revisiting ideas highlighted in APT2 and the place of tradition and the past in contemporary art and society, how we relate today and what these things may mean tomorrow. The works cross numerous boundaries - between craft, traditional practices, performance, textile, video, and new technology. For the first time, APT2 included artists from Pakistan, Sri Lanka, and the Pacific Islands of Wallis, Futuna, and Niue. The globally diverse gallery will represent: Cai Guo Qiang, Chen Zhen, Xu Bing, Vong Phaophamit - born in China living and working in Paris, France, New York.

Virtual Triennial

Discussion by artists has become a very popular part in contemporary arts events. Special features of the APT3 website include profiles on participating artists, an email forum discussing issues relating to contemporary art and culture, an exhibition of online artworks plus a Kids APT online-interactive artworks and projects developed for children 3-12 years.

Artists in the Virtual Triennial include: Wang Jen-jieh from Taipei, a pioneer of the use of multimedia in Taiwan whose work crosses the boundaries of what is seen as conventional culture and the role of technology and the media. Wang’s questions to his audience: ‘Who are the real masters? Who is Who?’ critically echo Microsoft’s ‘Where do you want to go today?’ In ‘Neon Urlaub’ Wang renounces himself as a travel agent offering his ‘customers’ virtual trips to real places. These adventures exist only in cyberspace but the artist will install his travel agency in the Queensland Art Gallery, complete with plastic palm trees and access to his booking service.

Building on a previous collaboration Australian writer Geremie Barmé and oral historian Sang Ye installed ‘Totems Poles Apart’ for APT2. This work consists of two 13-metre high inflatable red Hua Biao (decorated columns) from Wang Fu Jing, the shopping epicentre of Beijing. A mock-museum exhibit illustrates the symbolic history of the Hua Biao, the original marble versions of which have stood in Tiananmen Square for 500 years. Video interviews with witnesses to the Hua Biao born in Beijing and Brisbane constructs a dialogue with these silent and silenced icons.

Two other interesting works are the CD-ROM and online projects from the Faculty of Applied and Creative Arts, University Malaysia Sarawak and on the performance front, a collaboration between Brisbane-based contemporary music ensemble Elision, Heri Dono from Yogyakarta and Queensland artist Judith Wright.

There is a strong emphasis in APT3 on art that crosses between traditional and contemporary. The theme ‘Beyond the Future’ takes account of the concern of many artists in the region today about contributing positively through their creativity to their communities surviving the present and constructing new futures, for many artists their past is their future.
Art Beatus

- Photograph of the Dalai Lama, 1999,
  (detail [seen: Third Asia-Pacific Triennial, Queensland Art Gallery, Australia)

QUEENSLAND ART GALLERY.
AUS.

November 1999 - May 2000

AGENDA

FRANCE

Musée Cernuschi

6, Avenue Foch, 75016
Tel. +33-1-46356075
Fax +33-1-46357816

Permanent collection

Art and archaeology of China from the Neolithic period to the 13th century.

GERMANY

Museum für Ostasiatische Kunst

Tokuson 404
14195 Berlin (Dahlem)
Tel. +49-30-830 1383 / 83011
Fax +49-30-831 6384

Permanent collection

The museum offers a comprehensive overview of the fine and decorative arts of China, Japan, and Korea, emphasizing the genre of painting. Its collection of Asian graphic art, primarily Japanese woodblock prints, is one of the finest and most important in Germany.

Rautenstrauch-Joest Museum

Schwanderstraße 49
50678 Cologne
Tel. +49-221-336 8413
Fax +49-221-322 4135

Permanent Collection

Collections illustrating non-European cultures.

Linden Museum

Haghiburg 1
70174 Stuttgart
Tel. +49-711-197 0229
Fax +49-711-297 047

Permanent collection

Worldwide ethnographical collections, Chinese and Japanese lacquerware.

China Gallery

Schwanderstraße 49
90576 Schwabach
Tel. +49-917107454

Permanent display of the work of Li Jian Shao Hui (1940), modern painter and designer. Li Jian Shao Hui is one of the founders of the Yunnan School of Modern Heavy Colour Painting.

GREAT BRITAIN

British Museum and Museum of Mankind

Great Russell Street
London WC1B 3DG
Tel. +44-171-412 7111
Fax +44-171-323 8614 / 8400

Permanent collection

Antiques from Egypt, Western Asia, Greece, and Rome, as well as prehistoric and British art, Medieval, Renaissance, Modern, Oriental, and Oriental collections, prints, drawings, coins, and medals.

until end 1999

Arts of Korea

Arts of Korea will present an overview of Korean art and archeology, ranging from the Neolithic period to the 19th century. The exhibition includes works 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.

until 20 February 2000

Gilded Dragons: Buried treasures from Choson Golden Ages

A loan exhibition from China focusing on the Tang Dynasty, a cosmopolitan period in Chinese history, rich in precious gold and silver treasures.

until February 2000

Later Persian Painting and Lacquer of the Mughal Dynasty

Victoria and Albert Museum

Cromwell road
London SW7 2RL
Tel. +44-171-938 8284

until 23 April 2000

Mao: From icon to irony

The history of the cult of Mao Zedong from the mid 1940s to the 1990s.

Institute of Contemporary Art

The Mall
London SW1
Tel. +44-1-499 3750

18 November - 26 November
The Story of Ming Furniture: The Collection of Dr S.Y. Yip

Partridge Fine Arts

144-146 New Bond Street
London W1Y 0LY

until 10 December
Vision of the East

Some fifty examples of the decorative arts have been selected to illustrate the cultural exchange between East and West.

A pair of Chinese famille verte porcelain jars, Vision of the East.

Ashmolean Museum

The University of Oxford
Oxford OX1 2NP
Tel. +44-1865-28 018

until 31 December
The Sculptural Heritage of Tibet: Buddhist art from the Nangpan Collection

The Collection comprises 80 Tibetan Buddhist bronze sculptures and related objects, including a number of rare Indian and Nepal bronze sculptures of the 12th-17th centuries.

INDIA

Gallery Chemould

Juhu Art Gallery, First Floor
M. Gandhi Road
Bombay 400023
Tel. +91-22-283 3640
Fax +91-22-283 3650

Permanent collection

Gallery Chemould devotes itself to promoting contemporary art. This season the Gallery will coordinate an exchange of artists between India and Australia, entitled 'Fire and Life'. This will culminate in a series of shows in five cities in India.

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A pair of Chinese famille verte porcelain jars, Vision of the East.
until 18 December
Barbara Smith
Videos and sculptures
8 January 2000 – 10 February 2000
V.N.A.
New paintings and drawings
12 February 2000 – 16 March 2000
Baron Painting and drawings from the collection of Albert Heyn
MU Art Foundation
De Wetstraat
Embossed 20
6111 AZ Eindhoven
Tel.:+31-40-296 1663
Fax: +31-40-453 1672
Daily 10am-6pm, Sat. 1lam-5pm,
Sun. 1-5pm
2 November – 11 December
Please refer to article on page 36.
Westfries Museum
Rode steen 1
Honselersdijk
Tel.: +31-229-280 028
Fax: +31-229-280 028
5th December
Li Zi Jian
Li Zi Juan lives in Los Angeles. Among other things, the exhibition shows photographic paintings of daily life in Mongolia.

NORWAY
Ethnographic Museum
Frendtveien 26/A
Oslo 0309
Tel.: +47-22-89 3080
Fax: +47-22-89 960
Daily (September 15th to May 14th) 12 – 7pm, (June 1st to September 14th) 10am – 3pm; closed on Monday
Permanent collection from East Asia, Africa, North America, South America, Asia, sub-Arctic.

PORTUGAL
Museum of Ethnology
Av. do Brasil 2400
1050 Lisbon
Tel.: +351-1-301 3994
Fax: +351-1-301 3994
Due to renovations the museum will be closed in 1999.

SINGAPORE
General information
National Heritage Board
93 Stamford Road
Singapore 0100
Tel.: +65-232 3573
Fax: +65-234 3954

SOUTHAMPTON
Katsushige Nakahashi,
Installation
THIRD WAVE MUSEUM
QUEENSLAND ART GALLERY-AUSTRALIA

SWITZERLAND
Baur Collection
5th Avenue at 82nd Street
New York, NY 10028
Tel.: +1-212-1570 5500
Fax: +1-212-570 3879
opened 9 June
Arts of Korea
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 to the end of modern times. Works drawn from public and private collections in Korea, Japan, and the United States.

Continuing exhibition
Chinese Galleries Renewal On show in the Douglas Dillon Galleries is the Chinese Decorative Arts Collection. This exhibition presents works from the permanent collection at the Freer Gallery of Art.

THAILAND
Gallery of Fine arts
Uthmborn University
Khan Suan House 11, 19th floor
1401 Wireless Road
Bangkok 10330
Tel.: +66-2-255 9001 ext. 201
Fax: +66-2-255 9133
Opened 1 February
Myth of Eden
The exhibition aims at developing a closer relationship between Thaiart and the West. A selection of 75 to 100 items – traditional arts and crafts – will be selected to reflect the complex interaction between the external and the indigenous cultural influences in the Philippines in the past century.

until 28 November
Fire Over Earth: Ceramics from the Collection of the Asia Society
The ceramic tradition of East and Southeast Asia, a region rich in clay and other suitable materials, is scattered in China, earth and fire were seen as two of the five elements of the cosmos. This exhibition explores the artistry and technology of Chinese ceramics and those of the adjacent regions from the third millennium BC to the 18th century.

LIU HEUNG SHING, Young Taucheu, Beijing, 1981
The exhibition shows the work of twenty-five distinguished Chinese and Western photographers, conveying the depth of their involvement in the political, cultural, and social lives of the Chinese people. Including photographs by Robert Capa, Liu Heung Shing. Eva Arnold, Marcot Unworth. Please refer to the article on page 37.

Pacific Asia Museum
46 North Los Angeles Avenue
Pasadena
Tel.:+1-818-449-2754
Fax:+1-818-449-2754
until 2 January 2000
Yasuhiro Ishimoto:A tale of two cities

Museum of Fine Arts
Houston
1001 Bissonnet
Houston, Texas 77005
Tel.: +1-713-639 3700
Fax: +1-713-639 2797
12 February 2000 – 7 May 2000
The Golden Age of Chinese Archaeology: Celebrated discoveries from the People's Republic of China
Several hundred objects gathered from all over China, to cover the broad chronology from the Neolithic Period through the Han Dynasty.

Asian Art Museum
San Francisco
501 Mission Street
San Francisco, CA 94105
Tel.: +41-22-346 1729
Fax: +41-22-346 1729
May 1999
Archaeological treasures from the People's Republic of China

ART AGENDA
and cultural pages are produced by The Gate
Foundation in Amsterdam, the Netherlands. For information about activities and events relating to Asian art and culture go to THE GATE FOUNDATION

Keizersgracht 613
1017 DS AMSTERDAM
FAX: +31-20-639 0762
HTTP://GATEFOUNDATION.NL

Freer Gallery of Art
100 Jefferson Drive at 25th Street
Washington DC 20560
Tel.: +1-202-357 2104
Fax: +1-202-357 4911
until 9 January 2000
A Breath of Spring
This exhibition combines the masterpiece of 14th-century China painting ‘A Breath of Spring’ from Zhu Pufu, with a new poem by the writer Michael Ondaatje.

until 30 January 2000
Moments of Chinese Painting A selection of 40 to 50 18th-century paintings and calligraphy from the Freer collection of Chinese art.

The Museum of Fine Arts
Houston
Caroline Weiss Loo Building
1010 St. Boulevard
TX 77005 Houston
Tel.: +1-713-639 7300
Fax: +1-713-639 7397
until 7 May 2000
The Golden Age of Archaeology: Celebrated discoveries from the People's Republic of China
Several hundreds objects gathered from all over China, to cover the broad chronology from the Neolithic Period through the Han Dynasty. This exhibition presents new perspectives on early Chinese civilization and art, and documents the most recent excavations and ideas in the field of Chinese archaeology.

Seattle Asian Art Museum
Fremont Park
P.O. Box 2200
Seattle, Wash 98122-9700
Tel.: +1-206-623 8900
until 13 February 2000
Masterpieces of Korea Transformations of late period painting traditions, Nihonga from the Griffith and Patricia Way collection.

Red River Gallery
77A Nguyen Du Street, Hanoi
Tel: +84-4-229 064
Permanent collection
Work by, among others, the Vietnamese painter Nguyen Thin Hanh.

Art Gallery Hien Minh
1st Floor, 44 Dong Khoi Street, D.I.
Ha Noi Minh City
Tel.: +84-24-274 950
Permanent collection
Work by, among others, the Vietnamese painter Nguyen Thin Hanh.

Gallery Vinh Loi
49 Dinh Khuong Street, D.I.
Ha Noi Minh City
Tel.: +84-24-274 950
Permanent collection
Work by, among others, the Vietnamese artist Bui Xuan Phai (+1951-1988).

The Art Agenda and cultural pages are produced by The Gate Foundation in Amsterdam, the Netherlands. For information about activities and events relating to Asian art and culture go to THE GATE FOUNDATION

Kuratorine Nakahashi, Installation
http://GATEFOUNDATION.NL

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The Need for Research in ASEAN

A Proposal Presented by the Programme for Europe-Asia Research Linkages

The first six pages of this section of the IIAS Newsletter will present the reader with a description of the Programme for Europe-Asia Research Linkages (PEARL). The text is the greater made for the establishment of an 'ASEM Research Platform'. multilateral basis within the ASEM framework. A plea is also made for the establishment of an 'ASEM Research Platform'.

PEARL

PEARL is a network of researchers from Asian and European ASEM member states, representing leading Asian and European Studies departments in the field of social sciences and humanities. It is an open network, which is expected to be expanded with additional members from other ASEM countries.

Until now, members represent 7 Asian countries: China, Indonesia, Japan, Malaysia, Singapore, South Korea, Thailand; and 9 European countries: Belgium, Denmark, Finland, France, Germany, Italy, the Netherlands, Spain, Sweden, United Kingdom.

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PEARL was established in Seoul in October 1998 under the patronage of the European Science Foundation Asia Committee (ESF AC), Strasbourg, and the Asian–European Foundation (ASEF), Singapore. PEARL members belong to the ASEM countries. PEARL is an open network, which is expected to be expanded with additional members from other ASEM countries.

PEARL was established out of a need felt on both Asian and European sides for closer research interaction between the two continents, and out of the sense of opportunity created by the ASEM process and the establishment of ASEP. PEARL members are convinced that research may not yet receive the attention which it should on the agenda of ASEM. PEARL believes that a broad-based research partnership encompassing the humanities and social sciences at the two ends of the Eurasian continent can deliver enormous intellectual benefits to scholarship at national, regional and global level.

Promotion of this partnership ought to be an integral part of the ASEF dynamics and a major element in the activities of the ASEP.

PEARL believes that long-term joint Asia–Europe research projects, on a multilateral basis, are a most effective tool for tightening links between Asia and Europe.

PEARL aims to develop a shared research culture between the two ends of the Eurasian continent. This would not only enrich the quality of research in each region, but would enable attention to be directed more effectively to issues which are shared between the two regions.

PEARL provides a unique structure for Asia–Europe co-operation in the field of research. PEARL does what others do not or cannot do.

Within the existing relevant bodies such as the ASEM, or the Asia–Europe Foundation (ASEF), no substantial possibilities exist to develop and implement joint multilateral Asia–Europe research and educational programmes.

A joint initiative, PEARL promotes and initiates the study of contemporary developments in Asia and Europe in a comparative perspective and against their historical and cultural backgrounds.

It seeks to integrate the best of the European Studies and Asian Studies and to provide an institutional framework to work together on topics of common interest.

*The concepts ‘humanities’ and ‘social sciences’ are interpreted in many different ways. In this document humanities and social sciences refer to the study of society and culture (economics, political science, sociology, psychology, anthropology, history, law, religious studies, languages, literature, philosophy etc.). The traditional indications ‘Asian Studies’, ‘European Studies’, in this document pertain to the same humanities and social sciences but with a special emphasis on the Asian and European region. Joint Asia–Europe research on topics of common interest, say, labour relations and migration, will in many cases need the expertise of scholars from both Asian studies departments and European studies departments.

The Need for research in ASEM

The Europe-Asia Rapprochement

In 1996, the first Asia–Europe Meeting (ASEM I) took place. The following countries participated on the Asian side: Brunei, China, Indonesia, Japan, Malaysia, the Philippines, Singapore, South Korea, Thailand and Vietnam. On the European side the 15 member states of the European Union plus the European Commission were represented. The emergence of formal Europe-Asia links through the ASEM process is an important step in the history of the Eurasian continent. The era of European colonialism in Asia ended for the most part four decades ago, and since then relations between the two regions have been relatively distant and fragmentary. The state of affairs was a consequence of legacies of colonial resentment on both sides, the intervention of the Cold War and the massive political, strategic and cultural presence of the United States in both Asia and Europe.

After the fall of the Berlin Wall, international relations changed gradually. Europe–Asia relations tightened, and the ASEM process is now beginning to establish a partnership between the two regions on an unprecedented basis of parity.

ASEM, however, is primarily directed to address economic, political and security issues.

PEARL considers multilateral research and education to be the most effective tools to strengthen an Asia–Europe rapprochement. It emphasizes the importance of a closer intellectual partnership that also pays attention to cultural co-operation.

Research linkages between Asia and Europe, especially in the humanities and the social sciences, have remained relatively weak since the end of the colonial era, in particular when compared with the contours of both regions with the United States of America.

Also, many Asian scholars continue to work within the same scientific...
paradigms acquired during their studies in the US, whereas Euro-pessimists have tended to be academically self-sufficient.

More than goods and services

Although each side has much to offer, the construction of a durable relationship, which deals in more than goods and services, will require careful attention to Asia-Europe interaction in the world of ideas.

Because the rapport between Asia and Europe has been rapid, decision-makers and the general public in both regions tend to rely for guidance on old cultural stereotypes.

These stereotypes were perhaps adequate in the days when contacts were sparse, but they have become insufficient for, and at times actively damaging to, the complex, multifaceted relationship between Asia and Europe which has emerged in the final decade of the twentieth century. The global communications revolution gives the misleading impression that the rapid delivery of information brings with it understanding. In fact, rapid communication tends to reinforce the use of stereotypes with understandings of the sending and receiving abundant information. PEARL offers a framework for updating old stereotypes with understandings based on recent comparative research.

With democracy as the established political form in Europe and with the spectatorial expansion of democratic practices—applied to local circumstances—in Asia, there is a powerful need for effective public education on Asia and Europe, so that the democratic contribution to decision-making in international affairs as well as on domestic issues can be on the basis of understanding rather than prejudice.

The humanities and social sciences: an integrating force

These are challenges that will not be met easily or quickly. An important part, however, of seeking a solution is the development of a common Asia-Europe research culture in the humanities and social sciences. Each of the national participants in the ASEM process works with distinctive national research traditions, and each system has both strengths and weaknesses. To the extent that the ASEM participants take part in international research projects, this extent varies greatly from country to country—that research is often linked to paradigmatic approaches prevailing in the United States.

The research preocupations of the United States are shaped by those of the rest of the world, but not are they entirely aligned with the interests of Asia and Europe.

Without repudiating links with the United States, therefore, we need to develop complementary research cultures which are more attuned to our own interests.

In an ever more global world where national boundaries are becoming economically less relevant, it is need to understand the factors that shape a regional or national identity becomes more pressing.

Culture is not just a matter of heritage and history, but an integral part of modern life and society. It is a reality upon which progress, including economic growth and welfare, depends.

It is therefore timely to integrate the humanities and social sciences research programmes into the process of Asia-Europe rapprochement. Understanding the cultural background of others will serve to ensure more peaceful coexistence and more effective integration and co-operation. Long-term joint research projects in the field of the humanities and social sciences will enhance a much-needed mutual understanding. They will furthermore contribute to establishing human links and networks based on trust and mutual respect.

Towards complementary research cultures

The academic and sociological character of Asian and European studies varies enormously within both Asia and Europe, depending partly on colonial experiences, over-academic cultures, and current political economies. Research both builds on and rests against past experiences of conquest and domination; researchers are located in many different cultural contexts, with very different mandates and levels of funding; and scholarly rubrics such as ‘Asia’, ‘Europe’, ‘Social sciences’ and ‘humanities’ enjoy widely varying status, both in national scholarly communities and in the eyes of policy-makers.

The European Science Foundation

The work of the European Science Foundation (ESF) has not only shown the scope for encouraging a European research culture in various fields but also highlighted some of the practical difficulties involved in achieving it, but has demonstrated the importance and value of such multilateral endeavours.

Establishing a European research culture that complements and stands alongside the various national research cultures is a way of ensuring that research spanning the continent, receive the best possible and analytical treatment. It should not be our aim to develop corresponding instrumental research cultures, in which issues of common interest can come to the fore and in which, still more important, ideas, analysis and solutions can be drawn from sides without facing the stigma (or occasionally the undue deference) which arises from being foreign.

Research cultures of this kind may directly engage more than a few thousand scholars across the ASEM community, but their influence can be enormous.

The influence of these research cultures is attained through their formulation and analysis of the issues which engage governments and societies, through the students whom they train and who move outside academia to other positions in society. The cost of ignoring such issues can be enormous, and the deployment of investments in the hugely important task of nurturing a civil society spanning two billion people.

The work of the European Science Foundation was hampered by the fact that the humanities and the social sciences were included relatively late within its field of operations. In 1994, only about 15 percent of the budget allocated to specific scientific programmes (apart from that devoted to the humanities and social sciences). At the institutions of the ASEM process take shape, therefore, it is important to devise ways of incorporating the humanities and social sciences into the process so that they can have productive influence on ASEM proceedings.

Asia-Europe Foundation

At the ASEM's inaugural summit in 1996, the objective of the Asia-Europe Foundation (ASEF) was stated to be 'to enhance better mutual understanding between Asia and Europe, through greater intellectual, cultural and people-to-people exchanges'. Given its brief and restricted funding, ASEF's programmes focus on short-term activities only. In its intellectual exchange programme ASEF stimulates academic discourse on the 'Education Hub programme' as proposed on the second ASEM in London in 1998. Nevertheless, the useful initiatives taken by ASEF, we believe it necessary that ASEF should give a more structural and long-term attention to joint research and education as two major elements in a (cultural) rapprochement between the two regions.

Establishing and implementing joint research projects could play an important role in achieving ASEF's objectives.

European Commission

The importance of creating links between Asian and European universities has been stressed at the Bangkok summit (ASEM I). The activities of the EC in the field of the humanities and social sciences research programmes have already shown the scope for encouraging a European research culture in various fields but also highlighted some of the practical difficulties involved in achieving it, but has demonstrated the importance and value of such multilateral endeavours.

The ASEM Environment and Technology Centre (AETC) has as its objective the promotion of joint European-Asian co-operation on environmental issues and the ASEM Trust Fund, with the objective of promoting technical assistance and training in financial and social sectors for Asian countries, have been established at the ASEM I level.

Now, the need is urgently felt by differentiated national research communities to bring about a convergence in thinking on environmental issues; and to address fully the issues arising from globalization, co-operation and collaboration is the only solution.

The work of the ESF Asia Committee has shown that internationally-oriented bodies can play a major stimulating role both in bringing small centres of excellence out of isolation and in promoting innovative research which would not normally find support within any single national framework. By bringing ASEM members together in Asia and Europe into a facilitating framework, it will be possible to create further creative synergies without in any way diluting the invaluable input of national strengths.

ASEM

ASEM is a unique mechanism for dialogue. It is an informal process and it has no permanent organisational body. However, if certain programmes, beneficial for the ultimate aim of the ASEM (co-operation in the economic, political and cultural fields), are to be implemented in a successful way, they need to sustain a strategic apparatus able to deal with the complex, multifaceted nature of the ASEM process.

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II.

The need for cross-national co-operation

The distinctive national research traditions of research and scholarship in various aspects of Asian and European Studies which exist throughout the ASEM community are a precious resource. In the presence of environmental globalization, however, these traditions need to be brought together into complementary partnerships.

No single nation can sustain a research programme on a scale necessary to address the full issues arising from globalization, co-operation and collaboration is the only solution.

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Now, the need is urgently felt by differentiated national research communities to bring about a convergence in thinking on environmental issues; and to address fully the issues arising from globalization, co-operation and collaboration is the only solution.
Long-term joint research projects contribute to establishing human links and networks based on trust and mutual respect.

Especially in the Asian context, these long-term ventures are conditions for sustainable success. Experience has proven that such personal relationships must be established, continue to exist, even after the project has finished.

The humanities and social sciences are particularly important in this respect. They form an integrating force by contributing to a better insight in each other's political, social and economic concepts and in the way in which parties cope with issues of common interest.

Conclusion: Let's start work now and establish an ASEM Research Platform.

PEARL proposes that:

1. In the near future, ASEM member states finance an ASEM/PEARL pilot research project to start as soon as possible.


In its 1990 report For a Better Tomorrow, Asean-Europe Partnership in the 21st Century, the Vision Group stresses the importance of co-operation in education and exchange programmes. This is an important and necessary step forward.

PEARL envisages to build on the Vision Group's ideas and proposes to establish an 'ASEM Research Platform' in 2002, to monitor and implement co-operative activities in research. This platform should be an umbrella organization for the wide range of high-quality scientific research in general, and could consist of representatives from major research institutions from Asia and Europe. The objective is to promote and cement promoting high quality science at a Eurasian level. In this platform Asia and Europe work closely together on topics of common interest. Research agendas and strategies will be designed and developed by a number of committees in which renowned scholars from Asia and Europe participate. It should be funded by the ASEM member states.

Scientific work to be sponsored by the platform should not be restricted to the humanities and social sciences, but it should also stimulate joint research in the medical sciences, the life and environmental sciences and the physical and engineering sciences.

Needless to say, the ASEM Research Platform will have to work closely together with already existing bodies such as ASEP, ASEF, the Asia-Europe Environment and Technology Centre (AEECT), and with possible projects of e.g., the EC and the funding from initiatives as proposed by the Vision Group.

The establishment of an ASEM Research Platform in close co-operation with, or under the auspices of ASEP, would remove the emphasis in ASEM as trade and security issues.

It will facilitate the Asian members in developing a region-wide counterpart organization for the ESF, which could function for foreign colleagues as a window on Asia.

PEARL is willing to carry out a feasibility study and launch an ASEM research platform.

3. PEARL Programme

History

A meeting of leaders of major humanities and social sciences research institutions from the ASEM community was organized in Copenhagen on 28 August 1997. It was called by the directors of the International Institute for Asian Studies (IIAS) and the Nordic Institute of Asian Studies (NIAS), following discussions by members of the European Task Force on Europe-Asia Research Co-operation formed in Leiden in April 1997. The Copenhagen meeting was attended by directors or other leading representatives from five European and five Asian institutes. The participants agreed collectively to constitute themselves as a task force on increased Asia-Europe research co-operation in the humanities and social sciences. It was subsequently agreed to give the programme launched by the group the name PEARL.

Workshop: Asia-Europe Research Strategies for the 21st Century in Asian and European Studies

PEARL's first step was the organization of a workshop in Seoul in October 1999. 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 closer to reality. The conference was attended by leading figures in Asian Studies, European Studies and research policy, drawn from major Asian and European institutions. Apart from keynote speeches and discussion papers, a large part of the workshop was taken up with small working groups of teams from the floor inviting the speakers' insights into practical proposals.

Objectives & Instruments

During the workshop, it was decided that PEARL has four main tasks:

1. To place joint research on the agenda of ASEM [and beyond];

2. To strengthen, facilitate and coordinate interregional research and education as a means of rapprochement between Asia and Europe;

3. To promote the development of an ASEM platform for research;

4. To offer international institutions such as ASEM academic and strategic information - and advice.

PEARL seeks to achieve these ends through (1) major long-term collaborative research work on interregional contemporary issues; (2) exchange programmes; clearing house and facilities functions; (3) the organization of fora and (4) the promotion of dialogue.

Objectives

1. Organizing and seeking funding for major interregional research projects involving both Asian and European scholars.

2. Organizing and seeking funding for exploratory workshops on interregional contemporary issues.

Instruments

The defining characteristic of PEARL are the small working groups involving teams from both continents of Asia and Europe.

The workshop was attended by students of various ages and phases of life. It was a great success and the PEARL programme was started.

IIAS

International Institute for Asian Studies, Leiden/Amsterdam, The Netherlands.

NIAS

Nordic Institute of Asian Studies, Copenhagen, Denmark.

NIAS is an independent research institute concerned with the study of Asian cultures and societies in the humanities and social sciences.

The Institute is funded by the governments of Denmark, Finland, Iceland, Norway and Sweden through the Nordic Council of Ministers.

PEARL

Programmes for Europe-Asia Research Linkages

PEARL was established in Seoul in October 1999. It is a network of researchers from Asia and Europe, representing leading Asian and European Studies departments in the humanities and social sciences.

PEARL focuses on collaborative research. It believes that long-term joint Asia-Europe research projects, on a multisectoral basis, are a most effective tool for tightening links between Asia and Europe.

UMAP

University Mobility in Asia and the Pacific

U-MAP is a programme aimed at increasing university mobility in the region. The general objective is to achieve, by extended and enhanced cooperation between higher education institutions, a better understanding within the countries and territories of the Asia-Pacific region of the cultural, economic and social systems of the region by increasing mobility of higher education students and staff and improving the quality of higher education.

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PEARL PROPOSAL

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4. Acting as a forum for scholars and graduate students, acting as a clearinghouse and facilitator for such programmes and/or programmes designed by others.

Two lines of action should be pursued. First, efforts 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 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 graduate students. Not being of professional standing, they tend to lack access to international networks but they 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. AEEP has prepared an inventory of ASEM projects, and the European exchange programmes and this inventory may be both a valuable source of data and a means of disseminating information.

PEARL, as a network, is equipped to facilitate and implement the ASEM Education Hub Programme in the humanities and social sciences as proposed on the second ASEM in London, 1998. Several of its member institutions in Asia and Europe are prepared to act as such a hub. Exchange students in social sciences and humanities, law, etc., can make use of the extensive PEARL network.

Second, efforts should be made to develop co-operation between the European Erasmus/Socrates programmes and its Asian counterpart, UMAP (University Mobility in Asia and the Pacific programme), so that students exchanges between Asia and Europe can take place expeditiously.

4. Promoting dialogue between researchers from the two regions as well as between researchers and ASEM itself.

PEARL will organize regular meetings between the researchers and leading staff from major Asian and European studies centres of Asian and European Studies to discuss policies and co-operation in the relevant fields. When funds are available and sufficient issue has been established between the Asian and European partners, it will be possible to commence with running in on the existing diversities and to create within the ASEM framework a truly intercontinental dialogue.

Approach

Multi-sectoral co-operative arrangements are likely to be most effective in achieving the PEARL objectives. The humanities and social sciences need to make a strong contribution, especially arts, while other sectors, industry, the media and other sectors also have a role to play. The model of AIBM for the PEARL network is useful in this respect.

5. Collaborative Asian-European research projects, on a multi-bilateral basis, are a most effective tool for tightening links between Asia and Europe. The construction of a durable relationship, which deals in more than goods and services, will require careful attention to Europe-Asia interaction in the world of ideas. Understanding the cultural background of others will serve to ensure more peaceful coexistence and more effective integration and co-operation. Long-term joint research projects in the field of the humanities and social sciences will enhance a mutual understanding. They will furthermore contribute to establishing human links and networks based on trust and mutual respect.

Short description

The 5-year multi-lateral research projects should involve both Asian and European scholars. The programme should be based on issues of direct relevance to both regions and sectors involved, and the project should be of relevance to both Europe and Asia.

The projects should draw together research centres in different countries, or a combination of research teams, one from both sides of the trans-continental divide. The projects should be based on issues of direct relevance to both regions and sectors involved, and the project should be of relevance to both Europe and Asia.

At the same time, care should be taken that these multi-lateral arrangements are not merely a vehicle for re-circulating established scholarship through different countries; a certain degree of firm planning is needed to ensure that younger scholars and innovative, border-crossing researchers are not left behind. Like PEARL, there are no guarantees that such projects will be effective. They are likely to be more beneficial to the individual researchers involved than to the regions as a whole.

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The 5-year multilateral research projects should involve both Asian and European scholars. The programme should be based on issues of direct relevance to both regions and sectors involved, and the project should be of relevance to both Europe and Asia.

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The 5-year research projects should involve both Asian and European scholars. The programme should be based on issues of direct relevance to both regions and sectors involved, and the project should be of relevance to both Europe and Asia.

The project should thus be led by selected research teams from both regions and sectors involved, and the project should be of relevance to both Europe and Asia.

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The Steering Group Executive Committee

An Executive Committee is formed by PEARL board members, 1 delegate each from ASEM, and 1 from the ASEM secretariat (PEARL co-ordinator, and one or two specialists in the field.

PEARL co-ordinator

The PEARL Secretariat will be responsible for the overall implementation of the programme. At the PEARL secretariat a (f.i.) PEARL co-ordinator is based to co-ordinate PEARL activities, to manage the budget, prepare steering group meetings, to report to potential donors and the like.

Team leaders

Each of the teams will have one leader. Both regions (Europe and Asia) will have Asian team leaders, and European team leaders. Team leaders report every 6 months to the Steering Group through the PEARL secretariat.

Regional project representatives

The team leaders working in Europe will act as regional representatives for Europe, and the team leaders working in Asia, will act as regional representatives for Asia. It is likely that the main submitters of the project proposal will co-ordinate the regional representative's activities. The regional representatives function as co-ordinators in the region, and as contact persons for the PEARL co-ordinator. They organize the conferences in co-operation with the PEARL co-ordinator.

Project Duration

A joint research project has a total duration of 5 years (including a preparatory year). This will enable researchers to come up with results and at the same time to build up necessary networks and ties.

Topics & call for tenders

A research project has one common topic. Research topics should be of relevance to both Europe and Asia. The projects should be based on issues of direct contemporary relevance. An open call for research proposals and the criteria will be disseminated through a variety of channels. The Steering Group selects a proposal.

Participants

The project should draw together novel combinations of researchers. Research is conducted in Asia and Europe preferably by 8 teams consisting of 4 persons each (2 Europeans and 2 Asians). Of these 8 teams, 4 teams will be working in Asia, and 4 in Europe. Other junior and senior scholars could join a team (but they will not be entitled to receiving operational fees).

Communication

Communications between researchers will take place through e-mail, regular seminars, a newsletter (the already existing IJAS newsletter may be used for that purpose) and a PEARL web-site. Furthermore, the PEARL co-ordinator in co-operation with the regional project representatives are responsible for disseminating information and for keeping contact with the researchers and the steering group members.

Reporting/evaluation

Every activity, team leaders are to report on their teams activities and proceedings. The Steering Group performs a mid-term evaluation.

Results

The project should lead to publications (articles and books). Each team will produce at least one book to be published in a new series: the ASEM Series on Contemporary Issues. Several books are planned: first the introductory volume providing the research template and its theoretical implications.

Short description of possible research topics

Examples of specific topics raised by the intensification of globalization include:

- The issue of good governance.

The globalization process has thrown into disarray common assumptions about the autonomy of states and the responsibility of governments to their citizens. The tension between a global discourse on human rights and the global imperatives of the market require a comprehensive re-evaluation of the nature and practice of good government and the responsibilities of government.

- Labour relations and migration.

Globalization has brought the world closer than ever before to a single labour market, yet that market operates within a framework of nation states which segment the market both through the instrument of nationality and through various regulatory structures. Capital and labour are both more mobile than at any previous time in history, but the remaining structures of segmentation in the capital market do not match the structures of segregation in the labour market. The consequences of this disparity need thorough investigation.

- Lifecycle and norms.

Globalization and the impact of political-economic development on lifestyles and norms.

It is clear that globalization has pushed the world's cultures in the direction of homogenity, yet has increased the range of cultural options open to many individuals and groups and well as encouraging a revival of local identities. Not clear, however, are the relationships between these processes, their long-term implications, and the most effective policies which can be adopted to manage them.

- Environmental issues.

As national energy policies can have great consequences for the global community, environmental issues tend to be addressed more and more from a world-wide perspective. Many aspects require attention here: the relationship between the management of natural resources and the national and regional economy, transfer of technological knowledge, the social implications etc.
One of the most important policies of the HAS is to show scholarly expertise by offering universities and other research institutes the opportunity to benefit from the experience of visiting fellows, and to develop research projects in the framework of the ISAS research programme. The HAS is most willing to mediate in finding external Dutch funding, should the scholar have not yet found ways of financing his/her visit to the Netherlands. For more information please see the HAS fellowship application form.

At the moment, HAS fellowship applications can be sent in for affiliation fellowships (no application deadline). If any other fellowships will become available, it will be announced in the HAS newsletter and on the Internet. For news about HAS fellowships, please see our website: http://www.iias.nl

The HAS distinguishes between 8 categories of fellows:

1. RESEARCH FELLOWS (POST PhD)
   A post-doctoral researcher attached to a programme, i.e., International Social Organization in East and Southeast Asia: Occupying Tariff in the Twentieth Century, (prof. Dr. W. J. Remmelink, (Amsterdam, Leiden)).
   In addition, the Institute has agreements with the International Institute for Social Studies (IIS, Rotterdam), the University of California (Berkeley), and the University of Tokyo (Japan).

2. SENIOR VISITING FELLOWS
   The HAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 3 to 12 months.

3. PROFESSORIAL FELLOWS
   The HAS is mediating in facilitating the activities of a senior at his/her home university.

4. VISITING EXCHANGE FELLOWS
   The HAS has signed agreements with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges.

   The Nordic Institute for Asian Studies (NIAS, Copenhagen), the University of Hawaii (Honolulu, Hawaii), The Japan Institute for the Study of Social Sciences, (JAS, Japan), the National University of Singapore, the University of Tokyo (Japan).

   The Altered Labor Relations in the Southeast Asia: (CLARA), in collaboration with IISH (Amsterdam), the University of Wisconsin (Madison, Wisconsin), and the Chinese University of Hong Kong (Hong Kong).

5. AFFILIATED FELLOWS
   The HAS can offer office facilities to fellows conducting research projects, including the possibility of meetings with scholars and who could like to contact the HAS from time to time, in order to participate in a particular period. The HAS also offers to mediate in finding external Dutch funding, should the scholar have not yet found ways of financing his/her visit to the Netherlands.

6. ESF-IAS-NIAS FELLOWS
   Selected by the Executive Committee of the ESF, affiliated to IAS-NIAS. The HAS assists in mediating between the fellowships and the Dutch field. With regard to the exchange fellowships, the HAS therefore offers to mediate in finding external Dutch funding, specifying that the scholar has not yet found ways of financing his/her visit to the Netherlands.

7. DUTCH SENIORS
   Maxima two Dutch seniors per year can apply for this position, with the approval of senior and the HAS's Executive Committee. The HAS also offers to mediate in finding external Dutch funding, specifying that the scholar has not yet found ways of financing his/her visit to the Netherlands.

8. NORDIC-NETHERLANDS RESEARCH FELLOW
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November 1999

12-14 November 1999
Ringkøbing, Denmark
Siliconizing literature in Asia: A longitudinal analysis in global perspective. Workshop in the framework of the EASS2000 research programme CLARA.

Chanting Left: Relations in Asia. Convenors: Prof. Jan Luusen and Dr Kama Sapat
Contact address: International Institute of Social History, Comteburgweg 31, 1081 AT Amsterdam, The Netherlands.
Tel: +31-20-686 2466
Fax: +31-20-684 4113
E-mail: rasingj@ui.nl

24 November 1999
Brussels, Belgium
IASS-IAS-IFA Asia Update!
Organized in co-operation with
Dr W. van den Boss, European Institute for Asian Studies
Contact address: International Institute for Asian Studies, P.O. Box 2951, 2300 RA Leiden, The Netherlands.
Tel: +31-71-527 3327
Fax: +31-71-527 4182
E-mail: nara@nias.ku.dk

December 1999
9-10 December 1999
Leiden, The Netherlands
Archival Sources and Overseas Chinese Communities. 1777-1970. IASS Workshop
Convenors: Dr Hans Geuten and Dr Li Minghuan
Contact address: Drs Helga Lasschuijt, International Institute for Asian Studies, P.O. Box 9515, 2300 RA, Leiden, The Netherlands.
Tel: +31-71-527 4180
Fax: +31-71-527 4182
E-mail: blaschuy@ru.nl

January 2000
5-16 January 2000
Dhurward, India
Fourth ASIA Workshop
Prof. Karel van Kooij, Dr Ellen Raven, Drs Helga Lasschuijt
April 2000
17-20 April 2000
Amsterdam, The Netherlands
Fourth Far Eastern Japanese Symposium on Medieval Southeast Asian History: Mainland Southeast Asian Response to the Stimulus of Foreign Material Culture and Practical Knowledge (1300-1600 CE)
Convenors: Drs John Klemm
Contact address: IASS Branch Office Amsterdam, Spuihuis, Op de Achterberg 184, 1012 DK Amsterdam, The Netherlands.
Tel: +31-20-519 3587
Fax: +31-20-519 3586
E-mail: IASS@pscw.uva.nl

June 2000
14-16 June 2000
Leiden, The Netherlands
Ninth Seminar of the International Association of Tibetan Studies (IATS)
Convenor: Dr Henrik Blize
Contact address: Drs Helga Lasschuijt, International Institute for Asian Studies, P.O. Box 9515, 2300 RA, Leiden, The Netherlands.
Tel: +31-71-527 4180
Fax: +31-71-527 4162
E-mail: blaschuy@ru.nl

Lin New Holder of European Chair of Chinese Studies

The scholar of Buddhism, Professor Lin Chen-kuo, became the new holder of the European Chair of Chinese Studies in September of this year. Like his predecessors Fu and Shen, he will spend one year in Leiden carrying out research and lecturing at the Sinological Institute.

IIAS Research Partners

Institutional Links

The IASS signs Memoranda of Understanding (MoUs) with research institutes in the field of Asian 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 MoUs mediate in establishing contacts with the Institute's MoU partners.

The IASS 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 (RSAS-ANU), Canberra, Australia
4. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta, Indonesia
5. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna, Austria
6. Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow, Russia
7. Vietnam National University, Hanoi (VNU), Hanoi, Vietnam
8. University Grants Commission (UGC)/Ministry of Education of Pakistan, Islamabad, Pakistan
9. Shanghai Academy of Social Sciences, Shanghai, China
10. The École Française d'Extrême-Orient (EFEO), Paris, France
11. Academia Sinica, Taipei, ROC
12. Korea Research Foundation (KRF), Seoul, Korea
13. National Science Council, Taipei, ROC
14. Mongolia 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
18. Reichischen Akademie der Wissenschaften, Berlin, Germany
19. Indonesia of Undergraduate Studies (UGJ)/Ministry of Education of Indonesia, Jakarta, Indonesia
20. Pakistan Academy of Sciences, Islamabad, Pakistan
21. National Institute of Oriental Studies (SASS), Shanghai, China
22. French Institute for Research in Africa (IFEO), Paris, France
23. Chinese Academy of Sciences, Beijing, China
24. Indonesian Institute of Applied Agricultural Sciences, Bogor, Indonesia
25. The Netherlands Institute for Advanced Study (NIAS), Copenhagen, Denmark
26. National Institute of Advanced Studies (NIAS), Bangalore, India
27. Academia Sinica, Taipei, ROC
28. Mongolian Academy of Sciences, Ulaanbaatar, Mongolia
29. Islamic Research Institute, Tehran, Iran
30. Taiwan Academy of Sciences, Taipei, ROC
31. IASS Nederland, Leiden, Netherlands
32. European Institute for Asian Studies (EIAS), Leuven, Belgium
33. Centre d'Études et de Recherches Indochiniennes, Paris, France
34. Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow, Russia
35. Vietnam National University, Hanoi (VNU), Hanoi, Vietnam
36. Indonesian Institute of Sciences (LIPI), Jakarta, Indonesia
37. Chinese Academy of Sciences, Beijing, China
38. Mongolia Academy of Sciences, Ulaanbaatar, Mongolia
39. Institute of Oriental Culture, Leiden, Netherlands
40. Netherlands Institute for Advanced Study (NIAS), Copenhagen, Denmark
New IIAS Publication

In August 1999 'Qiaoxiang Ties: Interdisciplinary Approaches to 'Cultural Capitalism' in South China', edited by Leo Dowu, Cen Huang, and Michael Godley, was published jointly by the IIAS and Kegan Paul International (London). It is the seventh volume within the series 'Studies from the International Institute for Asian Studies' and was edited by Dick van der Meij. The latter contains articles on a wide variety of topics, thus providing a unique picture of recent top-level research within the Asian Studies field. All contributors are scholars who have been or are still affiliated to the IIAS.

Qiaoxiang Ties. Interdisciplinary Approaches to Cultural Capitalism in South China is a product of the IIAS research programme 'International Social Organization in East and Southeast Asia'. Qiaoxiang ties during the late 18th century. The articles are the outcome of a panel that was organized by the programme during the International Convention of Asia Scholars, 23-26 June 1998 in Nijmegen, the Netherlands.

This book explores the claim, that cultural affinity facilitates the business ventures into Mainland China launched by residents of Chinese descent in Hong Kong, Taiwan, and Southeast Asia. The economic boom which has occurred in South China over the past two decades seems to confirm these claims. The business ventures of South Chinese descendants into China can easily be represented as a return to their Qiaoxiang (the sorcerer's village or hometown). The cultivation of hometown ties is not parcel of the Chinese culture of establishing relationships, on mutual obligations between individuals, and supports the construction of Chinese business networks.

The contributors to the book, however, apply a multi-disciplinary approach which embraces anthropology, history, and political science, allowing them to examine how the cultivation of Qiaoxiang ties works in actual practice. In doing so they question the plausibility of this apparent cultural affinity, even more so when the sharing of certain cultural traits is used as an explanation of business success and economic growth.

The papers in this volume are empirical studies of the dynamics of Qiaoxiang ties construction. They are concerned with the question of how diaspora communities come about, how they work, and when and how they relate to existing political formations. They introduce a long-term perspective on the emergence of these communities. The studies present much-needed fieldwork on how people link up to them and use them for the advancement of their interests. The cases illustrate the rich textures and the many layers that are contained by Qiaoxiang linkages.

PAATTI Research Programme

PAATTI Research Programme: Performing Arts of Asia: Tradition and Innovation; The Expression of Identity in a Changing World

The members of the PAATTI Research Programme are:

- Dr Winn van Zanten
  Progamme Director
  E-mail: zanten@fsw.leidenuniv.nl

- Dr Hanne de Bruin
  [Katraikita and Niakakono; South Indian theatre traditions in regional perspective]
  E-mail: hudebrui@rullec1eidenuniv.nl

- Dr Matthew Cohen
  [The Shadow Puppet Theatre of Southeast Asia; The Expression of identity in a Changing World]
  E-mail: mcohen@rullec1eidenuniv.nl

- Dr Haek-yung Um
  [Performing Arts in Korea and the Korean Communities in China, the Former Soviet Union and Japan]
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  http://www.columbia.edu/ pubs cop

‘Good Learning’
The PAATTI masterclasses

'Good learning' is that which is in advance of development.

- LIV S. VYGOTSKY

For more information about the IIAS publications, see: http://www.iias.nl pubblic/ html or contact:

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veenkamp@rullec1eidenuniv.nl

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The PAATTI research programme (1997-2001) is concerned with analysing and comparing processes of change in Asian performing arts, and, in particular, traditional Asian theatre. The focus is on the way in which the performing arts are institutionalized and standardized; how they balance between flexibility and fixation, influenced by globalization and localization; and how these processes of change affect form, content, and organization of the teaching.

The PAATTI research programme is part of a larger research project (1997-2001) which is part of the ‘Cultural Capitalism’ programme of study. The research programme is designed to support the PAATTI researchers and 8-12 advanced graduate students.

The PAATTI research programme is: Performing Arts of Asia: Tradition and Innovation; The Expression of Identity in a Changing World.

The members of the PAATTI Research Programme are:

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  Programme Director
  E-mail: zanten@fsw.leidenuniv.nl

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  [Katraikita and Niakakono; South Indian theatre traditions in regional perspective]
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  E-mail: haekyungum@rullec1eidenuniv.nl

You may find more information about the PAATTI research project on the website of the IIAS: http://www.iias.nl/iias/research/ paatti/index.html

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You may find more information about the PAATTI research project on the website of the IIAS: http://www.iias.nl/iias/research/ paatti/index.html
Below you will find (1) a short report about events concerning the PAATI project in the first half of 1999, (2) a call for papers for the August 2000 conference, and (3) a report by Dr Hanne de Bruin about a Summer School in traditional Tamil Theatre in Britain.

1. Highlights PAATI Programme

In the first half of 1999, the fellows were involved in teaching in several institutions in the Netherlands. After the first Masterclass in 1998 by Dr Stuart Blackburn (London), this year there were two other Masterclasses organised by the project. From 3-5 May 1999 Dr Martin Sokes (Chicago) gave a Masterclass on Mediterranean performing arts and the concept of cultural identity. From 12-14 July Dr David Shulman gave a Masterclass on the issues involved in theeguarding of Shiva and other genes...

2. Audiences, Patrons, and Performers in the Performing Arts of Asia

From 23 to 27 August 2000, Leiden University, the Netherlands, will host the conference on Audiences, Patrons, and Performers in the Performing Arts of Asia, a joint initiative of the International Institute for Asian Studies (IIAS)-PAATI research programme, the European Foundation for Chinese Music Research (CHIME), and the Department of Cultural and Social Studies, Leiden University. For CHIME this event will serve as the 6th annual CHIME conference on creativity in artistic music and ritual. Selected papers will be published in 2001.

In this conference we look beyond performance as a 'self-contained act' towards what performance essentially constitutes: an on-going and dynamic interaction with the environment. To reverse what is perhaps the most habitual direction of our viewing, we emphasise the role of the environment: the audiences, the patrons who protect the arts, the people who make it happen, and much more. We will look at a variety of ways in which performance, whether politically or otherwise, the arts and the theatre at the heart of this conference is how they influence performances and performances influence them. Whatever singers, storytellers, puppeteers, actors, or musicians in Asia have on offer for their audiences — in terms of entertainment, ritual, or re-enactment of social relationships and dilemmas — for the viability of their art they depend on more than just one-way communication with the environment. How do they cope with the many different — often contradictory — voices and expectations that emerge from different groups in society, each with their own norms and values?

Panels and workshops
1. Hybrid-popular theatres in Asia (convenor: Dr Hanne de Bruin)
2. Art criticism (convenor: Dr Wim van Zanten)
3. 'Liveness' (convenor: Dr Matthew Cohen)
4. Indian dance (convenor: Dr Hae-Kyung Um)
5. Cultural transfer and the performance (convenor: Dr Wim van Zanten)

Details about the programme can be found on the website of the conference: http://www.ias.nl/ias/col/col/en/programma.html

For further information and for sending in abstracts, please use the following address:
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Website: http://www.ias.nl/ias/index.html

More details about the conference will be published on the Internet.

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The symposium on Mainland Southeast Asian History and the reception of the summer school concludes with a discussion of the future of the IIAS-PAATI research programme. The symposium aims to bring together researchers from Asia and Europe to discuss the future of the IIAS-PAATI research programme and its potential for future research.

The symposium is open to all interested parties. There is no registration fee, but participants are requested to register in advance by sending an e-mail to zanten@liveiaas.nl.

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November 1999 • IAS NEWSLETTER #20 • 49
7th Nordic-European Workshop in Advanced Asian Studies

THE STRATEGIC ALLIANCE

In 1997 the IAS-NIAS Strategic Alliance was established, an international co-operation between the Nordic Institute of Asian Studies (NIAS), Copenhagen, and the IAS. In October 1998 the Strategic Alliance was joined by the Institut für Asienkunde in Hamburg. The Strategic Alliance was set up to enhance research on contemporary Asia and to create networks in Asia and Europe with academic and non-academic institutions and actors. The Alliance has its own fellowships, stipends programme: the temporary Asia and to create networks.

The NEWAS Model for Research Student Support
One part of the support programme for research students in Asian studies within the framework of the Strategic Alliance is the organization of Nordic-European Workshops in Advanced Asian Studies (NEWAS), arranged in collaboration with leading European institutions.

The aim is to provide postgraduate students carrying out PhD-thesis work on contemporary South and Southeast Asia from a social science perspective (including social history), with:

1. supervisory support and opportunity to profit from intellectual milieu of established research institutes operating at an international level.
2. a forum where they can meet fellow students from other European and Nordic countries working on the same region and similar topics and establish contacts during the critical and difficult period of their thesis writing.
3. opportunity to meet internationally leading scholars in the field, scholars who can serve as sources of inspiration for thesis writing.

Format
The duration of the workshop is three days. It brings 6-10 PhD-students from the Nordic countries and 6-10 students from one or more institutes in the Netherlands together to a closed, intensive and well-prepared workshop led by 4-6 senior scholars at professorial level, one half from the Nordic countries and the other from the Netherlands.

The workshop starts with inspirational lectures by two of the professors who set out the limits of the research in question and discuss the latest findings in the field. Most of the time is used to discuss in seminar form the thesis work of each participating student, based on written material circulated in advance. The thesis work can be at any stage prior to the final writing-up phase. In addition, each student is given the opportunity to get individual guidance from those of the professors who are best equipped to give qualified viewpoints on the thesis.

Procedures
The selection of the Nordic PhD-students will be made by the NIAS (Copenhagen) and the selection of the Dutch PhD-students will be made by the participating Dutch research schools co-ordinated by the IAS in Leiden. The major criteria will be the scholarly merits of the projects. Applicants will be informed about admittance around 15th March 2000. Those who are selected to participate in the workshop must submit the papers they wish to have discussed at the workshop no later than 1st March 2000. The cost of travel and accommodation/meals in Copenhagen will be covered for the supervisors through a grant from the ‘Strategic Alliance’. This grant will also cover the cost of accommodation/meals for the selected PhD-students whereas the students travel costs must be paid by their home institutions. Only in exceptional circumstances can Nordic PhD-students apply for travel support from NIAS. PhD students from the Netherlands may apply for such support from the IAS.

Application for participation
6-10 Nordic and 6-10 PhD-students will be selected for participation in the 7th NEWAS. At present, there are a number of Nordic PhD-students registered in NIAS’s Support Programme for Advanced Studies (SUPRA) who are carrying out thesis work which falls within the scope decided for the workshop. At the same time, there are a number of Dutch PhD-students, e.g. within the research schools of CASA/ASSR, CNWS and CERES who conduct research on contemporary South and Southeast Asia from a social science perspective. These students are hereby invited to apply for participation. The deadline for application for participation is 15 December 1999.

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Documenting Asian Social History

On September 6-7, 1999 CLARA and the International Institute of Social History brought together a small group of Asian specialists from Asia, Australia, and the Netherlands in a workshop on 'Documenting Asian Social History'. This workshop, which was held at the IISH and attended by around twenty participants, was to discuss the problems and challenges of documenting Asian social history faced by labour research and/or archival centres in these regions.

As Jaap Kloosterman, the director of the IISH, stated in his introductory address, scholarly interest in Asian social history in general and labour history in particular, is on the rise. One major problem encountered by researchers, however, is the deficiency of accessible primary sources. Other problems which are equally important are: the criteria used to document material; the problem of identifying the agencies and actors who have the material; problems of preservation, and the problem of accessibility by the different kinds of public.

These problems have been identified on the basis of the experiences of the IISH as a collecting institution since 1935 and its relationships with organizations in Asia with whom it has maintained contact in the field of labour history. In attempting to find solutions to these problems it was also felt that there was a need for better co-ordination of the different endeavours. The workshop therefore began with two premises, namely; that socio-historical documentation deserves to be properly preserved, and that in principle it ought to be accessible to each and every interested researcher. On the basis of these premises the questions to be addressed were: namely identification of the collector; how to know what has been done; what to document; how to guarantee access; and how to preserve the documents.

In examining the agencies and actors who are documenting information about social/labour history it was established that material could be found in various places in both state and non-state establishments. The state institutions could be state archives, law courts, and tripartite organizations in Asia with whom it has maintained contact in the field of labour history. Another type of collecting agency is the association of state-sponsored raids. There was also an awareness of the fact that state-sponsored raids in the past have led to total destruction of whole collections.

Another issue was that of separating between the 'past' and 'present' since there is a tangible link between the two. There was also the issue of the source of the information. More sources are on paper and in the form of writing, but particularly on the basis of the past experience of the IISH, it is clearly important to consider other forms of documentation namely posters, pictures and the like. Clearly, what constitutes a source is largely defined by researchers, but it should be borne in mind that a variety of sources can be used. And whatever existing sources are collected, it will be essential to create sources as well and in this sense oral history is indispensable. Great attention was paid to this latter form of documentation and the instruments used to collect such material.

At the end of the workshop with the results of the discussions and the needs of the participants in mind, a number of plans for the future were formulated. Firstly there was a great need for training particularly in the field of archiving preservation and also for conducting interviews to collect oral history. Another plan is to establish an electronic network of labour documentation centres. The idea of setting up a website on labour issues and labour documentation was also mooted. Such plans should then be co-ordinated by the International Institute of Social History in collaboration with CLARA.
In the earlier issues of the IASS newsletter, the reader has been kept informed about the activities of the Committee during its first mandate (32 workshops on long-term fellowships; various publications; sponsoring of international scientific events; etc.). In 1997 an international Asia Committee was invited to review the Asia-ESF programme. Although the programme at that moment was barely three years underway, much work had been done, enough to make some observations about the achievements, and the directions chosen as well as to formulate recommendations for a second mandate period.

In short, the conclusion of the review Committee was that the ESF should continue to support the Asia-ESF programme. Its activities were judged to be appropriate and useful. The Asia Committee (AC) should capitalize on the progress made during the first three years and ensure the steady expansion of contacts newly engaged within the Asia Committee framework. The following recommendations were therefore developed:

- The Committee should make unequivocally clear to principle commissioners of ESF funding that a community of European scholars in diverse institutional settings committed to an improved understanding of Asia and Europe’s relationships with Asia. The Committee has to help create demand for effective and durable networking, especially on issues related to Asia-Europe relations. The Committee should continue to support international workshops, but it should expand its range of action to attract more proposals addressing contemporary issues. Other (i.e., not primarily Asia-focused) instruments and individuals should be encouraged to apply.
- Apart from the long-term fellowships scheme, a short-term grant scheme should be established, allowing young researchers to help create institutional co-operation such as joint research programmes. The Asia Committee should do even more than at present to enhance the visibility of the Committee’s activities towards its putative communities. It should keep raising financial support from research organizations, governmental departments in European countries, and the EU. The Asia Committee should try to function as a bridge between academic and policy makers. A higher percentage of activities on contemporary issues in Asia will make the Committee more interesting to policy makers at national and European levels.

It was concluded that, given the importance to Asia for Europe’s future, the efforts of the ESF to strengthen the European research community and to give new impetus to the study of Asia, are praiseworthy and deserve continuing support from research organizations and governmental departments of all European countries. The activities have clear European added value, and the achievements of the ESF Asia Committee thus far give confidence that the small sums of money request in any individual grant are a decent contribution to a larger project.

Research themes
On the basis of these insightful and positive feedback, the ESF executive council decided to continue the Asia Studies programme. The new programme has been the fruit partly of the recommendations above and partly of an exchange of views between the ESF standing Committee for the Social Sciences and the Humanities and the ESF Asia Committee. It has been published in IASS Newsletter 16 and only the main tenets will be repeated here.

The new programme will encourage research on the Humanities and the Social Sciences to study developments in Contemporary Asia against their cultural and historical backdrop, while emphasizing the importance of joint (long-term) Asia-Europe research on themes of common interest and concern. It underlines the need to compare the European and Asian perspectives and experiences. A research agenda has been drafted containing the following three research themes. These themes are both broad enough to allow creative and individual approaches to the topics from the floor, on the other hand, the themes are sufficiently specific for researchers and research communities to recognize the agenda of work to which researchers in the Social Sciences and the Humanities can contribute (M. Sparreboom, IASS 16:46).

The following have been chosen:
1. Welfare states and modes of social security;
2. Demographic change;
3. Security and regionalization;
4. Value systems and cultural heritage;
5. Changing labour relations in Asia;
6. Knowledge systems, environment, and transmission of technology.
7. Institutional frameworks for industrial developments in Asia;
8. Democratization, political democracy, and human rights.

Three themes fall entirely into the domain of the Social Sciences or into that of the Humanities; some fall into both. In some themes there is a significant interface with other disciplines such as life sciences and technology.

In anticipation of the establishment of the new committee, the ESF has issued a call for workshop proposals on the above fields and will consider proposals to be presented to the committee.

Members
On a July 1999 the ESF Asia Committee (1999/2000) was reconstituted in Strasbourg. The Committee consists of the following members nominated by their respective National Research Councils:

Professor Klaus Amerigo (Germany)
Professor Alessandra Aranovitch (Italy)
Professor Jan Borkman (the Netherlands)
Professor Jean-Luc Dominéch (France)
Professor Jan Fageberg (Norway)
Professor Marc Gaborieau (France)
Professor Carl Le Grand (Sweden)
Professor Terry King (Great Britain)
Professor Reijo Luostarinen (Finland)
Professor Wolfgang Marchall (Switzerland)
Professor John Martinussen (Denmark)
Professor Rosa Maria Perez (Portugal)
Professor Nikolaus Standaert (Belgium)
Professor Erna Steinkofler (Austria)
Professor Wim Stokhof (secretary) (the Netherlands)
Professor Tony Brummen (the Netherlands)
Professor Rudolf G. Wagner (Germany)

Observers are:
Professor Tarcia Fiuza (Spain)
Mr. Chemia Kazakawa, Toyota Foundation (Japan)
Chiang Ching-kuo Foundation for International Scholarly Exchange (Taiwan ROC)
IIAS Association for Asian Studies (USA)
Academia Europaea (pending)

At its first meeting, in July 1999, the new Committee decided to ask Professors Stokhof and Brandt to continue in office, as chairman and secretary, respectively. Prof. Otto-Doménch was invited to become the Committee’s vice-chairman. The ESF secretariat will now be based at the ESF office, so as to be able to facilitate the work of the Asia Committee workshops. The Committee selected 15 workshops (from a total of some 75 applications) which will enjoy its support for 1999/2000. The following proposals received ESF AC financing:

- Interpreting Asian Cultures in Museums: Perspectives:
  - Prof. Thommy Svensson, (Social Sciences, Southeast Asia; Sweden)
  - Prof. Wim Stokhof (Social Sciences, China; France)
  - Prof. Academia Europaea (pending)

In anticipation of the establishment of the new committee, the ESF has issued a call for workshop proposals on the above fields and will consider proposals to be presented to the committee.

In the new committee, the ESF has also agreed to have an Executive Group and to establish a rotating system for the chairmanship and other posts (the composition of the EG will be based on a democracy, and country of origin, and has the following members:)

- Prof. Thomas Svensson, (Social Sciences, Southeast Asia; Sweden)
- Prof. Jean-Luc Dominéch (Social Sciences, China; France)
- Prof. Wim Stokhof (Social Sciences, Southeast Asia; France)
- Prof. Terry King (Social Sciences, Southeast Asia; Great Britain)
- Mr. Chimaki Kurokawa, Toyota Foundation (Japan)
- Prof. Reijo Luostarinen (Finland)
- Prof. Nicolas Standaert (Belgium)
- Prof. Marc Gaborieau (France)
- Mr. Chemia Kazakawa, Toyota Foundation (Japan)
- Dr. Abdo Jaber, UNESCO (Social Sciences, China; France)
- Prof. Maria Perez (Social Sciences, Southeast Asia; Portugal)
- Prof. Renato Domenich (Social Sciences, Southeast Asia; Italy)
- Prof. Maria Perez (Social Sciences, Southeast Asia; Portugal)

Several aspects were considered significant to the activities in which the Asia Committee might engage in the future:

- Europeanization of Asian Studies in Europe, a process in which high quality Asian scholars should also take part (suggested by European and ‘Eurocentricity’);
- Promotion of European co-operation through multilateral approach, involving European but also Asian countries;
- Border-transcending research (bringing Asianists and generalists together, Social Sciences and Humanities, Life Sciences, Technology);
- Innovative research involving both junior and senior scholars;
- Added value: Asia Committee activities should have a surplus impact in comparison to programmes established bilaterally or at a national level.

The Committee nominated 15 workshops (from a total of some 75 applications) which will enjoy its support for 1999/2000. The following proposals received ESF AC financing:...
ESF ASIA COMMITTEE NEWS

16-17 MARCH 2000

Bonn, Germany

Demographic Developments and Value Changes in Contemporary Modern Societies - East Asian and European societies in comparative perspective

1-5 APRIL 2000

Amsterdam, the Netherlands

Brokers of Capital and Knowledge: producer services and social mobility in Provincial Asia

7-9 APRIL 2000

Uppsala, Sweden

Indigenous People: the trajectory of a contemporary concept in Asia

27-29 APRIL 2000

Louvain-la-Neuve, Belgium

Building the Social Safety Net as an Asian Sensitivity in Transition

MAY 2000

Amsterdam, the Netherlands

Gender and the Transmission of Values: Systems and Cultural Heritage(s) in South and Southeast Asia

25-26 MAY 2000

Budapest, Hungary

The Last Decade of Migration from the People’s Republic of China to Europe and Asia

2-4 JUNE 2000

Oslo, Norway

Human and Regional Security around the South China Sea

ESF ASIA COMMITTEE NEWS

FOURTH NEWSLETTER

22-24 JUNE 2000

Paris, France

Medicine in China: Health techniques and social history

The maximum grant per workshop is FFR 100,000. Possible publication grants will be considered only after the workshop has taken place. An Asia Committee delegate will be assigned to each workshop. Their task will be to assist at least monitor a workshop selected by the Committee. The Asia Committee member will function as a bridge between workshop organizers and the Committee (advise the Committee about possible follow-up publications, etc.).

European association

The idea of setting up a European Association for Asian Studies (EAAS) was well received by all the Asia Committee members. Apart from the clear strategic and organizational advantages (critical mass/higher impact) higher visibility at national and regional/EU levels unambiguous, broad based representation) it was believed that such body could be instrumental in the study of broad border/transcending / discipline-transcending issues. In the meanwhile, the Asia Committee will continue to support the individual European Associations (ASSE, EACS, EASAS, ESCAS, and EUROSEAS). Each will receive a small grant of FFR 10,000 to 15,000 for general support. The Committee will be invited to a meeting in Leiden on 5 November to discuss topics of common interest.

The July meeting bade farewell to Dr Max Spreerboon, the ESF Scientific Secretary seconded to the Asia Committee. He was crucial to the establishing and performance of the Asia Committee. His tireless efforts and patient diplomacy prevented the Asia Committee from shuffling in smallcrows against many a perilous cliff. Marianne Yegohe succeeds him.

Disciplinary and geographical scope

The study – ancient and modern, humanities and social sciences – of the languages, cultures, societies, and economies of South Asia, Central Asia, Southeast Asia, and East Asia.

Scientific content

The proposal must demonstrate that the main scientific question in the workshop will generate added-value; a list of expected participants, indicating for each participant nationality/affiliation and disciplinary competence in relation to the workshop’s topic. These participants may be contacted by the Asia Committee.

Aims, detailed budget. If support for publication is needed, the ESF may grant a maximum of EUR 1,500 within the aforementioned maximum budget of EUR 15,000. This decision will be made, however, after the workshop has taken place.

Please note that your proposal, if selected, will be published on the ESF pages of the IAS Newsletter. The required final report will also be published in the IAS Newsletter.

Address & deadline

The workshop proposals should be received by the ESF Asia Committee-secretariat in Leiden by February 1, 2000 at the latest. Proposals may be sent through regular mail only. Applications by fax or e-mail will not be considered. Kindly note that the secretariat makes use of university postal services, therefore please allow an extra four days for delivery. Further information about the policies of the Asia Committee with regard to workshop proposals can be obtained from the Internet: http://www.ias.esf.org or from the Committee’s secretariat: Mrs Drs S.A.M. Kuyper International Institute for Asian Studies P.O. Box 9515 2300 KA Leiden The Netherlands Tel: +31-71-527 22 27 Fax: +31-71-521 61 62 E-mail: isaf@vu.nl

Workshops supported in 1999 and 2000 are listed in the article above.

East Asian and European institutions refer to institutes based in ESF member countries. These member countries are Austria, Belgium, Czech Republic, Denmark, Finland, France, Germany, Great Britain, Greece, Hungary, Iceland, Ireland, Italy, the Netherlands, Norway, Poland, Portugal, Sweden, Switzerland, Turkey, and the United States. Participants in the workshop may come from other European countries as well.

INVITES PROPOSALS FOR WORKSHOPS TO TAKE PLACE IN 2001

ASIA COMMITTEE

EUROPEAN SCIENCE FOUNDATION

E U R O P E A N S C I E N C E F O U N D A T I O N
The ESF Asia Committee hereunder presents all fifteen workshops that were selected for funding in 1999 and 2000. The workshop 'Preservation of Dunhuang and Central Asian Collections' was already successfully held in September of this year. A report is included below.

All the reports on these workshops are reproduced through short abstracts of their proposals. Full reports of these workshops will be published in the HAS Newsletter in due course.

The conference ‘Preservation of Dunhuang and Central Asian Collections’ was devoted to preservation of the valuable materials found during the last quarter of the nineteenth and the first part of the twentieth at the Mogao Grottoes (North-Western China), Gansu Province, Dunhuang district), in the dead city of Khara-Khoto (North-Western China), and in the oases of Eastern Turkestan (Turfan, Kucha, Khotan, Kashgar others) century by European, Russian, Chinese, and Japanese scholars. The conference was conceived as a workshop to demonstrate new methods of restoration and scholarly research as a basis for carrying out this work.

Two centres combined their efforts to represent the cultural unity of Dunhuang and Central Asia of the first millennium AD in all its complexity - the St. Petersburg Branch of the Institute of Oriental Studies, where the most important written sources - the manuscripts in Old Iranian, Chinese, Tibetan, Uighur, Tocharian, Tangut, and other languages are kept - and the State Hermitage, the custodian of the works of art, found in the same region. These materials represent the unique written evidence of the political, cultural, and religious history of the region along the most important part of the Silk Road. As they had been excavated, the manuscripts and the works of art needed to be cleaned, conserved, and restored to a condition in which it would be possible to study them. This work has taken more than eighty years and the end is not yet in sight.

The second direction of the ‘Paper Workshop’ was clearly demonstrated by Dr Anna Grothe Rischel, chief of the Department of Conservation in the National Museum of Denmark. She had prepared material for macroscopic examination of Central Asian paper. She brought samples of different types of restoration paper - Japanese, Chinese, European - and the tables used to help count the water-lines characteristic of different forms, used in the process of paper manufacture.

The conference demonstrated that both parts of the cultural heritage of Dunhuang and Central Asia - written texts and works of art - paintings, engravings, sculpture - represent a single source of information on this region and must be investigated as a complex, using general joint projects, including the specialists from different countries and different fields of science.

The database and cataloguing section held its own session at the conference. The participants not only shared new results of their work, but also agreed to undertake one more joint project. The so-called Tocharian manuscript collections, spread throughout the depositories in France, Germany, and Russia, have not been studied enough so far. They might be put within reach of more scholars by producing a CD-ROM.

Interesting scholarly research has been begun by chemists from Kiel, Dr Marie-Josée Nadeau and Prof. Pieter Groote. They have tried to date the Turfan murals in the Berlin Museum of Indian Art, using the radio-carbon method. Stear incised in the clay layer of walls under the murals for strengthening them was taken as the initial sample. The problem of dating the murals is important for drawing analogies. This is why the conservators of the State Hermitage have shared their straw with the scholars from the Liebherr-Labor for Radiochronometric Dating and Isotope Research in Kiel. Other laboratories made their appearance. The laboratory for the conservation of the murals of the State Hermitage Museum proposed methods for fixing unstable plaster of paintings on loess; removing the painting from the wall; transporting it; and restoring it for exhibition and storage. The Laboratory for Restoration of Oriental Painting restores the Chinese and Japanese scroll-paintings on paper as well as on silk, album-leaves, fans, and screens, and of Buddhist painting on silk and canvas.

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Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the twentieth century

T he proposed conference is the third in the series of international workshops/conferences organised by the Quanties programme of the ESF. It is also an international collaboration between the European scientific institution (IIAS) and its Asian research counterpart (the Centre of Asian Studies, the University of Hong Kong). The focus of this conference is on how Chinese transnational enterprises are operating and managed, and how transnational entrepreneurship affects industrial relations and management styles in both China and Southeast Asia. The conference is a fact-finding meeting. It is intended to carry out comprehensive and in-depth theoretical analysis on the research topics, and to encompass the boundaries of different academic disciplines.

The objectives of the conference are:

1. To conduct a comprehensive analysis from a comparative perspective of the great variety of management styles, modes of enterprise ownership and organization, methods of labour recruitment and labour organization, and ways of dealing with administrators and politicians. All these have developed under the specific circumstances of border crossing towards and within the wider region of South China and Southeast Asia.

2. To explore the complexity of transnational entrepreneurship manifesting in different societies, separated by national boundaries, to ask for submissions by business people to very different discourses and socio-cultural codes of behaviour. Finding out these ambiguities in, however, of the utmost importance, because entrepreneurship, as a system of values and attitudes which underlies new institutions in East and Southeast Asia, has become a central dynamic in the globalization and transnationalization of the region.

3. To concentrate on case studies and empirical findings in order to explore how during the past century entrepreneurs who 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.

4. To discuss how in different periods the processes of adaptation and change occurred. In view of the ongoing economic crisis in East and Southeast Asia, it is particularly relevant to discuss how Chinese transnational enterprises and entrepreneurship have adapted to large-scale setbacks, such as the World Economic Crisis of the 1930s, and to consider the consequences of the current economic crisis for business enterprise in South China and Southeast Asia.

An edited volume based on selected papers is intended to be published in summer 2000. ■

ESF Asia Committee News

Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the twentieth century

Mongolians from Country to City: Floating boundaries, pastoralism, and city life in the Mongol lands during the 20th century

In the Mongol Lands (covering Mongolia, Inner Mongolia in China, and the Republic of Buryatia of the Russian Federation), there has been a dramatic social and cultural transformation during the twentieth century. What was formerly one of the largest nomadic cultures in the world has undergone extensive processes of urbanization. Always intimately linked to a pastoral nomadic way of life, both the Mongol cultural heritage and system of values have come under enormous pressure because of these changes in living spaces and economic circumstances. Although it has been conventional in some economic circles to describe the most recent changes as a straightforward 'transition' from a planned to a market economy, the effects have been disastrous for Mongols in the northern and central regions (Buryatia and Mongolia) and damaging to those in the southern region under the economic liberalization policy introduced in 1990, the pressure on nomadic existence and its cultural expressions has continued. The discussion of nomadic culture and its relation to Mongol identity is a central part of the political discourse in the Mongol lands.

The purpose of this conference is to examine the process of cultural change in Mongol societies during the twentieth century. We will consider the interaction of the basic features of pastoral nomadism in Mongolia with larger economies, both communist and capitalist, and examine the impact of deliberate cultural reconstruction by external actors, including the educational system and the violence of purges and outright cultural destruction. Equally important are the efforts made by Mongol intellectuals to develop aspects of their own cultural identity under conditions of territorial partition, episodes of intense political repression and, in the Russian and Chinese regions, very substantial immigration by non-Mongol groups.

The workshop has three principal scientific objectives:

- To take the analysis of cultural change beyond a simple tradition-modernity dichotomy by examining the variety of forces working for cultural change in Mongol societies systematically. In this respect, the workshop will contribute to an integration of the study of cultural change into broader political and economic studies. It will also contribute to the understanding of recent changes in Mongol society in terms of the long-term processes at work during the 20th century.

- To give close consideration to the viability of Mongol nomadic life at the close of the twentieth century. There has been a common assumption that traditional societies and cultures in many parts of the world form a reliable cushion against the corruption of irregularities in the globalizing world-economy, but practical observation suggests that this is not the case in the Mongol lands.

The workshop, which is a joint activity of NORDIC INSTITUTE OF ASIAN STUDIES and the ESF ASIA COMMITTEE, will meet in Copenhagen, Denmark, on 28-30 October 1999.

For further information, please contact:

ESF Asia Committee News

26 > 27 AUGUST 1999
HONG KONG, PR CHINA

ESF Asia Committee News

Early 2000
SOAS, LONDON, UNITED KINGDOM

Centre and Periphery in Southeast Asia

S OAS will be hosting an interdisciplinary workshop in mid-2000 on 'Centre and Periphery in Southeast Asia'. The workshop, which has received funding from the European Science Foundation, will focus on three themes:

1. Historical evolution of nation states and institutional structures in Southeast Asia, and their implications for contemporary economic and political developments.

2. Emerging disparities in economic development in Southeast Asia and the extent to which these disparities reinforce existing ethnic and linguistic cleavages.

3. Political and legal aspects of devolution decentralization in federal and non-federated states in South East Asia.
Migration, Urban Development, and Demographic Change in Punjab 1890s-1990s

The Punjab has experienced massive demographic upheaval during the past century. Some of the transformation is historically unique as in the massive rural to rural migration of the colonial era arising from irrigation development. The population transfers in the wake of the 1947 partition of the region provide insights into an increasingly common problem with the rising tide of ethnic violence and cleansing. The Punjab also historically foreshadowed aspects of globalization. By the beginning of this century, it was tied into global markers for agricultural produce following the canal colony developments. These newly irrigated areas drew Sikh migrants from the Central Punjab to the Muslim West Punjab where they re-established their traditional cultural patterns. Early global migration was encouraged by Punjab military recruitment. Punjabi communities were well established in the Asia Pacific, Canada, and North America before the outbreak of World War One. The 1947 partition sparked off a massive migration involving 11 million people across the new international boundaries which now divided East and West Punjab. This remains the largest displacement of population in the twentieth century. In many cases Hindus and Sikhs settled in their Indian ancestral villages which their grandparents had left for the canal colonies. Their experiences shed light on the wider issue of the survival strategies of uprooted rural migrants of contemporary Asia.

The Indian Punjab’s further partition in 1966 transformed it into a Sikh majority state. Its demographic composition has also been modified by the impact of the Green Revolution. Sikhs have continued their colonial era tradition of overseas migration. Muslim overseas migration from Pakistan Punjab has been less extensive and is largely limited to the poorer northwestern regions and the Mirkpur region of Azad Kashmir. Industrialization has encouraged rural-urban population movements. The Workshop’s panels will focus on these major developments by applying the disciplines of history, politics, economics, and sociology. A further objective is to inject a strong comparative dimension. Thus it will possess temporal dimensions (colonial and post-colonial era) and spatial dimensions (the three Punjabis: Indian Punjab, Pakistan Punjab, and Punjab diaspora). Scholars from both India and Pakistan will be brought together and the workshop will enhance the tradition of multidisciplinary approaches to South Asian Studies.

Organizer: Dr Ivan Talbot (Coventry University, Shindee Thakur (Coventry Business School)

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Good Government, Eastern and Western Perspectives

The 4th EPCREn workshop

In the late 20th century, the Asian Values debate has developed into an important dimension of global discussions about the impact of culture on social development. Unfortunately, much of this discussion has been dominated by the incompleteness of the analysis of the social outcomes of these cultural differences involved. There is a strong need for empirical evidence to underpin our analysis of the cultural differences between societies. This empirical evidence should be based on both qualitative and quantitative research.

The continuing discussions between cross-cultural, universalistic and indigenous approaches in the social sciences need to be substantiated by being related to theoretical considerations, methodological experiences, and most importantly, on empirically based evidence. By developing, testing, and conducting surveys research in eight different countries in East Asia and Europe, EPCREN has gathered extremely interesting data concerning perceptions of good government. In so far as deeper insights and knowledge about similarities and differences between our respective values, norms, and worldviews are considered relevant to the relationship between Asia and Europe, our results will contribute to strengthening the ties between the links between Asia and Europe.

The topics to be addressed at the 4th EPCREn workshop to be held in Seoul late spring 2000 are designed to explore theoretical and methodological experiences gained from more than two years of intensive collaboration between scholars from four Nordic and four East Asian countries. The network team consists of scholars from different academic disciplines, but the core members of the EPCREn group are trained in policy science, sociology, and social psychology. The group also consists of specialists in intercultural communication, sociology, and applied statistics. With which some outside interpreters have resorted in the past, and bring to wider recognition the scholarship and imagination through which Asian peoples have sought to understand themselves.

With the generous support of the European Science Foundation Asia Committee, participants from Asian museums and European and North American institutions will present case studies based on their own experience of interpreting aspects of Asian culture(s) and will participate in a stimulating debate on the practical aspects and opportunities arising from these interpretations. Within the future, we will explore how new galleries might be developed (including a new Asian gallery) in the British Museum as well as how to optimize the use of increasingly important electronic communication networks. These open new prospects, not only within and between the institutions, but also between them, varied and changing audiences, and their organisations which also help shape public understanding of contemporary Asian cultures.

Organizers: Dr Brian Durrans, Ms Sodh Palav, Ms S. Narayan Ponnai

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Demographic Developments and Value Change in Contemporary Modern Societies

East Asian and Western societies in comparative perspective

Brokers of Capital and Knowledge: Producer services and social mobility in provincial Asia

Indigenous People: The trajectory of a contemporary concept in India

Social mentalities, values and attitudes, as well as the world view and individual motivations, are changing in many parts of the world. In most, if not all societies of the world, multinational empirical research as well as surveys on a national basis, have confirmed the ubiquitous nature of this process. They have also revealed important differences in the timing and the content of the resultant value patterns. Individual value structures as well as socially propagated value systems are moving in the direction of 'personal independence' or 'autonomy', often coupled with hedonistic or even egotistic traits at the individual level.

Arising from these attitudinal changes are moving in the direction of 'personal independence' or 'autonomy', often coupled with hedonistic or even egotistic traits at the individual level.

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Arising from these attitudinal changes are moving in the direction of 'personal independence' or 'autonomy', often coupled with hedonistic or even egotistic traits at the individual level.
Building the Social Safety Net for Asian Societies in Transition

The conference will bring together specialists from Asia and Western Europe to describe the main characteristics of the social security institutions within their societies and to identify the main challenges and solutions that will have to be faced in the next ten years. In this way, we hope to achieve two concrete results: (1) create a awareness of the variety of policy approaches that have been adopted and in this way stimulate imaginative solutions to the challenges of coming years; and (2) establish a network of social security researchers and research institutions which will foster continuing interchanges.

Western Europe is characterized by a dense social safety net organized by the state. This great emphasis on the collective responsibility for the well-being of individuals has important economic consequences. First, it is costly, and the financing of these charges can pose serious difficulties for the country. Some ask whether the existing system will be sustainable in the long run. Furthermore, the process of European integration and the introduction of the Single European Market has led many to question whether the principle of social solidarity is doomed to extinction. At a deeper level, there is a question whether the social safety net itself discourages entrepreneurship and slows economic growth.

In Asia the state does not generally guarantee the welfare of the individual. Instead there has been greater reliance on family and communal systems on the one hand and the social responsibility in the workplace on the other. However, the region has been exposed to a number of different forms of stress which, despite their diversity, share the common feature that they expose the weaknesses of the systems, notably, that many individuals find themselves effectively without any social support whatsoever. Stress can come from the rapid development of industry which has effectively cut some people off from their family and the traditional economy. In other cases, the reorientation of the economic system from state planning to a market-based system has undermined the ability of large enterprises to continue to offer their traditional social responsibilities. More recently, the financial crisis of 1997 has produced major shocks to the terms of trade, creating as a consequence sharp increases in unemployment. Thus there is an awareness that the system of social protection needs to be reinforced. But if so, how is added social protection to be provided while still maintaining the capacity for rapid economic growth?

II

The Last Decade of Migration from the People's Republic of China to Europe and Asia

Migration from the People's Republic of China to Europe and Asia has both increased in volume and become more diverse in channels in the last decade. We use 'migration' here in a broad sense to mean the movement of people between countries. Chinese trading enterprises have spread to Southern and Eastern Europe. Self-financed language and college study, especially in England and Japan, has increased. Chinese traders have created large markets and new Chinese communities from Eastern Europe and Russia to Burma. Struggling for freedom and independence, the 'heads' has become a recurring theme in the European and Japanese media. Chinese contract labourers have appeared in the Middle East and Japan, and Singapore. Tour groups and trade delegations have become common and are catered for by Chinese-owned travel agencies in Europe. In the People's Republic of China, individual persons and groups of students and researchers appear to have travelled to Europe under school or research sponsorship.

Our workshop will bring together academics from different fields (anthropologists, sociologists, demographers) and regions and some journalists who have researched migration from the People's Republic of China to Europe. The aim is to use the experiences of migrants with written overwhemingly from the standpoint of North American receiving countries.

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ESF ASIA COMMITTEE NEWS

HUMAN AND REGIONAL SECURITY AROUND THE SOUTH CHINA SEA

The security situation in the South China Sea has been characterised by multinational disputes over sovereignty to the so-called "Paracel" and "Spratly Islands" and over the delimitation of continental shelves and maritime zones. These disputes have overshadowed other concerns, such as the depletion of fish stocks, threats to the maritime and coastal environment, and the safety of sea-lanes. For the last ten years, under the direction of the eminent expert in the law of the sea, Ambassador Hasjim Djailal (Jakarta), annual workshops have been held in Indonesia, gathering unofficial representatives of the countries around the South China Sea. The purpose has not been to discuss the disputes over sovereignty and maritime delimitation, but to take up topics of shared concern, and to encourage cooperation in resource management and research. Similar discussions have been held in other fora. In many countries, both in and outside the region, the South China Sea has become the focus of research within a range of scholarly disciplines. The objectives of the workshop to be held in Oslo, Norway, are to: a) bring scholars from several disciplines together, b) bridge the gap between scholars of respectively East and Southeast Asia, and c) strengthen European expertise on the situation in the South China Sea. The workshop is sponsored by the Norwegian Research Council and the European Science Foundation (ESF). Professor Dr. Ambassador Hasjim Djailal has been invited to serve as keynote speaker, and Dr. Mark J. Valencia of the East-West Center in Hawaii to give the main introduction on the second day.

Separate panels are planned on:
1. The history of the South China Sea
2. Regionalism and Regional Security
3. Economic integration and disintegration
4. Energy, Environment and Maritime Affairs
5. Legal issues
6. Confidence Building and Conflict Management

ESF ASIA COMMITTEE NEWS

MEDICINE IN CHINA: HEALTH TECHNIQUES AND SOCIAL HISTORY

It is only for the last 50 years that historical studies of medicine in China have really reached an academic level. Many factors have contributed to the great upsurge of development in this field of research: archaeological discoveries, better knowledge of the various sources, new methodologies influenced by anthropological approach or by historical contextualization, the growth of research on the history of technology and science in East Asia, international collaboration. The very active research, has been and is still concerned with the social history of medicine (temporal approach) as well as history of more technical subjects (nosological or therapeutic systems, for instance - 'internal approach', or history of diseases). In these circumstances, we think that the time has come to organize an international workshop which will be the first in Europe to present a general view of the research on the history of medicine in China.

The analysis of previous results and the current concerns of the expected participants has shown that two large research directions are especially promising: firstly, the social and political responses to illnesses, and in particular to epidemics; secondly, the 'health techniques', for instance, preventive and curative techniques, or entities, from a point of view of history of techniques as well of history of medicine - in other words, can we consider medicine as a 'technical system'? These various topics are of great importance not only from an academic perspective, they can also be very useful in understanding better the present-day evolution of so-called 'Traditional Chinese Medicine' (TCM) in China and in Europe. The scientific objectives of the workshop are the following:

The workshop is open to PhD students in history of science in China and in Europe. Applications should include the following:
- A CV (one page);
- A letter certifying that the candidate is enrolled in a PhD course at a university in the South;
- A letter explaining the research project, including its methodology (at most 4 pages);
- A letter from the thesis supervisor indicating why this workshop is of importance for the applicant's research.

Applications must be written in English. The deadline for submission is 30 March 2000. An international scientific committee will select the candidates in April 2000. Incomplete applications, applications by fax or email and/or too lengthy applications cannot be taken into consideration.

For further information, please contact:
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SHORT NEWS

4 OCTOBER > 5 NOVEMBER 2000
DAKAR, SENEGAL

EXTENDED WORKSHOP FOR YOUNG HISTORIANS

From October 4 to November 5, 2000, a workshop on new theories and methods in social history will be organised by CODESRIA (Council for the Development of Social Science Research in Africa) in collaboration with SEPHEIS (South-South Exchange Programme for Research on the History of Development). The focus of this comparative workshop will be on Latin America, Asia, Africa and the Caribbean. The workshop aims to bring together about 15 historians (aged between 25 and 35) for a period of five weeks. They will share their research experiences and get an opportunity to improve the theoretical and methodological quality of their work. The workshop will be held in Dakar (Senegal, West Africa). CODESRIA will provide a stimulating environment and take care of the travel and living expenses of the participants.

Applications should include the following:
- An academic curriculum vitae (one page);
- A letter certifying that the candidate is enrolled in a PhD course at a university in the South;
- A proposal outlining the current research project, including its methodology (at most 4 pages);
- A sample of the applicant's work (a draft paper, a draft research proposal or a draft thesis chapter);
- A letter from the thesis supervisor indicating why this workshop is of importance for the applicant's research.

Applications must be written in English. The deadline for submission is 30 March 2000. An international scientific committee will select the candidates in April 2000. Incomplete applications, applications by fax or email and/or too lengthy applications cannot be taken into consideration.

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November 1999 • IAS NEWSLETTER Nº 20 • 59
The French Centre for Research on Contemporary China (CEFC) was founded in 1991 as a publicly financed research institute, based in Hong Kong. A branch office was opened in Taipei in 1994. The CEFC’s mission is to study political, economic, and social developments in the People’s Republic of China, Taiwan, Hong Kong, and Macau. The CEFC currently houses five researchers (two of them seconded from the French Centre of Asian Studies at the University of Hong Kong and Macau) in Hong Kong or Taipei. If you wish to be one of them, please contact Jean-Pierre Cabestan (Director of the CEFC and deputy-editor of China Perspectives) at cefcetud@hkstar.com or Fiorella Allio (Chief Editor of China Perspectives) at fiorella.allio@hkstar.com.

China Perspectives is there to give its own insightful analysis on all the issues—whether political, economic, social, anthropological or cultural—through in-depth articles on the news as it happens, background on various themes, book reviews of the latest publications (especially out of Europe) and detailed scrutiny of official Chinese statistics. An interdisciplinary journal on the Chinese world in all its variety—PRC, Taiwan, Hong Kong and Macau. China Perspectives combines authority and integrity with a refreshing lack of stuffiness.

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In April 1994, the first set of microfilm rolls reached the Centre for Studies in Social Sciences from the studio, that was the beginning of a very special type of archive, Hitesranjan Sanyal Memorial Collection at the Centre for Studies in Social Sciences, Calcutta, which is a premier social science research institute in eastern India. In the course of five years, the archive claimed its uniqueness to the scholars working on social history of Bengal and on Communist Party and Labour movement in India.

**By Abhijit Bhattacharya**

From the very beginning the archive aimed not to make a depository of documents available in Government archives or in other places. Rather it started restoration and preservation work of such documents which are neglected and in bad shape but useful tools for scholars all over the world working on the social and cultural history of colonial Bengal and the history of labour organisations and of the Communist Party in India and Great Britain. Those documents are scattered in different public institutions, libraries, and private collections.

One thing should be mentioned - this project of preservation is also a project of rescuing documents from respective public institutions and libraries. It is difficult for these institutes to maintain all these things in proper order due to poor infrastructural support for preservation. Particularly, paper and photographic preservation are a quite difficult task in the tropical countries, where humidity level lies at some point between 70 to 100 per cent and temperature in between 25 to 40° Celsius for most of the time in a year. Whereas in the ideal climatic condition for preservation both of paper and photographic documents requires maximum fluctuation of 5° Celsius and relative humidity should be maintained within 40% with maximum fluctuation of 5%. Moreover keeping original paper documents and photographs requires huge space for proper storage. Keeping all these things in mind, the Centre preferred to rescue the textual documents in microfilm form and the visual documents both in colour transparencies and black and white transparencies of early modern popular culture and black and white negatives. The visual collection is distinctly divided into two sections, one is the visual sources of early modern popular culture, i.e. paintings, lithographs etc. and for broader information network.

**Hitesranjan Sanyal Memorial Collection.**

Amitabha Ghosh mainly for the photographic collection. The latest addition to this archive is the collection of visual documents on colonial and cultural history of Bengal. The visual archive proved its worth and is currently being used by many scholars from different parts of the world. At present, the archive has over 60,000 pages of printed documents on microfilm, over 1,000 colour transparencies of early modern popular paintings and prints and a considerable number of manuscripts and books from different private collections gifted to the archive.

The Centre is keen to collaborate with South Asian documentation centres all over the world for the betterment of archiving system and for broader information network. One such collaborator is the International Institute of Social History, Amsterdam, which providing technical support and a collaborator of research programme on South Asian history. A descriptive catalogue of the archive is now also available electronically from the internet site of the ISH in PDF format from the following location: http://www.ish.nl/asia/csssc.htm. Among many other, the Centre's academic interest is primarily revolving around the archive. It is expected that the gradual development of the archive's combined pool of visual and textual materials would open new avenues in the research on social and colonial history of colonial Bengal.
Melbourne Institute of Asian Languages and Societies

The Melbourne Institute of Asian Languages and Societies (MIALS) was set up on 1 February 1998 at the University of Melbourne, charged with the responsibility for co-ordinating and developing Asian Studies across the University. It is a major teaching and research initiative aimed at establishing the University as a major international university in its programme of Asian Studies. The founding director of MIALS is Professor Merle Ricklefs, who previously held the position of the Director of the Research School of Pacific and Asian Studies at the Australian National University.

MIALS and the University of Melbourne do not stop at these regions but extend across many other regions of Asia and a wide range of disciplines. New courses introduced or to be introduced next year include: Cross-cultural Bridges to China (a web-based Graduate Certificate in Modern Chinese), MA (Japanese Linguistics), MA (Islamic Linguistics) which is available in an on-line mode for external students, and a Master in Contemporary Asian Analysis, a cross-faculty inter-disciplinary programme.

The ‘Study Indonesia Program’

Studying in Indonesia, made easy

One of the most efficient and satisfying ways of learning a language must surely be while studying and living in the country. This is certainly the experience of students studying in Indonesia under a collaborative partnership between Australian and Indonesian universities.

The study of Asia at Melbourne encompasses disciplines as diverse as anthropology, geography, political science, public policy, art and architecture, history, philosophy, gender studies, law, economics, music, Islamic and other religious studies, linguistics, languages and literature. Academic staff and students have interests in many societies other than China, Indonesia, Japan, and the Middle East, notable examples being Korea, Thailand, Vietnam, Malaysia, and India.

MIALS collaborates with colleagues across the university to offer comprehensive programmes of study at all levels, from undergraduate degrees to the doctorate. The Law School offers the opportunity to study constitutional law, commercial law, and dispute resolution in countries such as Japan, China, Indonesia, Korea, Malaysia, and Taiwan. Architecture, Building, and Planning offers a focus on the architecture of Asian countries, in areas of urban policy and design, planning and architectural history, theory and contemporary practice of architecture. Teacher education is consolidated by in-country visits to Beijing, Vietnam, or Indonesia. Engineers learn about technological choice in developing and industrializing countries, especially those of Asia. In-country study opportunities are available in a number of programmes.

In addition, Melbourne Abroad Language scholarships offer students the opportunity to practise their language skills, and observe at first-hand, the customs and life-styles of the peoples of Asia.

The study as programme at the University is both strengthened and enhanced by the University’s membership of Universitas 21 (an international consortium of Like-minded universities) and its exchange agreements with a number of other international universities. These structures facilitate the exchange of staff and students, and collaborations across a broad range of research activities.

For its outreach programmes, MIALS works closely with Astakila, a non-academic department of the University which promotes understanding of Asia in the wider community. The University of Melbourne has been invited to provide 100 bilingual students (Chinese/English) and a smaller number of Thai/English speaking students to be Australian ambassadors to visiting Asian business entrepreneurs attending the 5th World Chinese Entrepreneurs Convention which will be held in the Melbourne Exhibition Centre from 6-9 October. MIALS will be working closely with the International Office to select and provide training to these student ambassadors.

MIALS works with other universities and/or faculties, and other universities to host conferences and seminars. MIALS has recently been host to a number of major international Asian conferences, e.g., on the Indonesian crisis, on Islam, and Chinese Linguistics. MIALS will be hosting the 11th Biennial Asian Studies Association of Australia Conference next year (1-5 July 2000). The theme ‘Whose Millennium?’ is expected to attract a significant number of participants, both from within Australia and from overseas, and promises to generate challenging and lively discussions.

For more information see: http://www.acicis.unimelb.edu.au/

In affirmation of the importance the University of Melbourne has placed on its study of Asia and its societies, a new six-level building with a 500-seat lecture theatre and the state-of-the-art laboratory facilities was commissioned to house both MIALS and Astakila. The Sidney Myer Asia Centre is expected to be completed for occupation by 2001.

MIALS reflects the importance in the modern world of understanding Asian societies. It is also powerful evidence of the commitment of the University of Melbourne to the study of Asia.

A student dressed for a field trip to Imogiri beyond the university sector.

ACICIS maintains a small, part-time Secretariat at Murdoch University to process applications, provide information, and coordinate overseas study and placement arrangements.

To a large extent, this high level of satisfaction can be attributed to the presence of the Resident Director who provides a comprehensive support for students, from arrival to departure, encouraging them to move outside the classroom and into the broader Indonesian community through a variety of activities.

In addition, the Resident Director plays a vital role in ensuring the students are safe and secure during periods of social and political unrest, as occurred in May 1998 during the events leading to the fall of Soeharto.

In fact, the political turbulence of 1998-1999 appears only to have stimulated interest in Indonesian ‘in-country’ study. This semester there were 30 students in Indonesia on the Study Indonesia Program. Since its establishment ACICIS has placed more than 310 students in Indonesian universities.

Universities or individuals interested in joining the ACICIS Study Indonesia Program are invited to contact the Coordinator, Professor David Hill (email: dthill@central.murdoch.edu.au) or the Secretariat (email: acicis@central.murdoch.edu.au) or fax: +61 3 9349 4870.

Further details are available on the ACICIS web-site at: http://wwwsshe.murdoch.edu.au/acicis/default.htm

A student on a field trip to Pusitan
I N T E R N A T I O N A L  C O N F E R E N C E  A G E N D A

27-29 APRIL 2000
Amsterdam, The Netherlands
Fourth Europas International Symposium on Maritime Southeast Asian History: Mainland Southeast Asian Responses to the Stimulation of Foreign Material Culture in the Contact Period and Its Practical Knowledge (14th - mid 19th century)
Dr John Kleinen, HAS Branch Office, Amsterdam, Netherlands
Tel: +31-20-319 3672
E-mail: R.Jeffery@ed.ac.uk

29-30 APRIL 2000
Amsterdam, The Netherlands
Gender and the Transmigration of Velvets Systems and Cultural Heritage(s) in South and Southeast Asia
Professor S. Leysen-Selleveldt Dr Frans Groos, Belle van Zuylen Institute, Universiteit van Amsterdam, Rijnstorm 1 1012 AA Amsterdam, The Netherlands
Tel: +31-20-531 2219
E-mail: rbs@fgu.com

4-5 MAY 2000
Limerick, Ireland
Trade and Technology Transfer between the EU and Asia
Ms Barbara Mortiguelle, S.A.E. rue Guillaume VII le Troubadour, B.P. 639, 80222 Poitiers Cedex, France
Tel: +33-5-4943 4787
E-mail: euroasia@univ-lmcs.fr or bernet@einstein.univ-lmcs.fr

6-8 MAY 2000
Roslyn, VA, USA
p.l. Annual Conf.
National Council of Organizations of Latino Community Trained Language Scott McGinnis, Senior Associate for Projects, National Foreign Language Center, 1619 Massachusetts Avenue NW, 2000, Washington, DC, USA
Tel.: 202-606 1000 ext 15
Fax: 202-606 1007

26-27 MAY 2000
Budapest, Hungary
The Last Decade of Migration from the People's Republic of China to Europe and Asia
Dr Pál Di Nyitrai at 'both' nyirigy@mail.atav.hu 'and'
nyirigy@yahoo.com

J U N E 2000

2-4 JUNE 2000
Oslo, Norway
Human and Regional Security around the South China Sea
Ms Johan Henrik Norum, Centre for Development and the Environment, P.O. Box 118 Blindern, N-0316 Oslo, Norway
Tel.: +47-22 83 85
Fax: +47-22 83 85
E-mail: jh@news.uio.no

http://www.unn.no/research/china

1-2 JUNE 2000
Melbourne, Australia
1/8 Biennial Asian Studies Association of Australia Conference 'Who We Are?' Melbourne Institute of Asian Languages and Cultures (MIAL), Fifth Floor, John Medley Building, East and West Towers, The University of Melbourne, Parkville Victoria 3052, Australia
Tel: +61-3-9348 5579 / 5574 / 1060
Fax: +61-3-9348 4780
http://www.aaas.as.nimh.edu.au

10-12 JUNE 2000
Manila, Philippines
11th International Philippine Studies Conference
"Turns of the Centuries: The Philippines in 1900 and 2000" Philippine Studies Conference 2000, Technical Services and Information Section, Philippine Science Council, P. O. Box 205, UP Pure Office, Diliman, Quezon City, Philippines.
Tel: +63-2-329 2611, +63-2-329 2611 local 305
Fax: +63-2-324 4871
E-mail: news@skynet.net, ciddhs@icsd.org.ph, ciddhs.p.us.pay.pe.php

13-15 JUNE 2000
Prague, Czech Republic
2nd International Conference on Korean Linguistics
Professor N. Nam Yul Kim, Korean Studies Institute, University of Southern California, TH 2103, Los Angeles, California 90089, USA
E-mail: nkim@korea.edu or
ICEL, 2000, Prof. Hee-Don Ahn, Department of English, Konkuk University, Seoul 143-701, Korea
Fax: +82-2-551 3576
E-mail: zantmefordkorea.unl.nl@korea.tel
e-mail: grep@futur@konkuk.ac.kr

15-17 JUNE 2000
Lhasa, Tibet, China
2nd International Academic Conference on Tibetology in Memory of Prof. Yang Sen, Dalmoche, Tibet Medical Association of Missionaries, No. 13 Bei Sin Huang Dong Lu, Changzhou District, Beijing, 100029, China
Tel: +86-10-6226 6960, +86-10-6225 6957
Fax: +86-10-6220 9944
E-mail: chrisbrook@bluewin.ch
Deadline papers: 3 December 1999
Deadline registration: 14 July 2000

A U G U S T 2000

1-4 AUGUST 2000
Calcutta, India
Language, Thought and Reality: Linguistics and Philosophy Dr Chanda Sha Chakrabarti, Elson College Campus Box 2138, Elson College, N. 2704, USA
Tel: 202-606 1000 ext 15
Fax: 202-606 1007
E-mail: obreinjen@calhoun.edu

8-10 AUGUST 2000
Leiden, The Netherlands
Ninth Seminar of the International Association of Tibetan Studies (IATS) Convenor: Dr Henk Blezer, Organizer: Das Holga Losalwchi, International Institute for Asian Studies, P.O. Box 2519, 2300 RA Leiden, The Netherlands
Tel: +31-71-527 4362
Fax: +31-71-527 4362
E-mail: blwaw@rfti.leidenuniv.nl

5-8 AUGUST 2000
Durban, South Africa
The History of Religions: Origins and Voices 16th Quinquennial Congress of the International Association for the History of Religions Ronald I. Etzkorn, Program Chair, Dept. of Religion, University of Tennessee, Knoxville, USA
Tel: +1-615-974 2246
Fax: +1-615-974 0965
E-mail: codesria@telecomplus.sn
www.codesria.madame.net

11-13 AUGUST 2000
The Eighth International Conference on Modern and Contemporary French in North America Madame Ndye Sokhna Guen, Direction of the Centre de l'Enseignement et de la Recherche sur la Chine Moderne et Contemporaine, 54, boulevard Raspail, 75006 Paris France
Tel: +33-1-4945 2108
Fax: +33-1-6974 4518
E-mail: obreinjen@calhoun.edu

O C T O B E R 2000

4 OCTOBER - 5 NOVEMBER 2000
Dakar, Senegal
PSSS Workshop for Young Historians Madame Ndye Sokhna Guen, Programme SPS/Codstea, Extended deadline for young historians, Dakar 15009 Dakar, Senegal
Tel.: +221-255 255 22
Fax: +221-255 255 22
E-mail: codstea@telecomplus.sn

N O V E M B E R 2000

5 NOVEMBER 2000
Vancouver, BC, Canada
'Women's Studies: Asian Connections' Centre for Research in Women's Studies and Gender Relations, UBC, 18th East Mall, Vancouver, B.C. V6T 1Z6 Canada
Tel: +1-604-822 9217
Fax: +1-604-822 9216
E-mail: genderchange.acebook@smc.ucanada.ca
Deadline for initial response: 31 May 1999
Deadline for proposals: 13 November 1999