



Japan after the triple emergency

The triple disasters of March—a huge earthquake, a tsunami and a nuclear meltdown—could be the catalyst for long-term, lasting reinvigoration of Japan. RIKKI KERSTEN reports.

Even before the body count is final, commentators are speculating avidly about the long-term consequences for Japan of the triple disasters that struck on 11 March 2011.

Economists have sounded an optimistic note, following the lead of the World Bank that estimated Japan is likely to suffer only two quarters of negative growth before charging back into the black, stimulated by post-disaster economic reconstruction¹.

But those who seek to read the sociopolitical future of Japan after the triple emergency are less sure-footed. Frequent mention is made in media commentary of cultural traits of stoicism and endurance, but few analysts have braved an appraisal of how the earthquake, tsunami and nuclear crisis will impact upon Japan's politics, and the place of politics in society.

In order to answer this question, we must first abandon the premise that 3/11 is year zero. The triple crises occurred in the midst of a more complex scenario of change in Japan: the slow-burn crisis of two decades of flat growth, high national debt and deepening social insecurity on the one hand, and the fledgling democratic experiment following the election of the Democratic Party of Japan (DPJ) in 2009 on the other hand.

This nexus between socioeconomic pressure and high expectations of new politics is the dynamic context in which the 3/11 crises occurred. In the blink of an eye, both aspects of contemporary sociopolitical reality were exaggerated and placed under extraordinary pressure.



An aerial view of tsunami damage in the Tohoku region with black smoke coming from the Nippon Oil Sendai refinery. Photo: Wikipedia.

We already know that Japan's emergencies have changed the world in several ways. Nuclear energy and safety are under critical examination all around the

world, even in countries such as Germany that are not known to possess seismic challenges akin to those confronted by Japan. In the words of *The Economist*, 'just in time' production is morphing into 'just in case' production as the logic of low inventories and production line efficiency falters in the face of supply chain breakdown and production shutdown.²

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<<From page 1 The extent of Japan's integration into regional economies is being exposed in a negative light, as the high yen increases debt-servicing costs for regional economies, and projections for regional growth are wound back as a direct consequence of Japan's crisis. But when we turn the forecasting lens back onto Japan itself, it is the sociopolitical crisis that presents the greatest array of complications. Amidst the finger-pointing concerning who is to blame for the Fukushima disaster, we see in dramatic relief why the DPJ identified industrial-bureaucratic collusion as one of the significant areas of reform under a post-Liberal Democratic Party (LDP) government.



Prime Minister Naoto Kan—proved his mettle.

The entanglement of the roles of nuclear energy promotion and nuclear industry regulation festered in the context of one-party dominance and the 'iron triangle' regime of Japan's postwar prosperity long before 3/11. The elimination of *amakudari* (descending from heaven)—when former bureaucrats parachute into jobs in the industries they used to regulate—has been a signature policy goal of the DPJ. And who better than Naoto Kan to lead this fight against the institutional culture of collusion?

Kan proved his mettle as Minister for Health in the Hashimoto government, when he turned on his own bureaucrats to expose their corrupt distribution of HIV-contaminated blood. Kan's image as a 'common man', and his background as an activist and leader of citizens movements, logically enhances his profile as one who is arrayed against vested interest and who is not a creature of it. And yet, as Japan encounters its greatest postwar crisis, popular feeling about Kan's performance has been ambivalent, verging on dissatisfaction.

These multiple disasters would, of course, have tested any incumbent government. But it is a fact that it is now testing a government that had already created enormous expectations for change—change in political culture, in the transparency of decision-making, and the association of political accountability with

policy-making and implementation. Ministers must now speak in parliament on their portfolios, and not hide behind the platitudes and set-piece responses of their bureaucratic advisors. But following the dithering of the first DPJ prime minister Hatoyama over the relocation of US forces on Okinawa, and a damaging division between old-style power broker Ozawa Ichiro and the crusading Kan within DPJ ranks, the DPJ's electoral standing declined.

A bungled campaign for the half upper house elections in 2010, in the shadow of Ozawa's implication in a political funding scandal, saw the DPJ lose its majority in the upper house and with it, the ability to deliver any of its electoral program. Before the tsunami wiped out the communities of Tohoku, the tsunami of popular disillusionment and social despair was already headed for Kan.

Many analysts, including Michael Green³ and Richard Samuels,⁴ have stated that the triple disasters have given Kan a second chance. The national crises forced the rampaging opposition LDP to pull back its relentless attacks on the floundering DPJ, even encouraging talk of a 'grand coalition' to reassure the people that political leadership would prevail over political opportunism.

By late March it was already evident that this was nothing but wishful thinking, as the LDP challenged Kan's intention to fund emergency reconstruction through a new bond issue, thus increasing the national debt still further.

If Kan has failed, it is because he has not taken the opportunity afforded by the extreme emergency to force through, even in defiance of democratic process, rapid and fundamental change in political practice. He has singularly failed to lead from the front, choosing to allow the media spotlight to fall instead on his chief cabinet secretary Edano Yukio. While Kan has been banging Tepco heads together in the Emergency Management Committee, Edano has calmly and reliably fronted the cameras every day and delivered the updates and assurances ordinary people are looking for. 'The cult of Edano Nero', created by social network sites in praise of the huge black rings under the eyes of the sleep-deprived Edano, Continued page 3>>

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<<From page 2, shows that the role of media frontman must be included in the toolbag of the modern political leader. But none of this means that Kan has failed in his mission to enhance the transparency of modern political life in Japan. Rather, Kan's predicament shows that the triple emergency hit a Japan that remains in the process of an incomplete political transition from the system that justified itself by delivering the postwar economic miracle, to one that must reinvent its very fabric to rebuild economically, politically and socially.

Kan after 3/11 is much the same as Kan before 3/11: a leader of a Japan in the throes of transition, throwing off the practices that prevailed during one party dominance and prosperity and that now threaten to suffocate reform, and pushing in a direction that is essentially liberalist and progressive in character. The LDP will not rise from the triple shock any stronger; their downward trajectory from pre-3/11 continues apace. Japan's political spectrum is still headed for dramatic realignment, just as it was before 3/11.

But the social context in which this core shift will take place has changed. The credibility of politics is in play, and there is declining patience in the electorate for incremental change in the political sphere. Japanese politics is necessarily a creature of society. When we observe situations such as the one that confronted the Swiss search and rescue team upon its arrival at Narita airport soon after the tsunami had wreaked its devastation, we must be sceptical of those commentators who think the triple crises will shock Japan into immediately embracing the economic reforms the world has wanted to see.

Desperate to save lives, the Swiss were informed that their rescue dogs would have to undergo quarantine for a few days before heading for the disaster zone⁵. The dead weight of institutional culture that is revealed in this cameo of crisis mismanagement demonstrates the size of the task confronting Kan and those who will follow him.

Political transformation must also become social transformation, and be embedded in institutional culture and practice. To prevent 'Swiss rescue dog syndrome' from suffocating the transformation of post-miracle Japan, change must be comprehensive and all-encompassing. Kan and the DPJ are a staging post to that end; they are not the final proof of its success or failure. The dissatisfaction with Kan that is now rising to the surface may be unfair, and it may be driven by the human need for succour, food and shelter as desperation and despair overwhelm political plans, but it could also represent the social energy that will drive the next phase of sociopolitical transformation in Japan.

Will the utter devastation wrought by quake, tsunami and radiation derail Japan's socio-political transformation, or will it accelerate it? Or will it represent a turning point that will render the maturation of Japan's post-miracle democracy hollow, or meaningless? If the dynamism of Japan's post-3/11 community can connect with the substance of politics, we may yet look back upon 3/11 as the terrible catalyst for long-term, lasting reinvigoration of Japan as a people, a polity and an economy.

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Rising from the ruins—life after the 1995 Kobe earthquake

The Kobe earthquake in western Japan in 1995 has lessons for survivors of the recent calamitous earthquake and tidal wave in the Tohoku region. KAORI OKANO takes a longitudinal perspective.

We see faces at crisis shelters in local school gyms in the Tohoku region on our television screens. Some seem distressed, while others manage to smile. Children run around the gym, while elderly people huddle together and chat over cups of green tea. What will happen to the people who lost homes? How are local schools and their teachers mobilising to manage crisis shelters that accommodate massive numbers of people? I will explore these questions, drawing on the experiences of the Kobe earthquake in 1995.

My longitudinal ethnography of young people in Kobe began in the 1989–90 school year, when I conducted participant observation of Year 12 vocational high school students in the working class suburbs of Kobe. I examined how these students made transitions from school to work (*School to work transition in Japan: an ethnographic study*, 1993), and since then have followed some members of the initial cohort.

The second instalment of the longitudinal ethnography (*Young women in Japan: transitions to adulthood*, 2009) examines a group of women as they aged from 18 to 30, from 1989–2001. While my focus was how they made decisions about, experienced, and understood young adulthood in urban Japan, their experience of the Kobe earthquake provides an insight into how ordinary citizens lived through the disaster.

In January 1995, the Hanshin–Awaji earthquake struck part of western Japan, killing more than 6400 people, destroying 200 000 buildings and sparking fires across Kobe city. While a natural disaster is just that—natural in the sense that it is beyond human control—its impact on individuals differs according to each person’s level of resources.

The socially and economically disadvantaged sections of the Kobe

population suffered most. Working class inner-city areas were the most heavily damaged by the quake, because fire spread rapidly across the old wooden terrace houses and factories characteristic of the area. Many of these houses were built prior to the improved building code introduced in the 1960s, and the deployment of large fire engines was restricted due to the narrow roads. This was the area where my study participants (actors) resided at the time.



Damage at Sannomiya, Kobe. Photo: Wikipedia.

through the area. One of the schools where I conducted my initial fieldwork became a crisis shelter. Principals appointed a senior teacher (often a vice-principal or physical education teacher) as the director of the operation, and they formed the refugees into *hans*.

In the context of schooling, a *han* is a mixed-ability group comprising diverse talents and personalities (e.g. a leader, a quiet student, a sporty student, a literary student, a compassionate student). In the context of the crisis shelter, each *han* included a leader and a mix of, for example, elderly people, young people, nurturing women and probably children in order to operate with a degree of self-sufficiency. Often *hans* were based on members from the same

All of my actors evacuated to local school gyms that immediately acted as crisis shelters. The schools have large sports fields and their concrete buildings withstood the fires running

through the area.

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<<From page 4 neighbourhood. Teachers were rostered to manage the crisis shelters around the clock and classes were discontinued for a time. At the peak, about 600 shelters accommodated 220 000 displaced persons. From there, many who had relatives or a connection in other parts of the country temporarily relocated there. People who could afford to rent did so. If they worked for a big company—such as National Panasonic, Toshiba or Kawasaki—which have employee accommodation—they could secure housing more quickly. Otherwise, people moved to hastily built temporary public housing units (*kasetsu*).

Within a few months, 47 000 units of temporary housing units were available. They provided minimal living conditions—20 to 26 square metres of living space, with poor insulation—and occupants eagerly waited for a place in permanent public housing complexes. Those who lived in temporary units the longest were people on low incomes, the elderly, single-parent families or ethnic minorities, who had fewer material resources and less extensive social networks to rely on.

When I interviewed these women one year after the quake, their stories were vivid, focusing on fear, sadness and inconvenience

In April 1998—three years after the quake—the occupation rate was still 45 per cent. By March 2000, all occupants had been relocated, and the units were demolished. The government built 41 000 permanent public housing units in high-rise complexes—but some argue that their construction took too long to entice former residents back to the working-class area. As of 2011 there remain many vacant flats in these housing complexes.

Many of my actors in my longitudinal study lost houses and lived in crisis shelters, some ending up in temporary accommodation. Many returned to work within a week after the quake, joining the long queues of people commuting into the centre of Kobe until public transport was restored. It was not that their employers made them return to work—rather being at work restored a sense of normality.

When I interviewed these women one year after the quake, their stories were vivid, focusing on fear, sadness and inconvenience, for example, sleeping with large numbers of people in school gym, having no power and water, carrying buckets of water up stairs to their high-rise apartments, and divorce as a result of the quake, while somehow getting on with their daily lives.



Shopping streets destroyed at Nagata, Kobe. Photo: Wikipedia.

A few years later their talk shifted to positive aspects, such as the availability of special housing loans for quake sufferers and a sense of solidarity among family members and work colleagues. Ten years later they still recognised the enormity of the disaster, and saw their lives in a more balanced perspective because of the quake. They laughed about their hardships.

There had been some positive consequences from the earthquake. One is an emergence of extensive volunteer-based activities and groups to assist the recovery, which led in 1998 to the Law to Promote Specified Nonprofit Activities (the NPO Law in short).

Second is increased interaction between ethnic minority groups in the area (e.g. Koreans, Chinese, Vietnamese and South Americans), which had been indifferent to each other until then. A multilingual radio station FM WaiWai emerged as a result of the merge of a Korean station and a Vietnamese station, each having begun as independent operations to convey messages at the time of the earthquake.

The FM Waiwai station, located in the midst of the working class area, now broadcasts in 10 languages (including the indigenous Ainu language). Ethnic schools in Hyogo prefecture, of which Kobe is the capital, formed an association to lobby local and national governments for financial assistance to rebuild damaged schools. The association has led a nationwide coalition lobbying more generally for diverse ethnic schools, for example, North Korean schools, Chinese schools, newcomer Brazilian schools, Anglophone international Continued page 6>>

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<<From page 5 schools, European schools. Third, governments, neighbourhood communities and schools have developed elaborate crisis management strategies and conducted regular training. In primary school classrooms students sit on cushions which can be converted into protective hoods to cover their head and body in the event of evacuation. Swimming pools are located on top of new school buildings, so that the water can be used for firefighting even if power is lost.

Lastly, the Hyogo prefecture government and people are more aware—as with Hurricane Katrina in the United States—that those who suffer most tend to be already disadvantaged and that communities need to look out for ‘vulnerable citizens in time of disaster’ (*saigai jakusha*, a newly coined term in the public discourse)—and better still, all the time.

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New journal on contemporary Japan launched

The ANU Japan Institute has launched the first issue of *Japanese Studies Online*, a new publishing medium for articles about contemporary Japan from any discipline.

The journal is an initiative of the ANU Japan Institute, with initial support from the Japan Foundation, and the endorsement of the Japanese Studies Association of Australia.

Authors are invited to submit articles of between 1500 words and 5000 words that should, ideally, contain the results of original research for possible publication. Articles should be on topics of wide rather than specialist interest.

The editorial advisory committee is chaired by Professor Tessa Morris-Suzuki, School of Culture, History and Languages, at the Australian National University. The managing editor is Trevor Wilson.

Articles proposed for publication will be submitted for independent comment under a ‘double blind’ referee procedure before publication will be decided. If published, they can be counted towards Australian Higher Education Research Data Collection points operated by the Australian Department of Innovation, Industry and Science

Articles can be submitted for consideration to the managing editor at: japaninstitute@anu.edu.au



From calamity to community enterprise

A community enterprise program is helping Metro Manila recover from the devastation of typhoon Ondoy. ANN HILL and JOJO ROM report.

For more than a decade community or social enterprise has been used as a strategy for local economic development in the Philippines and elsewhere, particularly in communities where people are poor and economically marginalised.

May-an Villalba, Director of *Unlad Kabayan*, a non-government organisation pioneering social enterprise development in the Philippines explains:

A social entrepreneur recognises a social problem and employs entrepreneurial skills to develop and manage a venture that creates social change. Whereas a business entrepreneur measures performance in terms of profits and returns, a social entrepreneur measures her [or his] success in terms of the impact her venture has on society.¹

Yet social enterprise development projects have been criticised as too utopian and idealistic and as isolated attempts to rethink economic development.² Taking these concerns on board, our interest is twofold: how to cluster social enterprise development so that widespread community benefit is realised; and how to build sustainable enterprises better placed to deal with 'calamities'.

To examine these aims we draw on a large-scale enterprise development project—the Banaba Livelihood Rebuilding Project (BLRP)—involving more than 1500 households in the *barangay* (ward) of Banaba in the municipality of San Mateo Metro Manila; this took place as part of livelihood rebuilding after typhoon Ondoy in 2009.

Ondoy hit Metro Manila in September 2009, causing flooding to depths of up to 7 metres, destroying houses and disrupting the livelihoods of nearly 5 million people. The infrastructure damage was more than A\$78 million. Barangay Banaba was one of the hardest hit areas.³

One of the first challenges for the

rebuilding project was to convince funding agencies to give priority to livelihood rebuilding and enterprise development over relief provision. The local livelihood committee that formed asked funding agencies to adopt a 'helping hand approach' and to support a community-initiated vision for economic development rather than giving every affected household a cash handout.⁴ Another challenge for the BLRP was to convince community members that they had something to offer and could play an active role in the rebuilding process by using assets at hand.



Local community enterprise—building plant risers.

The analogy we often use in our work to build community economies is seeing the community potential as a glass half full

instead of half empty—for example, seeing unemployed workers as an asset in the form of willing and able labour. But we have also seen that sometimes the glass is completely full: not overflowing with the assets mindset but full of limitations and reasons why community ventures will fail—a closed mind that says 'I can't make a difference or change my situation, therefore I can only ask for a handout'.

The second phase of the BLRP project, 'Cash for work', was important in changing the community mindset. Workers paid PPh 382 (A\$8) a day—the minimum daily wage in Metro Manila—were asked to contribute P50 each (about A\$1) to cover the cost of tools and gloves. By making this contribution they became financial contributors in their own right and had something to show for it in the form of quality shovels and rakes.

Asking the community for its counterpart (tools) helped to shift focus from what it needed to what it had to offer. 'Cash for work' also involved a shift in focus from thinking about the individual to thinking collectively. Initially, small work teams were assigned different tasks in different areas, but when they

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<<From page 7 discovered a vast amount of rubbish illegally dumped in the Marikina River all 166 workers combined forces in for a collective clean up.

After business planning, livelihood assessments and onsite training activities, phase 3 of the project, the Social Enterprise Capital Augmentation Program (SECAP), began. Two schemes have been developed for livelihood assistance.



Buklod Tao project banner.

With Individual Capital Assistance (ICA) families can avail themselves of up to PPh 5000 (A\$ 50) capital. Over a five-month period, borrowers have to

pay back the principal, a SECAP sustainability contribution (5 per cent) and personal savings (3 per cent). The principal is recovered from each borrower and rolled into one community calamity fund to prepare for future disasters.

In the first round of ICA funding, issued in May 2010 in a stringent process, 220 qualified applicants were given capital to revive businesses, such as fish vending, 'sari-sari' stores, rice-trading and barbecue stands, that were lost to Ondoy. Funding overseers claim more than 80 per cent of the funds have been returned and many entrepreneurs are now in their second phase of lending.⁵

Group Business Capital Assistance (GBCA) involves many more families, including those who failed to qualify for individual assistance and those who recognised the value of pooling financial resources.

In this case 1232 individuals waived their rights to a household benefit in favour of the group enterprise. They formed groups of at least 10 members and submitted loan applications with business plans for livelihood projects they were interested in. Applications were screened against social and environmental criteria and for economic viability. The focus was on harnessing all the raw materials, including

waste resources that were already available in Banaba (such as waste Tetra Paks and river silt) and on developing enterprises that would invest back directly into the local economy.

Approved projects include urban container gardening (350 member households), organic compost production (150 households), tetrapot production (432 households) and fiberglass fabrication (100 households). The 'scale-up' implications of pooling human and financial resources are significant. For example the start-up capital allocated to tetrapot production of PPh 1.4 million (\$A 31 300) enabled the group to buy sewing machines and to set up a small factory in Banaba.



Floor of tetrapot factory.

The start-up capital of PPh 847,000.00 (A\$18 300) allocated to urban container gardening

enabled the group to develop multiple urban container garden sites, with purpose-built plant risers, and to purchase the tetrapots and compost soil needed for large-scale production.

Enterprises in the GBCA scheme are designed to be interdependent and to create a market for each other's finished products. For example, the compost enterprise makes a growing medium for container gardening and sells it to the urban container gardening enterprise. The tetrapot enterprise turns discarded waste Tetra Paks into tetrapots to grow vegetables and sells them to the urban container gardening enterprise. The fiberglass fabrication enterprise makes waste collection bins and compost barrels and sells them to the compost enterprise. We are calling this deliberate strategy—integrating enterprises based on the products and services they can offer each other—'social enterprise clustering'.⁶

The BLRP, and tetrapots in particular, has met with early success. The people's organisation *Buklod Tao*, a key actor in the project, is rapidly developing as a hub of ideas and has demonstrated best practice in urban container gardening. It is attracting many visitors and becoming a tourist landmark. SECAP is coordinated from the *Buklod Tao* Continued page 9>>

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<<From page 8 premises. This is also where the tetrapot production occurs. The innovation of the tetrapot is one reason SECAP has met with early success. The tetrapot is a 'funky' product with political and funding leverage. It uses low-cost waste materials at hand and demonstrates environmental action and recycling.



European lettuces in tetrapots.

BLRP is at a crossroads, making decisions about how to grow and sustain SECAP enterprises. For example, it is assessing whether to grow European variety lettuces for high-end markets and shopping malls outside Banaba or local *pechay* and *kangkong* (Asian greens), which are more saleable in Banaba. Whether to adopt a conventional business model or a social enterprise model and how to blend good business with social agenda are the pressing concerns. |

It is still too early to judge how SECAP enterprises will fare in the long term. What we can say, however, is that there are lessons from the Banaba project for the formation of larger social enterprise clusterings and community-centred local economic development.

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More information

[Banaba Livelihood Rebuilding Project](#)
[Community Economies](#)
[Community Partnering for Local Development](#)



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Law, Islam and 'deviancy' in Tasikmalaya

Campaigns to implement Islamic regulations in a majority Muslim city in West Java appear to be gaining new ground, even if these regulations are largely of symbolic value, MELISSA CROUCH writes.

Indonesia has experienced a proliferation of local regulations based on Islam since the transition to democracy and decentralisation in 1998. Such religious regulations exist in the majority of provinces. They seek to regulate and enforce Islamic attire for civil servants, compulsory Qur'anic recitation requirements for school children, and *zakat* (tithe) obligations, among other practices.¹

Despite the fact that local governments do not have the legal power to regulate on matters of religion unless it has been delegated to them by the national government, provincial and local governments continue to pass such laws, both through the legislature and as individual decisions of local government leaders.

Tasikmalaya, a majority Muslim city in the province of West Java, is one example where the campaign to implement local regulations based on Islam (known as *perda syariah*) has recently won new ground, even where the regulation is largely symbolic rather than consistently enforced.

The introduction of *perda syariah* in Tasikmalaya is partly because of the history of a radical Islamic minority in the area. From the late 1940s to the early 1960s, Tasikmalaya was an area of major support for Darul Islam, a radical Islamic group that sought to implement an Islamic state. The city is also well-known for its strong emphasis on Islamic education and it boasts the five largest *pesantren* (Islamic boarding schools) in the province of West Java. It is therefore commonly referred to as the 'city of a thousand *pesantren*'.

Since mid-2000, several draft religious regulations have been proposed in Tasikmalaya by religious leaders from radical and conservative Islamic groups.

One ardent supporter is Kiai Zenzen, the leader of a local *pesantren*, who argues that Tasikmalaya needs Islamic regulations as a reminder that the foundations of the city are, in his opinion, based on the religion of Islam.

Islamic religious leaders in favour of these regulations established a coalition known as the Committee for the Implementation of Islamic *Syariah* in Tasikmalaya. This is similar to committees established in other areas, such as Cianjur, which have successfully lobbied local governments to implement aspects of Islamic law. The aim of this committee is to advocate for and work towards the realisation of Islamic *syariah* in the area. The committee is supported by several radical Islamic groups such as the Islamic Defenders Front, Hizbut Tahrir Indonesia, the Indonesian Mujahidden Council and the Taliban Brigade, a network of local *santri* (students from *pesantren*) led by Kiai Zenzen.

The campaign to implement religious regulations in the area has persisted since 2000. These attempts have been met with resistance from religious leaders such as Uta



A mosque in Tasikmalaya.

Widjaya of *Nadhlatul Ulama*. As early as 2001, he walked out in protest on a meeting of religious leaders and government officials in which a proposal for a local regulation based on Islam was put forward. In 2009, however, calls from some religious leaders for the introduction of *perda syariah* intensified.²

In September 2009, nine years of pressure by radical and conservative religious leaders in the local government of Tasikmalaya culminated in the introduction of Perda 12/2009 on development based on Islamic *syariah*. According to the mayor of Tasikmalaya, Dr H Syarif Hidayat, this regulation is necessary because the majority of residents are Muslims and Tasikmalaya is known as a pious Muslim city, it is necessary to

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<<From page 10 ensure conformity to social and religious norms.³ Perda 12/2009 applies to all residents of Tasikmalaya, both Muslim and non-Muslim. The first major concern addressed by the regulation is *maksiat*, which is defined as any deed that causes a person to sin against the law of God, that conflicts with social norms and/or that breaches the law (art. 1(11)). Article 5 contains a long list of behaviour considered *maksiat* that every Muslim is obliged to avoid. This list includes corruption, adultery, gambling, alcohol, drugs, abortion, pornography, usury, polytheism and native healing, exploitation of women and children, and spreading deviant teachings. The latter is particularly important, given the ongoing pressure faced by some groups within Islam that are branded as 'deviant' by mainstream, conservative Islam.

This theme is taken up further in the second major concern of the regulation, which is to address the 'problems' raised by groups considered to be 'deviant' and to promote the 'true' teachings of Islam. Article 6 requires Muslims to uphold the 'true' beliefs of Islam and it condemns 'deviant' teachings. This is partly in response to the *Ahmadiyah*, a minority group that claims to be within Islam.⁴

There have been some violent attacks on the property and mosque of the small *Ahmadiyah* population in Tasikmalaya. In December 2010, the *Ahmadiyah* mosque and facilities in Tasikmalaya were closed by the Coordinating Board, a body under the Attorney-General's office responsible for monitoring 'deviant' groups.⁵ On 30 March 2011, the house of an *Ahmadi* leader in Tasikmalaya was vandalised, then burnt, although the perpetrators remain unidentified.⁶ Just three days later, on 2 April, it was reported that 17 of the 53 *Ahmadis* in Sukaratu, Tasikmalaya, had 'returned' to Islam by reciting the *syahadat*, profession of faith, in the presence of religious leaders.⁷ The link between this incident of vandalism and the decision to convert back to Islam is more than mere coincidence.

Another reason for the concern over 'deviant' groups is because there have been several prosecutions for insulting Islam in Tasikmalaya through a Presidential Decision issued in 1965,

which is commonly known as the 'blasphemy law' in Indonesia. For example, in December 1996, at the trial of Saleh, a Muslim who was convicted of insulting Islam, crowds of radical Muslim youth went on a rampage destroying numerous churches as well as other temples, shops and businesses after rumours spread that Saleh was hiding in a church.



A demonstration calling for a ban on *Ahmadiyah*. Photo: Foto 1st.

In 1997, another case of blasphemy occurred when Buki Sahidin, an Islamic religious leader, was

accused of supporting a Jewish agenda because a star found

on the ceiling of his mosque was similar to the Star of David, a symbol of Jewish identity. A more recent example took place in 2006, when Abraham Bentar Rohadi, a convert to Christianity who was accused of insulting Islam, was convicted for the criminal offence of blasphemy.

In order to combat these false teachings, and to promote and protect the 'true' teachings of Islam, article 7 of the regulation aims to protect acts of worship and obliges others to respect the religious rituals of others, such as fasting during the month of Ramadan and the pilgrimage to Mecca. Article 9 focuses on *akhlaq* (morals) and states that a person who disturbs 'public order' must be 'rehabilitated'.

Finally, as part of the aim of promoting the 'true' teachings of Islam, article 10 addresses Islamic education and obliges every Muslim to implement *dakwah* activities. It also requires the local government to support these activities. The focus on *dakwah* is perhaps in response to the perceived risk or threat of Christian proselytisation activities in the area that many Muslims believe aim to 'convert' people to Christianity.

Finally, the regulation addresses two specifically Islamic practices. The first is Islamic banking and the implementation of an economy based on *syariah* and forbids the practice of usury.

The second is the obligation for every Muslim to wear Islamic

Continued page 12>>

Law, Islam and 'deviancy'

<<From page 11 clothing and for non-Muslims to dress 'respectfully' and according to local traditions, *adat istiadat*. Many of these provisions, including those on Islamic dress, Qur'anic education and *zakat*, echo the sentiments of religious regulations established in other regions.

Overall, the regulation justifies these provisions by stating that they are necessary because the majority of the population in Tasikmalaya is Muslim and because there is a need to foster tolerance within and between religions. The underlying assumption here appears to be that it is necessary to ensure relative uniformity in the teachings of Islam in order to maintain intra-religious harmony. It aims to educate the community about the teachings of Islam and about behaviour that is opposed to the teachings of Islam. It also endeavours to create pious, faithful Muslims and to ensure that non-Muslims are also respectful of the teachings of Islam (art. 3). The regulation does not specify any punishments such as fines or jail, unlike many other local regulations, but it is strong on the idea that offenders will be 'rehabilitated', although what this means is vague. There has been little indication that this law has been enforced to date.

This regulation is wide-ranging and covers a large number of social issues and Islamic practices. There are indications, however, that for some this regulation is still not enough. Further protests were held in Tasikmalaya in late March 2010 demanding that the mayor establish a special law enforcement agency to ensure that the regulation is implemented.⁸ In 2011, violent incidents have continued to occur against local *Ahmadi* residents in Tasikmalaya, as well as in other areas of Indonesia. This new regulation indicates that *perda syariah* continues to be promulgated in some regions in Indonesia because of persistent campaigns by radical and conservative Islamic groups demanding the implementation of Islamic law. It also highlights the emphasis on eradicating 'deviant' teachings and promoting the 'true' teachings of Islam, which is a relatively new phenomenon

within Islamic-based regulations in Indonesia.

It is no doubt a reaction to the national controversy over *Ahmadiyah*⁹ as well as the teachings of other minority groups that claim to be within Islam, some of which have been prosecuted for the criminal offence of blaspheming orthodox interpretations of Islam. Although there is little evidence that these laws are being systematically enforced, they are a strong symbolic statement of the political stance of some local governments, and by implication local religious leaders, taken against religious groups that are considered to be 'deviant' by orthodox Islam.

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The big picture: new director's plans for Australia India Institute

The Australia India Institute has appointed an inaugural director with plans to establish a world-class institution. ALLAN SHARP reports.

With Australia–India bilateral relations at a critical phase in their ties, the [Australia India Institute](#) sees itself having a key role in strengthening engagement and understanding between the two countries.

Established by the University of Melbourne in 2008 and officially launched by the then Deputy Prime Minister, Julia Gillard, at the Australian High Commission in New Delhi in September 2009, the institute recently appointed its inaugural director, [Professor Amitabh Mattoo](#).

One of India's leading thinkers and writers on international relations, Professor Mattoo believes India and Australia are on the cusp of a major transformation in their bilateral relations, despite significant differences on some issues.



Professor Mattoo

As an academic, Professor Mattoo said he had been interested and involved for some time in building world-class institutions in India—and is confident of building such an institution in Melbourne with a focus on India.

'The idea of leading an institution focusing on India in Melbourne, which would also reflect on Australia–India bilateral relations at a critical phase in their ties, was very exciting and greatly challenging,' Professor Mattoo said of his decision to take up the role of inaugural director.

'My vision for the Australia India Institute is to see it as playing a vital role in cementing the relations between two important players in the international system, not only by acting as a think tank but by becoming a centre of real academic excellence.

'In the next three years, we hope that the Australia India Institute will be recognised as a leading centre of intellectual dialogue and research partnerships between thinkers, scholars, analysts and practitioners from India and their counterparts in Australia.

'This will almost surely contribute to greater sensitivity, understanding and cooperation for the mutual benefit of the two countries.'

The institute plans to encourage and facilitate intellectual exchanges, conversations and dialogue between 'thought leaders' from the two countries on cutting-edge issues across a range of disciplines. It will host a major international conference in Melbourne this year, and then in India, on critical challenges facing the two countries.

Both countries seek a stable Asia, without the presence of any one hegemonic power.

'We hope to also establish a distinguished lecture series soon as well as visiting fellowships to help to create—what in the field of international relations, is known as an epistemic community—a knowledge-based community that can enlarge and enrich common interests through scholarship,' he said.

Professor Mattoo said his particular interests in nuclear issues, foreign policy and international relations were rooted in his academic training and much of his scholarly work was in these areas.

'While the institute will focus on a variety of areas, I hope that we can also work on issues that impact on the foreign policies of India and Australia,' he said. 'For instance, both countries seek a stable Asia, without the presence of any one hegemonic power and both want of a cooperative multilateral architecture that can ensure peace in the vast expanse of the Indian Ocean.' Continued page 14>>

Australia India Institute

<< From page 13 The institute plans to promote research partnerships in emerging areas of mutual interest. These include global commons,



governance; economic development and the environment; public health education; peace and education; and

peace and regional stability. It will promote these partnerships by identifying key institutional partners in India and Australia—and in some cases has already done so.

'We will make an effort to ensure that these dialogues and partnerships can create better understanding of Australia in India and India in Australia, and greater appreciation of each other's concerns and sensitivities,' said Professor Mattoo.

'We hope this understanding will form the basis of greater cooperation in areas of mutual interest for the mutual benefit of the people and societies of both the countries.'

In its 2010 annual report, the Institute acknowledges the importance of the relationship between India and Australia and the need for stronger connections between them.

'As India rises in Australia's political and economic consciousness, Australians need to become better equipped with knowledge about India so we can contribute to, and benefit from, the social and economic potential of India,' the report said.

In late 2009, the Australian Government Department of Education, Employment and Workplace Relations provided just over \$8 million to the institute over three years. The University of Melbourne contributed \$1.75 million in cash and in-kind.

The institute aims to establish collaborative research projects and has identified six initial priority areas—resources and environment, regional relationships, health, education, contemporary India and economics and business.

Its research program has been developed in the light of these priority areas to include both a limited number of priority projects as well as a portfolio of projects submitted from scholars and researchers around Australia.

The projects supported by the institute are based in 10 universities across Australia and have collaborators based in over 25 universities and research institutes in India.

In addition to its research program, the institute organises, supports, sponsors and facilitates workshops, seminars and events in India and Australia to promote



Scene from the film *The Well*, from the Not Quite Bollywood mini film festival.

discussion, create links and improve the dissemination of knowledge about India and Australia.

It also engages with and supports cultural events. In 2010, as part of its mandate to enhance and deepen Australian understanding of contemporary India, its activities included forming a partnership with the Melbourne International Film Festival to create an Indian focused section of the program, titled *Not quite Bollywood*.

And by supporting the exchange of undergraduate and graduate students between Australia and India, the institute believes it is helping break down stereotypes and misconceptions held by both countries.

Allan Sharp is editor of Asian Currents.

Women's increasing role in North Korea's informal markets

North Korea's emerging market economy creates both challenges and opportunities for women, says BRONWEN DALTON.

While North Korea's nuclear capacity and leadership succession have attracted intense media interest, little attention has been given to equally important changes taking place inside the country: the ongoing collapse of the command economy and the emergence of an informal market economy.

A remarkable aspect of this process is that the vast majority of North Korea's traders and merchants are women.

Along with my University of Technology, Sydney, colleague, [Dr Kyungja Jung](#), we have embarked on a major piece of research to focus on the spread of markets in North Korea and the role of women in this process.

We are doing this by presenting individual life histories of North Korean female refugees and contextualising these personal accounts with comprehensive and integrated data drawn from in-depth interviews with representatives of transnational and South Korean non-government organisations; observations made during field trips to North Korea; declassified US and South Korean government documents; and analysis of the large amount of research in Korean that is yet to appear in English.

In so doing, the project seeks to provide a more nuanced and gender-aware understanding of North Korean society at a time of unprecedented economic and social change.

The cumulative and interrelated effects of the collapse of the socialist bloc, structural problems of the command economy, and the droughts and floods of the 1990s, resulted in the North Korean economy

contracting by about 30 per cent in the period 1991–96. Economic decline coincided with a widespread and devastating famine. It is estimated that between 600 000 and one million people, or about 3–5 per cent of the pre-crisis population, perished from famine-related causes.

In the face of famine and the absence of government rations, the people of North Korea turned to markets for essential daily items. Informal



Women are emerging as critical economic actors in North Korea.

markets and trading networks (known to the North Koreans as *changsa*, literally 'dealings in the marketplace') sprang up all over the country in the late 1990s and included general markets in larger cities, farmers' markets and more informal markets or exchange networks such as barter, transfers from relatives in the countryside, and corruption. Unable to ensure that the population could survive on public rations alone, the leadership was forced, from July 2002 onward, to tolerate this spread of private-market activity.

By the late 1990s engagement in private activities, particularly trading, was widespread. A recent UN estimate is that private markets provide perhaps half of the calories North Koreans consume, and up to 80 per cent of household income. Despite efforts by the government during the period 2008–10 to roll back the reforms put in place in 2002, resistance against these measures meant that the regime retreated from them with some haste.

Reports from refugees state that between 75 per cent of market traders were women. As Lankov writes 'the new North Korean capitalism of dirty marketplaces, charcoal trucks and badly dressed vendors with huge sacks of merchandise on their backs demonstrates one surprising feature: it has a distinctly female face.'¹

In this way, women have emerged as critical economic actors in North Korea, taking advantage of economic opportunities to secure their families' livelihood, security Continued page16>>

Women and North Korea's informal markets

<< From page 15 and advancement. They operate as small stallholders and vendors selling cereals, vegetables, fish other foodstuffs and second-hand clothes and consumer goods (principally from China), as well as brewing alcohol. They are also engaged in other cash-generating activities such as running eateries, inns and money-lending outlets. In contrast with the 1980s there is now a high number of households headed by women and, even in marriages, women are often the primary source of family income.

The dominance of predominantly middle-aged women (referred to as *ajuma* in Korean) in the spread of markets seems at odds with their position in North Korean society. Building on the Confucian ideals of the passive and sequestered women of traditional Korea, North Korea's leadership cult gave patriarchal relations a significant boost, recasting the whole nation in line with traditional family structures. The analogy of the father has been used consistently to personalise the role of the leader and the analogy of children to personify the people. Thus the political system directly perpetuated gender subordination.

However, this status is partly why women became the nation's traders. Prior to the 1990s those that engaged in trading activities were accorded low status and considered by many as ethically suspect. As such, the small farmers' markets of the past were frequented only by women. This remained the case as they expanded.



Some argue women are becoming the losers in the transition process.

Also, compared to other communist countries, North Korea has an unusually high percentage of housewives among its married women. For example, in the northern border city of Sinuiju, up to 70 per cent of married women were estimated to be housewives in the 1980s. For those women who did work, it became increasingly easier to exit the formal employment sector, and for

some state-owned enterprises, shedding female workers became a matter of state policy. Men on the other hand were expected to stay with their work units. Finally, many women engaged in trade as a matter of sheer necessity with increasing numbers of widowed, divorced and single women.

Some researchers who have studied the impact of the transition of communist regimes to market economies argue that women are marginalised, effectively becoming the 'losers' in the transition process. However, the emergence of a kind of grassroots capitalism in North Korea has brought new options to women, some of which seem to be more attractive than their established prospects in such a male-centred society.

Some South Korean scholars argue that the new entrepreneurialism of North Korean women has translated into a notable improvement in the economic strength and status of women over the past 10–15 years and that they are now more prominent in decision making in many aspects of domestic life while enjoying new levels of social mobility.

The impact of the spread of capitalism on the role and status of women is likely to be ambiguous.

One interesting finding is that, based on calculating male-to-female ratios of standard socioeconomic indicators, the traditional preference for sons has disappeared and that there is even a moderate preference for daughters. The author of the study attributes this trend in part to the income decisions of parents to invest in daughters in the emerging economy.²

Also, a by-product of markets is that they have increased women's access to information. Markets now sell tuneable radios, DVDs of movies and television shows and mobile phones. South Korean dramas are especially popular. Seeing the extent to which the regime has misrepresented the outside world, especially South Korea, and observing the relatively high status of South Korean women in popular culture may have some impact on how North Korean women view their own social position. However, in reality the impact of the

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Women and North Korea's informal markets

<<From page 16 spread of capitalism on the role and status of women is likely to be ambiguous and we cannot assume that the long-term consequences of this trend will necessarily be to women's benefit, or deliver empowerment. There are numerous reports of increasing numbers of women entering prostitution or falling victim to sex exploitation in China. North Korean women still face a range of constraints, such as continued lack of many basic needs, an overwhelming domestic workload, lack of capital, relative exclusion from positions of power, and male dominance of the family, frequently expressed through violence. position.

However, it is also possible that the growing market economy may further enrich those with power and resources (generally male officials) and may even create a new power elite as lower level bureaucrats and military officers use their connections and government vehicles to fill market stalls.

In this regard, it is worthwhile noting arguments that the Chinese Communist Party has been able to use capitalism to strengthen its hold on power. More fundamentally, greater gender equality requires improvements such as the rule of law and the protection of basic human rights. Currently there is nothing resembling such institutional guarantees within the country.

In sum, the emerging market economy creates both challenges and opportunities for the women of North Korea.

This article is based on the author's application for an ARC Discovery grant as part of a broader project to examine change in the North Korean economy. The fully referenced article is available from the [author](#).

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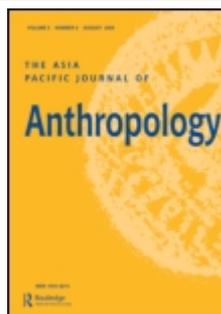
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Dr Bronwen Dalton is the Director of the Centre for Community Organisations and Management and the Coordinator of the Masters of Community Management Program at the University of Technology, Sydney. She also researches in the field of Korean studies and has recently co-authored a book on Korean women in Australia and journal articles on developments in North Korea.

Essay prize celebrates 60 years of anthropology at the ANU

The Asia Pacific Journal of Anthropology has announced the Nadel Essay Prize for an original article submitted to the journal by an early career researcher.



Papers up to 6000 words are invited on social and cultural anthropology relating to the Asia Pacific region, including Australia. The annual prize has been named after SF Nadel, who was appointed Foundation

Professor of Anthropology at the Australian National University (ANU) in 1951.

In 2011 the ANU is celebrating 60 years of Anthropology and the prize has been inaugurated as part of the celebration.

The winner of the prize will be announced in November 2011 on the journal's website. The winning essay will be published in the journal.

Anthropologists who have earned their doctorate no more than five years prior to submission are invited to submit.

Papers should be on the topic of the journal, so candidates are encouraged to visit the journal's [website](#).

Papers must be submitted [online](#). For more information, contact the [executive editor](#) of the journal.

Bridging the gap: Art in Asia 1900–2000

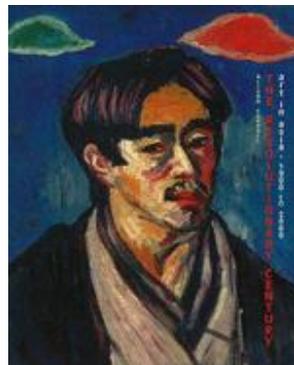
ALISON CARROL reflects on a 30-year endeavour to bring more knowledge of the art of Asia to Australian audiences, and vice versa

It was as a young Australia art museum curator, holidaying in Sri Lanka in the early 1980s, that I first saw the 'cultural triangle' of that country: Anuradhapura, Sigiriya and Polonnaruwa. Besides my interest in these marvellous cultural sites dating from the 4th century BC, my main thought was shock that after six years of studying art history in Australia and Italy (my main area of focus was 17th century Venice where I think I knew every picture painted) that I had never ever heard the names of these sites before. No in-depth study of course, but not even hearing their names in passing. Is it better anywhere else, either then or even now?

This started a 30-year endeavour to bring more knowledge of the art of Asia to Australian audiences, and vice versa. My experience has always been that we have to find an entry point into a new cultural area for the audience, and for the Asia/Australia/Western nexus I concentrated on where the *interaction* in the visual arts had been—mostly the art of the last four centuries.

This works even better with contemporary art, where the audience already shares the period of creation if not the cultural details of each piece. I curated an exhibition in 1985 using the collection of the Art Gallery of South Australia, where I worked, called *East and West*, and traced paintings, prints, drawings, ceramics and sculpture which showed cultural influence from East to West and back again.

It was a rich and rewarding exhibition (similar to a more recent one at the Victoria and Albert Museum in London), but in the process I also learnt of the paucity of information available on this art, especially of the 20th century. (My next action, in 1990, was to start a program now at the University of Melbourne called the [Asialink Arts program](#), which was about cultural exchange between



contemporary artists and arts of Asia and Australia, but that is another story.)

My Asialink work involved extensive travel throughout Asia, from Pakistan to

Japan, China to Indonesia (19 countries in all) setting up programs, speaking about exchange, and generally seeing as much art of each place as I could. The art historian still lurked beneath.

In these last 20 years many publications have appeared on the art of the recent past in Asia, especially nationally based ones, with Malaysia and Singapore taking an early lead, Apinan Poshyananda's history of Thai art a key book, Jim Supangkat's work in Indonesia always important as well as that of foreign scholars, and many publications from Japan, often led by the Japan Foundation's Asia Centre. Gradually Korea and Taiwan added their stories, and more recently India and, of course, in very recent years China.

However I still watched people grapple with the larger picture, not sure of how each national story tied in with those of their neighbours. I also watched how the increasing information available on contemporary art made this area so much more accessible than it had been. However, there remained a gulf between this new art, and what had made it so, and the arts of the traditional Asian past: what *had* happened in those intervening years of the 20th century.

The period from around 1900 to 2000, besides being little known, especially on a broader level, is very important artistically. It has suffered however from 'Asianists' being uncomfortable with its international/non-Asian focus, and 'international' art historians

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Art in Asia 1900–2000



Professor John Clark:
wrote an erudite book.

<<From page 18 being uncomfortable with the Asian side of the equation. The latter just don't know enough. I watched and waited for this gap to be filled.

[John Clark](#) of the University of Sydney wrote an erudite book on the period, but not

across the whole region, and not intended for a general audience. So over the past five years I have written a book on the subject (noted below) that I hope helps overcome the lack of information on the period and gives some structure from which to start making sense of it all.

There is always an elephant in the room in this era. The 20th century is one of Western hegemony with Western influence at the core of much of the change in all aspects of Asian society, including art. There is a reaction for Westerners of 'spotting the influence' from the West in Asian art of this period and thinking is it 'just derivative'. This would be true if Asian artists did little with what they saw in the West but so often they saw, adapted and synthesised what they saw from outside with local issues and forms, and created something new, wonderful and pertinent to their own culture.

Western viewers might not know enough about the local practice informing each work and need to keep open minds on this major issue. An instance of the need to keep an open mind is Indonesian artist Lucia Hartini's paintings of the 1990s.

To a Western viewer they seem 'surrealist' and indeed Hartini knew European surrealist art, but she extended this through her Javanese acceptance of the magical being 'real' in a way alien to a European, and the line between what the West sees as separate, for her, melds, to give her work extra presence.

And, of course, an issue that still needs vigilance in the West is knowledge of the importance of Asian art to the development of revolutionary Western practices over the last few hundred years. That Gauguin learnt so much from Borobudur (though he thought it was in Cambodia) is acknowledged by scholars,

but still in the hearts of Western viewers he is seen as original in a way that for Lucia Hartini, at this moment, is still a struggle.

Looking at the period of the 20th century across the region, these are some of the themes that emerge. The first is the challenge of the ideas from Europe on traditional practice at the turn of the century, especially in Japan. The conservatives wanted to preserve traditional culture and the revolutionaries were keen to introduce new ideas. This spread to China, and led to the interesting



Lucia Hartini. Photo:
[Indonesia Famous People](#).

Pan Asia movement in Calcutta where Japanese and Indian arts leaders joined to press forward the idea of a united 'Asian' practice.

The strength of new ideas reached its apex in the 1920s and 1930s, especially in Japan, China, the Philippines and India, where strong schools of artists joined to take forward their ideas with great gusto. Tokyo was the centre in Japan, Shanghai in China, Manila in the Philippines and Calcutta in India. Young artists flocked to these places to join in the new ideas and the energy of the times is palpable in their work.

The 1940s were dominated by war: World War 2 throughout the whole region, with the Japanese dominant, and ongoing struggles for supremacy in China between the Nationalists and Communists, seeping over the border into Vietnam. This experience is echoed in the art of the time, with various government-supported, and privately believed, propaganda works encouraged and exhibited. These images are often very strong emotionally and also wonderful social documents of the time. The end of the war encouraged independence movements through South and Southeast Asia, with artists very involved, particularly in the Philippines and Indonesia.

This mid-century upheaval in China and Vietnam and the rise of propaganda art are often ignored by art historians, but the work is some of the most memorable of the century, and that surely attests to its power: imagine the art of recent times across the world without [Continued page 20](#)>>

Art in Asia 1900–2000

<<From page 19 the dominant image of Mao Zedong looming out. An instance of a very different mindset in Japan was the rise of exceptional conceptual art in the 1950s and 1960s, an isolated movement in the region. No other place was more than slightly interested in such work, with painting remaining dominant elsewhere.

For the only time in the century abstract painting took hold in the 1960s, encouraged by postwar internationalist pressures. This was in contrast to the focus on people as the subject for most of the rest of the century.

The last theme chronologically was the dominance of socially critical paintings and installations in the 1990s, across the region.

Two other issues should be noted: first, that specific centres rose to create periods of high creative activity, which then subsided—Calcutta at the turn of the century as noted above, in Bali in the 1930s and in Colombo in the 1940s. Second, the successful returns, at times of crisis, to reappraise and interpret local traditions. Underlying the 'new' was a tradition, known to all the practitioners of the region, that was possible to use when the need arose.



Alison Carroll was Founding Director of [Asialink Arts](#) for 20 years until stepping down from the role in June 2010 and is the author of [The revolutionary century: art in Asia 1900–2000](#) (Palgrave Macmillan Australia) 2010.

ANU to host AMUNC conference

One of the most renowned and prestigious model UN conferences for university



students in the world, the Asia–Pacific Model United Nations Conference, or AMUNC, will be held this year in Canberra in July.

The conference—from 9 to 15 July—will bring together at The Australian National University (ANU) over 600 of the brightest minds from the Asia–Pacific region and beyond to grapple with the intricacies of international law, economics, security, human rights and culture in a week of intense debate.

It is the first time that AMUNC has been held in Canberra. Now in its 17th year, AMUNC has developed a reputation as one of the premier events in the region for aspiring young leaders. The conference will simulate 25 bodies of the United Nations simulated and cost about \$200 000 to run. An organising team of 30 students is volunteering their skills free.

For a week, delegates will be placed in the shoes of national leaders, international journalists, judges, NGOs and much, much more. The simulations will include a Security Council, Human Rights Council, UNESCO, COP-16 and UN General Assemblies 1–4 (Disarmament, Economics, Cultural and Decolonisation). There will also be an international press gallery, NGO program and, for the time first ever, an intelligence committee.

The High Court of Australia will also host simulations of the UN legal institutions, including the International Court of Justice, the International Criminal Court, the Sixth General Assembly (Legal) and the International Law Commission.

Further information is available on the conference [website](#).

Democracy and regionalism in Southeast Asia: comparisons with Europe

Comparisons and contrasts: academics and diplomats meet to discuss the role of democracy and identity in regional behaviour in Europe and Southeast Asia. MARSHALL CLARK reports.

Funding from Deakin University and the University of Melbourne enabled academics to hold a research workshop recently to discuss the nexus between democracy, identity and regionalism.

The 'Europe and East Asia: Debating Democracies, Identities and Futures' research workshop, held at Deakin Prime in Melbourne's CBD on 15 April, attempted to highlight the role of democracy in regional behaviour, particularly—but not deliberately—focusing on the European Union (EU) and the Association of Southeast Asian Nations (ASEAN).

Among the workshop participants were the Belgium Ambassador to Australia, HE Mr. Patrick Renault and Mr Pawel Swieboda, President of demosEUROPA, Centre for European Strategy and formerly the EU advisor to the President of Poland. A number of senior scholars and postgraduate students from universities in Melbourne, the Australian states and Southeast Asia were also speakers and discussants.



Professor Risse

Highlights included Jean Monnet Lectures presented by keynote speakers Professor Dr Thomas Risse and Professor D. Tanja Borzel, both of Freie Universität Berlin. The opportunity to have such widely regarded keynote speakers was made possible by

funding from Deakin University, the European Commission through an EU Centres Network of New Zealand grant, as



Professor Borzel

well as a Jean Monnet Chair *ad personam* grant by Associate Professor Philomena Murray of the University of Melbourne.

The keynote speakers focused on the role of notions such as 'Europeanness' and 'European identity' in enhancing regional integration among EU member countries. Using recent data from the highly esteemed EuroBarometer survey, Thomas Risse highlighted the disparity between national identity and regional identity in Europe, suggesting that despite the success of the 'gold standard' of regional organisations, the EU, most European citizens are more likely to associate themselves with a national identity rather than a nebulous 'European' identity. Nevertheless, a strong European identity is discernible among certain subgroups in Europe, particularly among 'white-collar' professional workers who regularly criss-cross Europe for work.

These findings are particularly relevant for scholars of regional integration in Asia. For instance, my own paper presented the argument that in Southeast Asia the transnational flow of 'blue collar' migrant labour from labour-sending countries, such as Indonesia, and labour-receiving countries, such as Malaysia, is more often than not a negative experience.

Despite the existence of ASEAN's 2007 Cebu Declaration on the Protection and Promotion of the Rights of Migrant Workers, not surprisingly the overwhelmingly negative experience of these workers does not lead to a positive sense of regional identity. How then, does ASEAN intend to develop a strong sense of regional identity, particularly given its commitment to the establishment of an ASEAN community by 2015? Could the European experience of regional integration provide valuable lessons for Asia and Southeast Asia in particular?

Several papers presented at the workshop specifically focused on answering questions like this. Tanja Borzel's keynote paper, for instance, Continued page 22>>

Democracy and regionalism in Southeast Asia

<<From page 21 highlighted the EU's efforts to establish and enhance regional integration, particularly through the diffusion of shared cultural norms such as democracy. Describing the complexities of the relationship between democratic norms and regional integration in Europe,



Juliet Pietsch

Borzel presented a number of relevant 'lessons for Asia', a region which is just as complex and diverse, if not more so than Europe. The lively discussion in response to Borzel's address neatly segued to several papers based on the Southeast Asian context, where democratic norms are often discussed but not so readily practised. Eko Saputro, a PhD student of Deakin University (who previously worked for the Indonesian Ministry of Finance's ASEAN branch) discussed the evidence of 'democratic' norms in recent ASEAN+3 financial cooperation processes. Juliet Pietsch of the ANU used AsiaBarometer data and the Bertelsmann Transformation Index to contrast the levels of democratisation in Southeast Asia, with post-authoritarian Indonesia's weakly consolidated democracy leading the way by some distance.

The democratic backsliders of Thailand and the Philippines were next on the list, closely followed by the soft authoritarian governments of Malaysia and Singapore. In terms of the nexus between democracy and regionalism, the conclusion was telling: 1) Indonesian calls for democratic reform in the region must be regarded as a reflection of Indonesia's own embrace of democracy; and 2) ASEAN's lukewarm response to Indonesia's increasingly persistent calls for political reform is perhaps a reflection of the non-democratic norms that still dominate the domestic governments in the region.

Papers were also presented examining the link between security and identity in Southeast Asia (Ken Boutin, Deakin University) as well as the nexus between economic development, democratisation

and political protest in the Asian region (Aaron Martin, University of Melbourne).



Reuben Wong

Reuben Wong (National University of Singapore) highlighted the EU's role as an organisational 'model' for ASEAN, but criticised the glacial efforts to establish and enhance deeper trade and security links between the two organisations. His paper, like many written for and presented at the workshop, is timely and relevant. The EU, for instance, is currently negotiating with individual ASEAN member nations to bolster support for a potential ASEAN-EU free trade agreement, designed to help both blocs.

Moreover, the 18th ASEAN Summit in Jakarta in early May 2011 was preceded by the first-ever EU-ASEAN Business Summit. Around 300 European delegates and 200 ASEAN delegates gathered at the summit, many of whom were hoping to move beyond using the EU as a mere 'role model' for regional behaviour. Instead, the common desire was to develop closer trading links between the EU and ASEAN countries.

According to EU trade commissioner Karel De Gucht, free trade agreements between the EU and ASEAN would be a big opportunity for every EU and ASEAN member state. 'Put simply, EU needs ASEAN and ASEAN needs EU,' he said.

Put simply, EU needs ASEAN and ASEAN needs EU.

According to a report in *The Jakarta Post*, the EU offered ASEAN a potential market of 500 million consumers, while the EU was attracted to ASEAN's estimated 7.8 percent growth rate in 2011. Annual trade between EU and ASEAN tops US\$ 200 billion a year.¹

Efforts are now being made to publish the papers written for the workshop. Publication is important and timely, especially considering many of the issues and problems discussed foreshadowed the tensions evident at the most recent ASEAN Summit. On the one hand, democratic Indonesia's Continued page 23>>

Democracy and regionalism in Southeast Asia

<<From page 22 claims to regional leadership were demonstrated at the summit by a series of controversial proposals. Indonesia's President Susilo Bambang Yudhoyono led a call to broaden ASEAN's membership to include East Timor.

Fears that last year's 'sham elections' in Burma and the ongoing imprisonment of 2000 political prisoners would render ASEAN a laughing-stock in world forums were enough to scupper the bid.

Besides calling for more civil society involvement in ASEAN deliberations, President Yudhoyono was also happy to consider backing Burma to chair ASEAN from 2014 onwards, perhaps as a way of spurring Burma on towards democratic reform. Each of these proposals can be regarded as evidence of how Indonesia's domestic political reform can potentially lead to regional reform.

On the other hand, the broadly negative response to these controversial proposals demonstrates that tensions between the hitherto incompatible impulses of democracy, regionalism and security remain firmly in place in the region. For instance, Singapore, backed by the more recent ASEAN members of Vietnam and Burma, blocked the East Timor bid.

The Burma bid was also rebuffed. Fears that last year's 'sham elections' in Burma and the ongoing imprisonment of 2000 political prisoners would render ASEAN a laughing-stock in world forums were enough to scupper the bid.

Finally, issues such as greater civil society engagement in ASEAN decision-making processes and the human rights of migrant workers in the region were completely overshadowed by the border dispute between Thailand and Cambodia, whose foreign ministers spent much of the summit trading barbed comments over the disputed Preah Vihear 11th-century temple complex.

The 'Europe and East Asia' workshop demonstrated that there is a great need for more intellectual crossover between scholars of regionalism in Europe and their counterparts in Asia; there are many lessons for both sides to learn.

This is especially the case now that the credibility of ASEAN and its aim of becoming an EU-style security and economic community by 2015 appear to have been seriously damaged by Thailand and Cambodia's somewhat 'un-ASEAN' brawling.

Reference

1. 'EU, ASEAN nations arranging FTA', *The Jakarta Post*, Thursday 5 May 2011, retrieved Monday 9 May 2011.

Dr Marshall Clark is a senior lecturer in the School of International and Political Studies at Deakin University.



A pioneer who brought reformist enthusiasm to Australia's relations with its region

Jamie Mackie, 1924–2011

Jamie Mackie was one of Australia's pioneer Southeast Asianists, strongly committed to building a sympathetic and effective postwar relationship with Indonesia in particular.

Born James Austin Copland Mackie in Kandy, Ceylon in 1924, he was known universally as Jamie, though in print usually as JAC Mackie. His tea-planter parents moved to a farming block in rural Victoria in time to give him a wholly Australian education—from a one-teacher backblocks primary school to boarding at Geelong Grammar, Australia's most prestigious high school.

His first experience of Indonesia was as a young man in the Australian Navy from 1943, seeing action in *HMAS Waramunga* in the Allied landings at Morotai and Balikpapan, and visiting Manila and Tokyo in the war's aftermath. His entry to Melbourne University's powerful history department was therefore delayed until 1947. Although winning a first in history, he was most influenced by a political scientist, W Macmahon Ball, one of Australia's few scholar-diplomats, who had served in wartime propaganda and the postwar Allied Council for Japan, as well as in early missions to war-torn Indonesia. Ball's vision of how Australia might relate to the new nations and nationalisms of Asia gave structure and purpose to young Mackie's interests.

At Oxford's University College for a second BA (in the days before Oxbridge was much interested in graduate degrees), he therefore did the famous PPE course (Philosophy, Politics and Economics), again earning a first. This training made him both a confirmed interdisciplinary scholar all his life, crossing the borders of history, politics, economics and international relations, and what he liked to label 'Australia's last academic Mr'.

After Oxford (1951–4), Mackie was eager to work in Southeast Asia, sharing the wave of sympathy and enthusiasm of some of the finest of his generation at Melbourne University to be part of the heroic experiment in nation-building in the northern neighbour. Although a touch more pragmatic and analytical than some of this group, thanks to the military and Oxford experiences, Mackie corresponded with Herb Feith about joining the Volunteer Graduate Scheme which he and other students had developed. Feith however thought that Mackie's relative seniority justified a position not as a volunteer (on an Indonesian salary) but as one of Australia's first Colombo Plan experts in Indonesia.

This training made him both a confirmed interdisciplinary scholar all his life, crossing the borders of history, politics, economics and international relations.

After a couple of years negotiating while teaching in his old Melbourne department, Mackie did secure such a position in 1956, advising the struggling State Planning Bureau in Jakarta. While he never claimed to have had much influence at improving economic policies in this turbulent time, he did forge vital relationships with engaged intellectuals such as Ali and Miriam Budiadjo, Miriam's brother Soedjatmoko, and economist Widjojo Nitisastro. He also became one of the 'flying lecturer's' (*dosen terbang*) who taught a course in economic history at Gajah Mada University in Yogyakarta. At the suggestion of Soedjatmoko his lectures eventually became his first book, a two-volume Indonesian-language textbook of global economic history.

The Australian Government caught up with some of this postwar opening to Asia in 1955, when it wrote to three Continued page 25>>

Jamie Mackie, 1924–2011

<<From page 24 universities with an offer to fund the teaching of 'Indonesian and Malayan Studies'. The response in Sydney and Canberra was eventually to recruit European orientalists to head programs emphasising literature and cultural history. Only Melbourne University decided eventually for an Australian in the person of Jamie Mackie to head a department of Indonesian & Malayan studies embracing contemporary politics. In that role from 1958 he attracted a number of Australian students, some of the first to be trained domestically in Indonesian Studies.

His publications through the 1950s to '70s were largely concerned with Australian foreign policy and the political economy of Indonesia, almost invariably published in Australian journals such as *Australia's Neighbour* and *Australian Outlook*. The concern to make sense of Sukarno's policies for anxious Australians would lead eventually to his second book, concerned with Indonesia's 'Confrontation' of Malaysia in the mid-60s.³

Among his more visible influences on Australian policy in this period was the convening of the Immigration Reform Group, which produced an influential pamphlet arguing a carefully measured case to move away from race as a basis for migrant intake.⁴ This concern was revived in Canberra in the 1990s when he brought together a group called 'Racial Respect' to counter the rise of Pauline Hansen.

The second decade (1968–78) of Mackie's Australian university teaching was as research director of Monash University's Centre for Southeast Asian Studies. This was the heyday of Monash in Indonesian studies, when half a dozen excellent PhDs were produced, and Indonesians themselves tended to see it as a 'second Cornell' in its activist concern and expertise. The key to this was the partnership between the three most prominent Australia-bred Indonesianists—John Legge, modern historian and institution-builder, Herb Feith, political scientist and charismatic inspiration, and Jamie Mackie, polymath and ideas man. Mackie always loved an argument, and the grad students of that period acknowledged him as the source of many of their best

ideas. Later in this period he became a stalwart of the [Asian Studies Association of Australia](#), convening its first conference in 1976 and later becoming president (1984–6). A long-standing concern with the Chinese in Indonesia began with an edited collection in 1976.⁵

The third decade (1978–89) was as first professor and head of the Department of Political and Social Change in ANU's Research School of Pacific & Asian Studies. He brilliantly fulfilled the aim of the architects of that department, which was to cater for Asian and Pacific domestic politics, with bridges to the well-established departments for economics (Heinz Arndt) and international relations (Bruce Miller), but without professionalising US-style political science of a model-building type.

He became the great organiser and participant of seminars, and attracted another cohort of students interested in the political economy of Southeast Asia. On an interdisciplinary basis he helped inspire an annual Indonesia Update, a government-funded Indonesia Project (both of which still continue), a three-volume edited survey on Indonesia⁶ and a Southeast Asian economic history project.

Jamie Mackie epitomised the best in the reformist enthusiasm of postwar Australia to open out to its region. For him as for many of that generation, Indonesia pre-eminently represented the Australian 'other', the Asia with which Australia had to come to terms.

Because he was himself very much an Australian of that era—warm, open, maverick, visionary, irreverent, unpretentious—he understood better than most how exciting and challenging, but painfully difficult, a prospect it was to get that relationship right. He played his part like no other, and it will be impossible to think of the development of that relationship without him.

Tony Reid

Professor [emeritus]
Department of Political & Social Change
Australian National University

This is an edited version of the obituary by Tony Reid published in H-Asia on 1 May 2011. Asian Currents thanks H-Asia and Emeritus Professor Reid for their permission to republish the obituary.

Books on Asia

A few words, pictures and pages can change a life

By Sally Burdon, [Asia Bookroom](#)



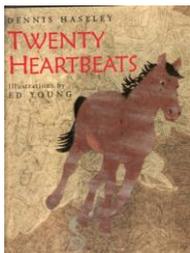
I am in awe of authors and illustrators of children's picture books. How is it possible in just 32 pages, with relatively few words and

some engaging illustrations, to successfully open up young minds to a country, a culture or an issue? It is no exaggeration to say that the most effective picture books do this very effectively indeed.

Be warned—these picture books can be dangerous! Contact with one of these powerful works can have far-reaching consequences. I know of several leading Asianists who can attest to the power of a single book in the school library that caught their imagination and lured them into a rich and varied life involved with Asia.

Of course not every child will be affected in this way, but if every Australian child was exposed to a variety of books with an Asian background the benefits both to the individual and our society would be great. What a simple and enjoyable way to begin the journey towards Asia literacy.

Examples of eight impressive children's picture books were difficult to choose and this was certainly not due to a lack of choice. There are now so many titles that fit the bill. If you are interested in more suggestions than those below, visit the [Asia Education Foundation's](#) website, which includes an impressive list of recommendations of picture books and novels for young people.

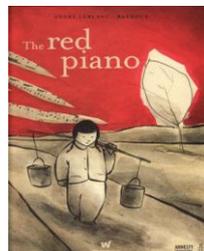


Twenty heartbeats. By Dennis Haseley, hardback, Neal Porter Books, New York, 2008. \$34.95.

A wealthy Chinese man dreamt of a painting of his favourite horse, so

he sought out an artist and commissioned the portrait. Then he waited for years while

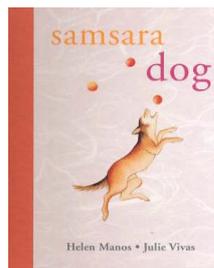
his hair grew grey, and he grew furious. What was taking so long? Dennis Haseley's simple story about the nature of art and the value of time is subtly amplified in stunning layered collages by Caldecott medallist Ed Young. Suitability: K–Y5.



The red piano. By Andre Leblanc, hardback, Wilkins Farago, Melbourne, 2009. \$27.99.

This stirring and beautiful book relates the moving and

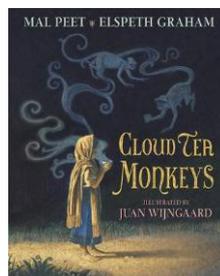
inspiring story of a gifted young girl's passion for the piano in a time of historic turmoil—China's Cultural Revolution (1966–76)—and was inspired by the amazing, true story of the international concert pianist Zhu Xiao-Mei. Teacher's notes available. Suitable for Y4–Y6.



Samsara dog. By Elen Manos, paperback, Working Title Press, Australia, 2007. \$29.95.

Samsara dog lived many lives. Coming back again and again didn't worry him. He

lived each day as it came, until one day he learned the most important lesson of all. For older children, this book looks at life, love, and dying, from a Buddhist perspective. Age 7+.

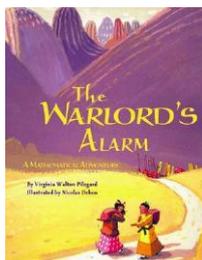


Cloud tea monkeys. By Mal Peet and Elspeth Graham, hardback, Walker Books, United Kingdom, 2010. \$29.95.

Monkeys come to the rescue of a struggling family in this traditional tale from Carnegie medallist Mal Peet. Based on a centuries-old legend of tea-picking monkeys, this is a richly told tale full of vivid characters: a heartless overseer, an enigmatic royal tea-taster and, in a faraway land, an empress with a liking for tea. Suitable for K–Y3.

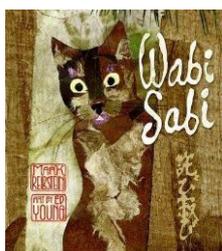
More books on Asia page 25

Books on Asia



The warlord's alarm. By Virginia Walton Pilegard, hardback, Pelican, United States, 2006. \$26.95

Chuan and Jing Jing use their mathematical skills to ensure that the warlord wakes up on time. They are travelling to the emperor's palace, and they can sleep for only four hours before resuming their journey in order to arrive as the emperor's gates open. How will they wake up? There are no clocks at the inn where they are staying, so they must create their own alarm clock. Chuan and Jing Jing create a simplified Chinese water clock and awaken in time to rouse the warlord.



Wabi Sabi. By Mark Reibstein, bilingual, Little, Brown and Company, New York, 2008. \$28.99.

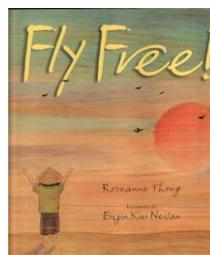
Wabi Sabi, a little cat in Kyoto, Japan, had never thought much about her name until friends visiting from another land asked her owner what it meant. At last, the master says, 'That's hard to explain.' And that is all she says. This unsatisfying answer sets Wabi Sabi on a journey to uncover the meaning of her name, and on the way discovers what wabi sabi is: a Japanese philosophy of seeing beauty in simplicity, the ordinary, and imperfection. Using spare text and haiku, Mark Reibstein weaves an extraordinary story about finding real beauty in unexpected places. Caldecott medal-winning artist Ed Young complements the lyrical text with breathtaking collages. Suitable for K–Y4.



Ramadan moon. Adl, Shirin. By Na'ima B Robert, hardback, Frances Lincoln Publishers Ltd, United Kingdom, 2009. \$29.95.

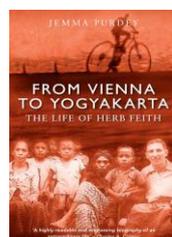
Muslims all over the world celebrate Ramadan and the joyful days of Eid-ul-Fitr at the end of the month of fasting as the

most special time of year. This lyrical and inspiring picture book captures the wonder and joy of this great annual event, from the perspective of a child. Suitability: K–Y3.



Fly free. By Roseanne Thong, hardback, Boyds Mills Press, United States, 2010. \$27.95.

When you do a good deed, it will come back to you. Mai loves feeding the caged birds near the temple in Vietnam but dreams that one day she'll see them fly free. Then she meets Thu and shares the happiness of feeding the birds with her. This sets a chain of good deeds in motion that radiates throughout her village and beyond. Suitable for Y2–4.



From Vienna to Yogyakarta: The life of Herb Feith. By Jemma Purdey, paperback, 592pp, UNSW Press. \$69.95.

Herb Feith came to Australia as a Jewish refugee from war-torn Europe in 1939 and went on to become an internationally renowned and passionate scholar of Indonesia. He died tragically in Melbourne in 2001.

This engaging biography tells his own extraordinary story and traces his interest in Indonesia, his determination to establish networks of serious study of Indonesia and Southeast Asia and his commitment to peace activism.

An inspiring figure, he played a pioneering role in building relations—personal, diplomatic and scholarly—between Australia and Indonesia. He established the successful and influential program that is now known as Australian Volunteers International. Indonesia was the focus of Feith's work, scholarship and activism for 50 years.

This biography is as much about him as it is about a tumultuous period in Indonesian history and what is now a mature relationship between Australia and Indonesia.

More books on Asia page 26

Books on Asia

New books from the ASAA series

Southeast Asia Series

The series seeks to publish cutting-edge research on all countries and peoples of Southeast Asia.

Women in Asia Series

The Women's Caucus of the ASAA operates a publication series in conjunction with Routledge that focuses on promoting scholarship for women in Asia.

The East Asia Series

The series welcomes proposals on subjects principally concerned with any part of the East Asian region (China, Japan, North and South Korea and Taiwan).

South Asia Series

The series publishes outstanding research on the countries and peoples of South Asia across a wide range of disciplines.

Job websites

www.jobs.ac.uk advertises worldwide academic posts

www.reliefweb.int is a free service run by the United Nations to recruit for NGO jobs.

www.aboutus.org/DevelopmentEx.com has a paid subscription service providing access to jobs worldwide in the international development industry.

<http://h-net.org/jobs> is a US-based site with a worldwide scope. Asia-related jobs (mostly academic) come up most weeks.

www.asianst.org is the website of the Association for Asian Studies (AAS). New job listings are posted on the first and third Monday of each month. You must be a current AAS member to view job listings.

www.timeshighereducation.co.uk is *The Times Higher Education Supplement*.

www.comminit.com is the site of The Communication Initiative Network. It includes listings of jobs, consultants, requests for proposals, events, training, and books, journals, and videos for sale related to all development issues and strategies.

<http://isanet.ccit.arizona.edu/employment.html> is a free-to-access website run by the International Studies Association.

Diary notes

Exploring the Kingdom of Characters, lecture series presented by the Japan Foundation to coincide with the *Japan: Kingdom of Characters* exhibition, which showcases Japan's most popular manga and anime characters from the 1950s to the present: **25 May 2011**, *Cult media pilgrimages to Japan's kingdom of characters*, (Craig Norris, University of Tasmania). Further information, Susan Yamaguchi 02 8239 0060 or at susan_yamaguchi@jpf.org.au.

Emerging projects, 4A Centre for Contemporary Asian Art, 181–187 Hay Street, Sydney, 14 May–25 June 2011. Three solo exhibitions by emerging artists Shalini Jardin, Tracy Luft and Cyrus Tang who explore the transformative potential of diverse materials, including human hair, cardboard and living protozoa. Open 11am–6pm, Tuesday–Saturday.

The Chinese Studies Association of Australia (CSAA)—12th Biennial Conference, Canberra, 13–15 July 2011. The conference welcomes papers on any aspect of Chinese studies. Panel submissions are encouraged. A postgraduate workshop will be held on Wednesday July 13. For details and application procedure, please click [here](#). Revised closing date for submissions: 27 May 2011

Upcoming conferences on Asia literacy in Singapore and Malaysia. The 2011 Asian Literacy Conference in Penang, Malaysia, **11–13 October 2011** provides a space for interested groups and individuals to explore and share success stories and unfolding narratives on their experiences and journeys in language and literacy education.

History as Controversy: Writing and Teaching Contentious Topics in Asian Histories, the University of Singapore, 14–15 December 2011. Further details from the Asia Education Foundation [web page](#).

ANU Asia–Pacific Week, Canberra, 10–14 July, 2011. ANU Asia Pacific Week will bring together 100 of the top graduate and undergraduate students from around Australia and the world for a series of innovative Asia–Pacific focused events at the Australian National University. Events held during the week include **The China Update**, a Q&A style forum on the future of the Asia–Pacific between students and academics and a flagship panel on the transformation of political and economic power in Asia. Further information from the [website](#). Enquiries: [Phoebe Malcolm](#) on +61 433 566 554.

More diary notes page 27

Diary notes



AMUNC conference, Canberra, 9–15 July 2011. One of the most renowned and prestigious Model UN conferences for university students in the world, the Asia-Pacific model United Nations Conference, or AMUNC, will be held

this year in Canberra in July. The conference will bring together at the Australian National University (ANU) over 600 of the brightest minds from the Asia-Pacific region and beyond to grapple with the intricacies of international law, economics, security, human rights and culture in a week of intense debate. See story page 20. Further information is available on the [conference website](#).

Edge of Elsewhere: Emerging Critics Workshop and Curatorium, Sydney, 27–28 May 2011, 4A Centre for Contemporary Asian Art in partnership with Campbelltown Arts Centre. 4A is seeking emerging artists, curators, critics and other cultural practitioners (sociologists, writers, urban planners, architects, historians) to collaborate with Indonesian artist FX Harsono's project 'In Memory of a Name' to develop new work for the Edge of Elsewhere project 2012, a major three-year effort that brings together contemporary artists from across Australia, Asia and the Pacific to develop new artworks in partnership with Sydney communities. To apply, please send a CV and expression of interest on what you hope to gain from the workshop to simon.soon@4a.com.au.

'Angkor and Its Global Connections'—international conference, Siem Reap, Cambodia, 10–12 June 2011, in collaboration with the APSARA (Authority for the Protection and Management of Angkor and the Region of Siem Reap) National Authority of Cambodia, and with the support of the UNESCO Phnom Penh Office, the Nalanda-Sriwijaya Centre of the Institute of Southeast Asian Studies, Singapore. The aim of the proposed conference is to examine the history of the Khmer polities which were centred in and around the Angkor region, the development of their urban centres, and the links between these polities and other political and cultural centres in Southeast Asia, East Asia and beyond. Further information: Ambassador [Pou Sothirak](#) or [Dr Geoff Wade](#).

Timor-Leste Studies Association (TLSA) conference, Timor-Leste, 30 June–1 July 2011. This two-day conference for researchers is organised by the TLSA, an interdisciplinary,

international research network focused on all aspects of research into East Timorese society, including politics and history, economics, communications, health, language and agriculture. The 2011 conference, 'Communicating New Research on Timor-Leste', will be co-hosted by the National University of Timor-Lorosa'e, Swinburne University of Technology, and the Technical University of Lisbon. See [conference website](#) for details.

The World and World-Making in Art: Connectivities and Differences conference, Australian National University, Canberra, 11–13 August 2011. This international conference coincides with the ANU's Humanities Research Centre theme for 2011 on 'The world and world-making in the humanities and the arts'. Venue: Sir Roland Wilson Building, ANU. Further information: [Dr Michelle Antoinette](#).

National language teachers conference in Darwin, Darwin, 6–9 July 2011. The 18th Biennial Australian Federation of Modern Language Teachers Associations will take place at the Darwin Convention Centre in the new Wharf 1 Precinct. The program will include papers and workshops on the National Asian Languages and Studies in Schools Program languages, the Australian Curriculum, Australian Aboriginal languages, using new technology in languages learning and teaching, and a range of other pertinent topics. See [website](#) for more information.



Cambodia: Angkor Wat and Beyond, 30 October–16 November 2011. A travel program organised by the Asian Arts Society of Australia for enthusiasts and

experts, led by Daryl Collins (co-author *Building Cambodia: new Khmer architecture 1953–70*) and TAASA president and Cambodian textile expert Gill Green. Further information, Ray Boniface, Heritage Destinations, PO Box U237 University of Wollongong, NSW, 2500, or heritagedest@bigpond.com.

Malaysia, Singapore and the Region, 17th Colloquium of the Malaysia and Singapore Society of Australia, Melbourne, 8–9 December 2011. Proposals for panels are welcomed. The organisers invite those interested in presenting a paper or organising a panel to submit a paper or panel title before 30 August 2011 to Dr Marshall Clark. Postgraduate students are encouraged to submit abstracts. Further details of the colloquium, which will be held at 'Deakin Prime', the Deakin University Melbourne City Centre, will be available soon.

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Diary notes

9th New Zealand Asian Studies Society International Conference, 2–4 July 2011. The major conference for NZ Asianists will look at the rise of Asia and the shift of emphasis to Asia as the site of emerging power. The organisers are seeking papers on topics of original research that address these and other issues on local, national and international levels and in a context that is multidisciplinary. See [website](#) for further information.

Contributing to Asian Currents

Contributions, commentary and responses on any area of Asian Studies are welcome and should be emailed to the editor. The general length of contributions is between 1000 and 1500 words. Citations should be kept to a minimum and follow the documentary–note system, as shown in the *Commonwealth Style manual* 6th edition, p. 190. Citations should appear at the end of the article rather than at the bottom of each page.

About the ASAA



The [Asian Studies Association of Australia](#) promotes the study of Asian languages, societies, cultures, and politics in Australia, supports teaching and research in Asian studies and works

towards an understanding of Asia in the community at large. The ASAA believes there is an urgent need to develop a strategy to preserve, renew and extend Australian expertise about Asia. See [Maximizing Australia's Asia knowledge: repositioning and renewal of a national asset](#).

Asian Currents is published by the ASAA and edited by [Allan Sharp](#).

