

From Orientalism To Postcolonialism Asia Europe And The Lineages Of Difference Routledge Contemporary Asia Series By Mazumdar Sucheta Published By Routledge

In these two monographs, first presented as part of the Frank H. Golay Memorial Lecture series sponsored by the Southeast Asia Program at Cornell University, Craig J. Reynolds and Ruth McVey each review Southeast Asian Studies as an academic enterprise and offer their proposals for adapting and revitalizing the academy's approach to Southeast Asia in particular and area studies generally.

Orientalism, as explored by Edward Said in 1978, was a far more complex phenomenon than many suspected, being homogenous along the lines of neither culture nor time. Instead, it is deeply embedded in the collective reimaginings that were and are nationalism. The dozen essays in *Genealogies of Orientalism* argue that the critique of orientalism, far from being exhausted, must develop further. To do so, however, a historical turn must be made, and the ways in which modernity itself is theorized and historicized must be rethought. According to Joan W. Scott, author of *The Politics of the Veil*, the essays in this collection develop a remarkable perspective on Edward Said's Orientalism, placing it in a long historical context of critiques of colonial representations, and deepening our understanding of the very meaning of modernity. Looking beyond the usual geography of colonial theory, this work broadens the focus from the Middle East and India to other Asian societies. By exploring orientalism in literary and artistic representations of colonial subjects, the authors illuminate the multifaceted ways in which modern cultures have drawn on orientalist images and indigenous self-representations. It is in this complex, cross-cultural collision that the overlapping of orientalism and nationalism can be found.

In an era of rapid and extensive globalisation, the world faces a wide range of transboundary problems that require effective collective action. Key among these are threats to human health that do not recognise national borders, and include emerging and re-emerging infections, rising rates of chronic diseases, inadequate access to affordable and safe medicines, spreading anti-microbial resistance and the health effects of climate change. These threats require a transnational response and thus pose significant challenges to global health governance, as well as to long established notions of national sovereignty. This book investigates the neglected question of the impact of a rising Asia on the management of transboundary health problems. The chapters examine the role played by Asia in the governance of a range of global health issues, from development assistance in health, to global health instruments dealing with tobacco control and disease outbreaks, to health research and knowledge products, and the book concludes by examining the broad themes of a rising Asia's role in the complexity of global health governance. The various analyses are tied together by a common focus on Asian countries' use of the sovereignty principle, and seek to understand how traditional notions of national sovereignty can both clash with, and enhance, governance objectives in global health. In addition, the contributors examine the interaction between global, regional and domestic institutions, and present current ideas in Asia on the challenge of governing global health. With an inter-disciplinary approach that combines international relations, public policy and public health, this book will be invaluable to both scholars and policy makers working in these fields, as well as Asian politics, social policy and governance more generally.

The *Oxford Handbook of Postcolonial Studies* provides a comprehensive overview of the latest scholarship in postcolonial studies, while also considering possible future developments in the field. Original chapters written by a worldwide team of contributors are organised into five cross-referenced sections, 'The Imperial Past', 'The Colonial Present', 'Theory and Practice', 'Across the Disciplines', and 'Across the World'. The chapters offer both country-specific and comparative approaches to current issues, offering a wide range of new and interesting perspectives. The Handbook reflects the increasingly multidisciplinary nature of postcolonial studies and reiterates its continuing relevance to the study of both the colonial past, in its multiple manifestations, and the contemporary globalized world. Taken together, these essays, the dialogues they pursue, and the editorial comments that surround them constitute nothing less than a blueprint for the future of a much-contested but intellectually vibrant and politically engaged field.

Postcolonialism is a book that examines the influence of postcolonial theory in critical geographical thought and scholarship. Aimed at advanced-level students and researchers, the book is a lively, stimulating and relevant introduction to 'postcolonial geography' that elaborates on the critical interventions in social, cultural and political life this important subfield is poised to make. The book is structured around three intersecting parts – Spaces, 'Identity'/hybridity, Knowledge – that broadly follow the trajectory of postcolonial studies since the late 1970s. It comprises ten main chapters, each of which is situated at the intersections of postcolonialism and critical human geography. In doing so, *Postcolonialism* develops three key arguments. First, that postcolonialism is best conceived as an intellectually creative and practical set of methodologies or approaches for critically engaging existing manifestations of power and exclusion in everyday life and in taken-as-given spaces. Second, that postcolonialism is, at its core, concerned with the politics of representation, both in terms of how people and space are represented, but also the politics surrounding who is able to represent themselves and on what/whose terms. Third, the book argues that postcolonialism itself is an inherently geographical intellectual enterprise, despite its origins in literary theory. In developing these arguments and addressing a series of relevant and international case studies and examples throughout, *Postcolonialism* not only demonstrates the importance of postcolonial theory to the contemporary critical geographical imagination. It also argues that geographers have much to offer to continued theorizations and workings of postcolonial theory, politics and intellectual debates going forward. This is a book that brings critical analyses of the continued and omnipresent legacies of colonialism and imperialism to the heart of human geography, but also one that returns an avowedly critical geographical disposition to the core of interdisciplinary postcolonial studies.

Orientalism and Religion offers us a timely discussion of the implications of contemporary post-colonial theory for the study of religion. Richard King examines the way in which notions such as mysticism, religion, Hinduism and Buddhism are taken for granted. He shows us how religion needs to be reinterpreted along the lines of cultural studies. Drawing on a variety of post-structuralist and post-colonial thinkers, such as Foucault, Gadamer, Said, and Spivak, King provides us with a challenging series of reflections on the nature of Religious Studies and Indology.

As countries across Asia continue to rise and become more assertive global powers, the role that Higher Education has played, and continues to play, in this process is an issue of growing pertinence. Furthermore, understanding the relationship between

Europe and Asia fostered by historical and contemporary knowledge transfer, including Higher Education, is crucial to analysing and encouraging the progress of both regional integration and inter-regional cooperation. With a specific focus on international Higher Education, European Studies in Asia investigates knowledge transfer and channels of learning between Europe and Asia from historical, contemporary and teaching perspectives. The book examines a selection of significant historical precedents of intellectual dialogue between the two regions and, in turn, explores contemporary cross-regional discourses both inside and outside of the official frameworks of the European Union (EU) and the Asia--Europe Meetings (ASEM). Drawing on extensive case studies based on many of his own teaching experiences, Georg Wiessala addresses key questions, such as the nature and construction of the European Studies in Asia curriculum; aspects of 'values', co-constructed learning and adult pedagogy in the discipline of European Studies in Asia; the politics of Asian host cultures, the 'internationalization' of Asian Higher Education and the experiences and expectations of tertiary sector students of this subject in Asia, Australia and New Zealand. In doing so, the author articulates a range of outcomes for the further development of Higher Education cooperation agendas between Asia and Europe, in the discipline of European Studies, and in related fields such as International Relations. This case study-led book makes an original and novel contribution to our understanding of European Studies in Asia. As such, it will be of great interest to students and scholars of Asian Education, Comparative Education, European Studies and International Relations.

The volume contributes a postcolonial perspective to such topics as textual production, commentarial writings and translations in colonial times, and then moves on to inspect Eurocentric notions embedded in current western biblical interpretation especially in projects such as "Jesus Research." It also contains an overview of and introduction to one of the most challenging and controversial theories of our time, postcolonialism--a theory that gives mediation and representation to Third World people. Though long established in cultural studies, postcolonial theory has not previously been seriously applied to Asian biblical interpretation. Using China as a focus of her analysis, Chen examines a variety of cultural media, from Shakespearean drama, to Western modernist poetry, to contemporary Chinese television. She thus places sinology in the general context of Western theoretical discourses, such as Eurocentrism, postcolonialism, nationalism, modernism, feminism, and literary hermeneutics, showing that it has a vital role to play in the study of Orient and Occident and their now unavoidable symbiotic relationship.

Orientalism refers to the imitation of aspects of Eastern cultures in the West, and was devised in order to have authority over the Orient. The concept of Re-Orientalism maintains the divide between the Orient and the West. However, where Orientalism is based on how the West constructs the East, Re-Orientalism is grounded on how the cultural East comes to terms with an orientalised East. This book explores various new forms, objects and modes of circulation that sustain this renovated form of Orientalism in South Asian culture. The contributors identify and engage with recent debates about postcolonial South Asian identity politics, discussing a range of different texts and films such as *The White Tiger*, *Bride & Prejudice* and *Kama Sutra: A Tale of Love*. Providing new theoretical insights from the areas of literature, film studies and cultural and discourse analysis, this book is an stimulating read for students and scholars interested in South Asian culture, postcolonial studies and identity politics.

By exploring themes of fragility, mobility and turmoil, anxieties and agency, and pedagogy, this book shows how colonialism shaped postcolonial projects in South and Southeast Asia including India, Pakistan, Burma, and Indonesia. Its chapters unearth the contingency and contention that accompanied the establishment of nation-states and their claim to be decolonized heirs. The book places key postcolonial moments - a struggle for citizenship, anxious constitution making, mass education and land reform - against the aftermath of the Second World War and within a global framework, relating them to the global transformation in political geography from empire to nation. The chapters analyse how futures and ideals envisioned by anticolonial activists were made reality, whilst others were discarded. Drawing on the expertise of eminent contributors, *The Postcolonial Moment in South and Southeast Asia* represents the most ground-breaking research on the region.

Tackling debates on orientalism, post colonialism and postmodernism, *Oriental Enlightenment* provides a new perspective on cross cultural exchanges between East and West.

Across East Asia, intra-regional migration is more prevalent than inter-regional movements, and the region's diverse histories, geopolitics, economic development, ethnic communities, and natural environments make it an excellent case study for examining the relationship between irregular migration and human security. Irregular migration can be broadly defined as people's mobility that is unauthorised or forced, and this book expands on the existing migration-security nexus by moving away from the traditional state security lens, and instead, shifting the focus to human security. With in-depth empirical country case studies from the region, including China, Japan, North Korea, the Philippines, Burma/Myanmar, Cambodia, Thailand and Singapore, the contributors to this book develop a human security approach to the study of irregular migration. In cases of irregular migration, such as undocumented labour migrants, asylum seekers, internally displaced people, trafficked persons, and smuggled people, human security is the cause and/or effect of migration in both sending and receiving countries. By adopting a human security lens, the chapters provide striking insights into the motivations, vulnerabilities and insecurities of migrants; the risks, dangers and illegality they are exposed to during their journeys; as well as the potential or imagined threats they pose to the new host countries. This multidisciplinary book is based on extensive fieldwork and interviews with migrants, aid workers, NGO activists and immigration officers. As such, it will appeal to students and scholars of Asian politics and security, as well as those with interests in international relations, social policy, law, geography and migration.

Centering his analysis in the dynamic forces of modern East Asian history, Kuan-Hsing Chen recasts cultural studies as a politically urgent global endeavor. He argues that the intellectual and subjective work of decolonization begun across East Asia after the Second World War was stalled by the cold war. At the same time, the work of deimperialization became impossible to imagine in imperial centers such as Japan and the United States. Chen contends that it is now necessary to resume those tasks, and that decolonization, deimperialization, and an intellectual undoing of the cold war must proceed simultaneously. Combining postcolonial studies, globalization studies, and the emerging field of "Asian studies in Asia," he insists that those on both sides of the imperial divide must assess the conduct, motives, and consequences of imperial histories. Chen is one of the most important intellectuals working in East Asia today; his writing has been influential in Taiwan, South Korea, Hong Kong, Japan, Singapore, and mainland China for the past fifteen years. As a founding member of the Inter-Asia Cultural Studies Society and its journal, he has helped to initiate change in the dynamics and intellectual orientation of the region, building a network that has facilitated inter-Asian connections. *Asia as Method* encapsulates Chen's vision and activities within the increasingly "inter-referencing" East Asian intellectual community and charts necessary new directions for cultural studies.

Contemporary Asia is a diverse and sweeping region throughout which traumatic legacies of colonialism persist as military regimes and dictatorships have produced untold human suffering. Countless losses of life have been caused by disease, revolution, civil war, and genocide from the distant past into the 21st century. A global pandemic, natural catastrophes, closed borders, and acute xenophobia render existing social and political tensions even more volatile today. As such, two critical imperatives of Memory, Trauma, Asia are to re-think established insights of memory and trauma theory and to enrich trauma studies with diverse Asian texts for critically analyzing literary and cultural representations of Asia and its global diasporas. This volume broadens the scope of memory and trauma studies by prompting and dialogically meditating on the following questions: Is memory always a reliable register of the past? Is trauma a concept that translates across

cultures? Can pain and affect have global applicability and utility for literary and cultural analysis? Do the approaches and perspectives generated by literary and cultural texts hold purchase for social, political, and historical interventions in the 21st century? How are Asians subject to orientalist lenses that warrant foreclosure of empathy and humanity? How do inter-ethnic racism, inter-Asian classism, queerphobia, sexism, misogynoir, and systemic xenophobia continue to impact Asian people and culture? By critically meditating on whether existing concepts of memory and trauma accurately address the histories, present states, and futures of the non-Occidental world, this volume unites perspectives on both dominant and marginalized sites of the broader Asian continent. Contributors explore the complex and surprising intersections of literature, history, ethics, affect, and social justice across the region through its wide-ranging but comparative focus on geo-political sites across East, South, and Southeast Asia, and on Asian diasporas in Australia and the USA. This volume is thus the first of its kind to argue for a comparative methodology in memory and trauma studies that centers Asia rather than pushing it to the periphery of the Occident. It will appeal to scholars, students, teachers, and readers interested in memory and trauma studies, comparative Asian studies, diaspora and postcolonial studies, global studies, and women, gender, and sexuality studies in the 21st century.

This book presents the theological contributions of the Federation of Asian Bishops' Conferences (FABC), a transnational body comprising fifteen Asian Catholic bishops' conferences as full members and ten associate members. The book introduces the contemporary context of Asia and represents a complete reworking of the author's approach to the FABC's way of being church and doing theology in Asia. The emphasis of the book is on the postcolonial dimensions of Asia and the challenges and implications of decolonization for shaping a postcolonial Asian church and way of theologizing. The book also addresses the challenges of religious pluralism for the FABC and the FABC's prophetic response--seeking to be a sacrament of unity and harmony amid much strife, violence, and conflict. Finally, the book discusses new challenges and possibilities for the FABC as it looks ahead. Tan explores the challenges and implications of migration, transient migration, online and virtual communities, and insider movements for shaping the future of the FABC's approach to theology.

World literature advocates have promised to move humanistic study beyond postcolonial theory and antiquated paradigms of national literary traditions. Amir Mufti scrutinizes these claims and critiques the continuing dominance of English as both a literary language and the undisputed cultural system of global capitalism.

More than three decades after its first publication, Edward Said's groundbreaking critique of the West's historical, cultural, and political perceptions of the East has become a modern classic. In this wide-ranging, intellectually vigorous study, Said traces the origins of "orientalism" to the centuries-long period during which Europe dominated the Middle and Near East and, from its position of power, defined "the orient" simply as "other than" the occident. This entrenched view continues to dominate western ideas and, because it does not allow the East to represent itself, prevents true understanding. Essential, and still eye-opening, *Orientalism* remains one of the most important books written about our divided world.

Energy is crucial to the functioning of any human society and central to understanding East Asia's 'economic miracle'. The region's rapid development over the last few decades has been inherently energy-intensive and the impact on global energy security, climate change and the twenty-first-century global system generally is now very significant and will become more so over foreseeable years and decades to come. The region is already the world's largest energy consumer and greenhouse gas emitter, so establishing cleaner energy systems in East Asia is both a regional and global challenge, and renewable energy has a critically important part to play in meeting it. This book presents a comprehensive study of renewable energy development in East Asia. It begins by examining renewable energy development in global and historic contexts, and situates East Asia's position in the recent worldwide expansion of renewables. This same approach is applied on sector-specific chapter studies on wind, solar, hydropower, geothermal, ocean (wave and tidal) and bioenergy, and to general trends in renewable energy policy. Governments play a critical role in promoting renewables and their contribution to tackling climate change and other environmental challenges. Christopher M. Dent argues this is particularly relevant to East Asia, where state capacity practice has been increasingly allied to ecological modernisation thinking to form what he calls 'new developmentalism', the principal foundation on which renewables have developed in the region as well as how East Asia's low carbon development is being generally promoted.

Renewable Energy in East Asia will be of huge interest to students and scholars of Asian studies, economics, political economy, energy studies, business, development, international relations and environmental studies. It will also appeal to researchers working on the subject matter in government, business, international organisations, think tanks and civil society organisations.

A novel of Paris in the 1930s from the eyes of the Vietnamese cook employed by Gertrude Stein and Alice B. Toklas, by the author of *The Sweetest Fruits*. Viewing his famous mesdames and their entourage from the kitchen of their rue de Fleurus home, Binh observes their domestic entanglements while seeking his own place in the world. In a mesmerizing tale of yearning and betrayal, Monique Truong explores Paris from the salons of its artists to the dark nightlife of its outsiders and exiles. She takes us back to Binh's youthful servitude in Saigon under colonial rule, to his life as a galley hand at sea, to his brief, fateful encounters in Paris with Paul Robeson and the young Ho Chi Minh. Winner of the New York Public Library Young Lions Fiction Award A Best Book of the Year: *New York Times*, *Village Voice*, *Seattle Times*, *Miami Herald*, *San Jose Mercury News*, and others "An irresistible, scrupulously engineered confection that weaves together history, art, and human nature...a veritable feast."—*Los Angeles Times* "A debut novel of pungent sensuousness and intricate, inspired imagination...a marvelous tale."—*Elle* "Addictive...Deliciously written...Both eloquent and original."—*Entertainment Weekly* "A mesmerizing narrative voice, an insider's view of a fabled literary household and the slow revelation of heartbreaking secrets contribute to the visceral impact of this first novel."—*Publishers Weekly*, starred review

Although there is no universally accepted definition of the term "land grabbing", ordinary people whose livelihoods are adversely affected by land grabbing know exactly what it is. It involves the physical capture and control of land and homes, including the usurpation of the power to decide how and when these will be used and for what purposes – with little or no prior consultation or compensation to the displaced communities. This thought-provoking book defines land grabbing, and examines aspects of the land grabs phenomenon in seven Asian countries, researched and written by

country-specific legal scholars. The book provides unique perspectives on how and why land grabbing is practised in China, India, Pakistan, Cambodia, Malaysia, Myanmar and Indonesia, and explores the surprising role that law plays in facilitating and legitimizing land grabs in each country. In contrast to most of the literature which law focuses on foreign investors' rights under international law, here the focus is on domestic laws and legal infrastructures. Finding that Asian States need to move beyond existing regimes that govern land to a regime that encourages more equitable land rights allocation and protection of stakeholders' rights, the book urges further research in the nexus between the use of law to facilitate development. *Land Grabs in Asia* is the first book to explore land grabbing in multiple jurisdictions in Asia. As such, it will appeal to students and scholars of law and development, law and society, and international relations, as well as being essential reading for development policy-makers and government ministers.

This book's contribution lies in its careful synthesis of concepts and concrete examples on issues of contemporary concern: terrorism, Orientalism, and Dalit Bahujan movements, and their reception in the popular media as well as in academic literature. Drawing from the latest developments in South Asian literary studies, this book examines the uses of postcolonial theory in understanding the structural transformations enabled by post-9/11 discourses of Orientalism and terrorism; the internal contradictions between South Asian approaches to postcolonialism (Subaltern Studies) and its European adaptations; and the resistance produced by the indigenization of local literary traditions in the work of select South Asian literary figures. The three sub-sections—"discourses," "disjunctures," and "indigenisms"—provide the conceptual space necessary for a thematic guidance of the respective arguments presented in this book. This book will be useful to scholars specializing in South Asian studies, Indian English Literature, Postcolonial Studies, Sociology, and Political Science.

Over the past fifteen years Northeast Asia has witnessed growing intraregional exchanges and interactions, especially in the realms of culture and economy. Still, the region cannot escape from the burden of history. This book examines the formation of historical memory in four Northeast Asian societies (China, Japan, South Korea, and Taiwan) and the United States focusing on the period from the beginning of the Sino-Japanese war in 1931 until the formal conclusion of the Pacific War with the San Francisco Peace Treaty of 1951. The contributors analyse the recent efforts of Korean, Japanese, and Chinese scholars to write a 'common history' of Northeast Asia and question the underlying motivations for their efforts and subsequent achievements. In doing so, they contend that the greatest obstacle to reconciliation in Northeast Asia lies in the existence of divided, and often conflicting, historical memories. The book argues that a more fruitful approach lies in understanding how historical memory has evolved in each country and been incorporated into respective master narratives. Through uncovering the existence of different master narratives, it is hoped, citizens will develop a more self-critical, self-reflective approach to their own history and that such an introspective effort has the potential to lay the foundation for greater self- and mutual understanding and eventual historical reconciliation in the region. This book will be essential reading for students and scholars of Asian history, Asian education and international relations in East Asia.

A UN report recently found that the Asia Pacific is the world's most disaster-prone region. Indeed, considering that the region accounts for more than half of the total number of disasters in the world, building capacity and resilience to mitigate the devastating impact of disasters is a pressing task for local actors. This book takes a regional, multidisciplinary and multi-actor approach to improve understandings of how various actors respond to natural and human-induced disasters in the Asia-Pacific region. It examines the ideas and activities of four different categories of agents: civil society; military and state institutions; local cultural knowledge and the media; and economic initiatives, and these themes are approached from various academic disciplines, ranging from anthropology and cultural studies to economics, human geography and political science. The contributors draw their findings from a variety of countries in the region, including China, Fiji, India, Indonesia, Japan, Myanmar and Samoa, and importantly, focus on the interconnection between vulnerability and resilience. In turn, the book highlights how the nature and magnitude of disasters are influenced by social conditions, and aims to contribute to policies that prioritize development opportunities to enhance resilience. Further, it explores the complicated and multifaceted role of agency in building resilience, and presents a comparative framework for analysis and key findings from the Asia-Pacific region. The focus of this book on recent and ongoing disasters makes it a topical and timely contribution to the growing field of disaster management, and as such it will appeal to students and scholars of environmental studies, development studies and Asian politics.

This book uses a historical and theoretical focus to examine the key issues of the Enlightenment, Orientalism, concepts of identity and difference, and the contours of different modernities in relation to both local and global shaping forces, including the spread of capitalism. The contributors present eight in-depth studies and a substantial theoretical introduction, utilizing primary and secondary sources in Turkish, Farsi, Chinese, not to mention English, French and German in the effort to engage materials and cultural perspectives from diverse regions. It provides a critical attempt to think through the potentialities and limitations of area-studies and 'civilizational' approaches to the production of knowledge about the modern world, and the often obscured relationship between the fragment and the whole, or the particular and universal. The book is an intervention in one of the most fundamental debates confronting the social science and humanities, namely how to understand global and local historical processes as interconnected developments affecting human actors. *From Orientalism to Postcolonialism* will be of interest to academics and postgraduate students in Cultural and Postcolonial Studies and Asian studies and Middle Eastern studies.

Antinomies of Modernity asserts that concepts of race, Orient, and nation have been crucial to efforts across the world to create a sense of place, belonging, and solidarity in the midst of the radical discontinuities wrought by global capitalism. Emphasizing the continued salience at the beginning of the twenty-first century of these supposedly nineteenth-century ideas, the essays in this volume stress the importance of tracking the dynamic ways that race, Orient, and nation have been reworked and used over time and in particular geographic locations. Drawing on archival sources and fieldwork, the contributors explore aspects of modernity within societies of South Asia, the Middle East, and Africa. Whether considering how European ideas of Orientalism became

foundational myths of Indian nationalism; how racial caste systems between blacks, South Asians, and whites operate in post-apartheid South Africa; or how Indian immigrants to the United States negotiate their identities, these essays demonstrate that the contours of cultural and identity politics did not simply originate in metropolitan centers and get adopted wholesale in the colonies. Colonial and postcolonial modernisms have emerged via the active appropriation of, or resistance to, far-reaching European ideas. Over time, Orientalism and nationalist and racialized knowledges become indigenized and acquire, for all practical purposes, a completely "Third World" patina. *Antinomies of Modernity* shows that people do make history, constrained in part by political-economic realities and in part by the categories they marshal in doing so. Contributors: Neville Alexander, Andrew Barnes, Vasant Kaiwar, Sucheta Mazumdar, Minoo Moallem, Mohamad Tavakoli-Targhi, A. R. Venkatachalapathy, Michael O. West

This book provides an introduction to theological thought on the Asian continent. It is ecumenical in scope with emphasis on the contemporary concerns within Asian theology and some attention to the development of these theologies. Regional and subject specialists will capture the ongoing conversation on Asian theology, incorporating new emphases, thrusts and trends, thus making the book a fresh and engaging introduction to Christian theology in Asia.

From the 1980s onwards, a tide of democratization swept across the Asian region, as the political strongmen who had led since the end of World War II began to fall. Although it is generally assumed that once authoritarian leaders no longer hold power, the political landscape will drastically change and the democratic transition will simply be a matter of time, this book shows that the move towards democracy in Asia has by no means been linear process, and there have been a number of different outcomes that reflect the vastly divergent paths towards liberalization the Asian nations have followed. This book examines seven countries that were previously under authoritarian or semi-authoritarian rule, but then followed very different trajectories towards increasing liberalization after the fall of political strongmen: South Korea, Taiwan, China, the Philippines, Indonesia, Malaysia and Thailand. Importantly, the case studies reveal the factors that may enable transition to a more democratic system, and alternatively, the factors that inhibit democratic transition and push countries down a more authoritarian path. In turn, three key models that follow the fall of a political strongman emerge: democratization with substantial political reform and consolidation; democratization with limited political reform, leading to weak democratic institutions and instability; and an alternative political system with sustained authoritarianism. By tracing these very different paths and outcomes in the wake of a strongman's fall, the contributors present valuable information for countries on the course towards democratization, as well as governments and organisations who work to facilitate this process. This book will be welcomed by students and scholars interested in Asian politics, governance and democratization studies.

This book explores the ways in which colonial administrators constructed knowledge about the society and culture of India and the processes through which that knowledge has shaped past and present Indian reality.

This book argues that there is a new, Sinological form of orientalism at work in the world. It has shifted from a logic of 'essential difference' to one of 'sameness' or general equivalence. "China" is now in a halting but inevitable process of becoming-the-same as the USA and the West. Orientalism is now closer to the cultural logic of capitalism, even as it shows the afterlives of colonial discourse. This shift reflects our era of increasing globalization; the migration of orientalism to area studies and the *pax Americana*; the liberal triumph at the "end" of history and the demonization of Maoism; an ever closer Sino-West relationship; and the overlapping of anti-communist and colonial discourses. To make the case for this re-constitution of orientalism, this work offers an inter-disciplinary analysis of the China field broadly defined. Vukovich takes on specialist work on the politics, governance, and history of the Mao and reform eras, from the Great Leap Forward to Tiananmen, 1989; the Western study of Chinese film; recent work in critical theory which turns on 'the China-reference'; and other global texts about or from China. Through extensive analysis, the production of Sinological knowledge is shown to be of a piece with Western global intellectual political culture. This work will be of great interest to scholars of Asian, postcolonial and cultural studies.

This volume is a festschrift for Damodar Ramaji SarDesai (b. 1931), Professor Emeritus of History at the University of California, Los Angeles (UCLA) where all of the contributors received their Ph.D as did SarDesai himself. His work for over fifty years at UCLA has been an inspiration to generations of students, and he has made major contributions to the world of learning, and in his chosen areas of specialization of India, especially its foreign policy with regard to Southeast Asia, imperialism and the history of the modern European empires; and Southeast Asia. He has served as Chair of the History Department at UCLA as well as Bombay University and President of the Asiatic Society of Bombay. The volume includes a biographical introduction and a bibliographic essay on SarDesai's major writings and contains new and cutting-edge essays on the design of imperial Vijayanagara; famine policy in colonial India and how European imperialist policies created, or exacerbated the impact of, famines; the relatively unknown chapter of 'Chinese Gordon's' brief Indian career; reflections on the Tamil humanist A. Madhaviah, a man ahead of his time; nationalism and the career of industrialist G.D. Birla, Gandhi's friend; the 'Chindia Problematic'—India and China relations; the state of Philippine historiography and its nationalist impulses; the role of Vietnamese highlanders in the Vietnamese nationalist struggle and their recent plight; early Malayan nationalism; and the efforts of American administrators to protect Philippine highland natives from being forced to participate in international exhibitions as curiosities from the American colony.

From Orientalism to Postcolonialism Asia, Europe and the Lineages of Difference Routledge

The Ambiguous Allure of the West examines the impact of Western imperialism on Thai cultural development from the 1850s to the present and highlights the value of postcolonial analysis for studying the ambiguities, inventions, and accommodations with the West that continue to enrich Thai culture. Since the mid-nineteenth century, Thais have adopted and adapted aspects of Western culture and practice in an ongoing relationship that may be characterized as semicolonial. As they have done so, the notions of what constitutes "Thainess" have been inflected by Western influence in complex and ambiguous ways, producing nuanced, hybridized Thai identities. *The Ambiguous Allure of the West* brings together Thai and Western scholars of history, anthropology, film, and literary and cultural studies to analyze how the protean Thai self has been shaped by the traces of the colonial Western Other. Thus, the book draws the study of Siam/Thailand into the critical field of postcolonial theory, expanding the potential of Thai Studies to contribute to wider debates in the region and in the disciplines of cultural studies and critical theory. The chapters in this book present the first sustained dialogue between Thai cultural studies and postcolonial analysis. By clarifying the distinctive position of semicolonial societies such as Thailand in the Western-dominated world order, this book bridges and integrates studies

of former colonies with studies of the Asian societies that retained their political independence while being economically and culturally subordinated to Euro-American power.

In *The Postcolonial Orient*, Vasant Kaiwar analyses the formation of postcolonial studies around the 1989 moment of world history, shows its limitations via an engagement with Marxism, and provides an alternative, enriched account of interpretive possibilities inherent in the moment.

What will the future look like? To judge from many speculative fiction films and books, from *Blade Runner* to *Cloud Atlas*, the future will be full of cities that resemble Tokyo, Hong Kong, and Shanghai, and it will be populated mainly by cold, unfeeling citizens who act like robots. *Techno-Orientalism* investigates the phenomenon of imagining Asia and Asians in hypo- or hyper-technological terms in literary, cinematic, and new media representations, while critically examining the stereotype of Asians as both technologically advanced and intellectually primitive, in dire need of Western consciousness-raising. The collection's fourteen original essays trace the discourse of techno-orientalism across a wide array of media, from radio serials to cyberpunk novels, from Sax Rohmer's *Dr. Fu Manchu* to *Firefly*. Applying a variety of theoretical, historical, and interpretive approaches, the contributors consider techno-orientalism a truly global phenomenon. In part, they tackle the key question of how these stereotypes serve to both express and assuage Western anxieties about Asia's growing cultural influence and economic dominance. Yet the book also examines artists who have appropriated techno-orientalist tropes in order to critique racist and imperialist attitudes. *Techno-Orientalism* is the first collection to define and critically analyze a phenomenon that pervades both science fiction and real-world news coverage of Asia. With essays on subjects ranging from wartime rhetoric of race and technology to science fiction by contemporary Asian American writers to the cultural implications of Korean gamers, this volume offers innovative perspectives and broadens conventional discussions in Asian American Cultural studies.

Since 1974, when the current wave of democratisation began, the movement towards democracy in Asia has remained limited. Many countries in Asia, in fact, are not making a decisive move towards democracy, and find themselves struggling with the challenges of democratic consolidation and governance. Focusing on Indonesia, Thailand and Korea, this book analyses why democratisation is so difficult in Asia. The book investigates the dynamics by which citizens embrace democratic rule and reject authoritarianism, and also compares these dynamics with those of consolidating democracies around the world. The book looks at the forces that affect the emergence and stability of democracy, such as elite interactions, economic development and popular attitudes as beliefs and perceptions about the legitimacy of political systems have long been recognised as some of the most critical influences on regime change. The book also discusses what it is about the nature of public opinion and the processes of day-to-day democratic participation that have made these countries vulnerable to repeated crises of legitimacy. Using Indonesia, Korea, and Thailand as case studies, this book highlights the uniqueness of the Asia's path to democracy, and shows both the challenges and opportunities in getting there. The book will be of interest to students and scholars of Asian Politics, Comparative Politics and International Studies.

Why, for centuries, have the West and the world continuously produced China knowledge that deviates from Chinese realities? Why, since the mid-nineteenth century, have Chinese intellectuals oscillated between commendation and condemnation of their own culture, and between fetishization and demonization of all things Western? And why have some of the world's wisest thinkers expressed opinions on Chinese culture, which are simply wrong? In order to answer these questions, this book explores the process of knowledge production about China and the Chinese civilization and in turn, provides a critique of the ways in which this knowledge is formed. Ming Dong Gu argues that the misperceptions and misinterpretations surrounding China and the Chinese civilisation do not simply come from misinformation, biases, prejudices, or political interference, but follow certain taken-for-granted principles that have evolved into a cultural unconscious. Indeed, Gu argues that the conflicting accounts in China-West studies are the inevitable outcome of this cultural unconscious which constitutes the inner logic of a comprehensive knowledge system which he terms 'Sinologism'. This book explores Sinologism's origin, development, characteristics, and inner logic, and critiques its manifestations in the writings of Chinese, Western, and non-Western thinkers and scholars, including Montesquieu, Herder, Hegel, Marx, Weber, Russell, Pound, Wang Guowei, Guo Moruo, Gu Jiegang, Wen Yiduo, and many others in diverse disciplines from arts and humanities to social sciences. In doing so, Gu demonstrates why the existing critical models are inadequate for Chinese materials and makes an attempt to construct an alternative theory to Orientalism and postcolonialism for China-West studies and cross-cultural studies. Sinologism crosses over the subjects of history, thought, literature, language, art, archaeology, religion, aesthetics and cultural theory, and will appeal to students and scholars of East-West studies with a particular focus on China, as well as those interested in cultural theory more broadly.

This book investigates the politics of identity in Asia and explores how different groups of people inside and outside Asia have attempted to relate to the alterity of the places and cultures in the region through various modes (literary and filmic representation, scholarly knowledge, and so on) and at different points in time. Although coming from different perspectives like literary criticism, film studies, geography, cultural history, and political science, the contributors collectively argue that Asian otherness is more than the dialectical interplay between the Western self and one of its many others, and more than just the Orientalist discourse writ large. Rather, they demonstrate the existence of multiple levels of inter-Asian and intercultural contact and consciousness that both subvert as much as they consolidate the dominant 'Western Core-Asian periphery' framework that structures what the mainstream assumes to be knowledge of Asia. With chapters covering a wealth of topics from Korea and its Cold War history, to Australia's Asian identity crisis, this book will be of huge interest to anyone interested in critical Asian studies, Asian ethnicity, postcolonialism and Asia cultural studies. Leong Yew is an Assistant Professor in the University Scholars Programme, National University of

Singapore. He is the author of *The Disjunctive Empire of International Relations* (2003).

The twentieth century has been labelled the 'century of genocide', and according to estimates, more than 250 million civilians were victims of genocide and mass atrocities during this period. This book provides one of the first regional perspectives on mass atrocities in Asia, by exploring the issue through two central themes. Bringing together experts in genocide studies and area specialists, the book looks at the legacy of past genocides and mass atrocities, with case studies on East Timor, Cambodia and Indonesia. It explores the enduring legacies of trauma and societal divisions, the complex and continuing impacts of past mass violence, and the role of transitional justice in the aftermath of mass atrocities in Asia. Understanding these complex legacies is crucial for the region to build a future that acknowledges the past. The book goes on to consider the prospects and challenges for preventing future mass atrocities in Asia, and globally. It discusses both regional and global factors that may impact on preventing future mass atrocities in Asia, and highlights the value of a regional perspective in mass atrocity prevention. Providing a detailed examination of genocide and mass atrocities through the themes of legacies and prevention, the book is an important contribution to Asian Studies and Security Studies.

In this incisive and impeccably researched critique of Postcolonialism, Kaiwar argues that subaltern studies itself is marred by orientalism.

[Copyright: 13aad35f18214fa2b3e70b64b9804c5a](#)