Princeton Studies in Muslim Politics

Dale F. Eickelman

The State and Society in East Asia series

Elizabeth J. Perry

The IDEA FOR THIS SERIES originated with its co-founders, political scientist James Piscatori, and myself, a social anthropologist, in 1990. It was intended to complement our book Muslim Politics (1996, new edition 2004). For us, ‘Muslim politics’ encompassed more than a concentration on self-appointed religious authorities or doctrinal concerns. Traditionally educated religious scholars clearly enjoy a role in such politics, but so do lay intellectuals, mothers, government leaders, musicians, and many others who assert major roles in shaping how religion and politics play out in public. The rapid expansion of mass higher education, the greater ease of travel and migration, and the rapid proliferation and accessibility of new media have expanded the numbers of those who contribute to reshaping religious practice, the religious imagination, and their impact on politics.

Yet all too often, we felt, the study of politics had been dominated by the study of elites and formal institutions. The politically significant activities of non-elites count equally, and we recognized that an evaluation of the civic order and its potential depends on a complex calculus of actors, interests, and values that transcend frontiers of geography, language, ethnicity, sect, and class—and those of academic discipline.

The scope of the series

In both our co-authored book and the series, we aimed to encourage an alter- native to the often specialized terminology and background assumptions of our respective disciplines in order to join the study of Muslim politics to the main-stream of social thought, assessing in its richness the competing and context and combat both symbolic production and control of the institutions, both formal and informal, which serve as symbolic or normative arbiters of society. The allocation of goods and services occurs in the context of broadly shared values and assumptions, and these values, even when portrayed by some as fixed and immutable, are subject to vigorous debate and constant transformation.

It is these symbolic politics that account for why political actions and choices are recognizably Muslim, and in this sense ‘Islam’—vigorously contested in terms of content and practice—accounts for why political actions and choices are recognizably Muslim for a broad portion of the world. Politics is just as much a struggle over people’s imaginations as it is for control over the allocation of services and resources. In our conception of Muslim politics, doctrinal prescrip-tions were but one factor, and generally not the dominant one, in motivating social or political action.

Profile of the series

We strongly wanted a series associated with our book. Since the 1980s we had been involved as participants and sometimes co-directors in various workshops and other field-building activities supported by research foundations in Europe and the United States. In these workshops and summer institutes, advanced doctoral students and recent graduates from a variety of disciplines had the opportunity to enhance the quality of their work by meeting their peers, as well as senior faculty, working on parallel issues elsewhere in the world. The series was in part a logical extension of these activities.

Since 1995, 24 books have appeared in the series. They reflect a range of themes, including the political implications of integrating family networks in Cairo, Islam and democracy, religion and urban violence in Pakistan, religion and political power among Palestinian youth, jihad in the present day, understandings of the world by Muslim and Western travelers, a cultural history of Afghanistan politics, and contemporary Chinese politics, due no doubt to my own area of interest. Those listings include contributions by well-known political scientists (e.g., Richard Kraus and Neil Diamant), historians (e.g., Atif Dirlik, Linda Grove, Stephen Avendi, Patricia Strandman, and Roxann Przhanov), and media specialist Zhao Yueqi.

All manuscripts undergo rigorous peer review before being accepted for publication. It is gratifying to note that every book in the series has received highly positive reviews in major academic journals in the field. In future, we hope to expand the geographic reach of the research monographs so as to augment the textbook offerings. The aim is to maintain the standard of scholarship for which the series has become known, while gradually adding books that will appeal to a wider and more diverse readership.

I hope that this brief summary of the goals of the State and Society in East Asia series will encourage prospective authors to consider this series as a possible home for their next book!

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Dutch source publications series on early modern East and Southeast Asia

Leonard Blussé

At first, each book in the series contained an editors’ foreword situating the book in the context of the series. In 2004, when Augustus Richard Norton (Boston University) replaced James Piscatori as my co-editor, we decided that the description on the outside back cover sufficed to make the link. Only three books in the series are edited ones. Roughly half the books developed out of initial conversations with the series co-editors; the rest were initiated by inquiries from authors familiar with the series or were referred to us by our very active in-house commissioning editor at Princeton University Press, Fred Appel. Nine books in the series are by first authors, reflecting our commitment to keeping the door open for promising new scholars. From the outset, the series has been open to a wide range of approaches, ensuring its continuing vitality.

Dutch source publications series on early modern East and Southeast Asia

Gong An Bu of the Chinese Council of Bataavia

Another useful historical source publication on the Chinese community of Batavia (Jakarta) is published in Chinese by members of the same Leiden team in cooperation with Nie Dening, Hou Zhengping and Wu Fengfeng of Xiamen University. Among the archives of the so-called Chinese Council or Kong Koan of Batavia (1760-1842) were rediscovered and restored in the 1990s; it was decided to edit and publish from this archival deposit all Minutes of the Board of Meetings of the Chinese Council (Gong An Bu). So far 10 volumes covering the years 1787-1860 have been published by Xiamen University Press. In all some twenty volumes are to be published. This source publication has also led to a veritable rush of new academic publications in overseas Chinese studies.

Deshima Diaries (Japan)

Since the 1960s a small group from the Historiographical Institute of Tokyo University has been engaged in the annotat-ed publication in Dutch and Japanese of all manuscript diaries of the VOC factories in Hirado and Deshima (Nagasaki) covering a period of approximately 250 years (1620-1860s). Because it takes about three years to cover one diary’s years, the entire project may take over 500 years! However, a Leiden University team has published several volumes of abbreviated versions, in English to make the diaries available to global scholarship.

The way in which these source publications take shape is rather unusual. First diaries covering one decade are published in the late 19th century and early 20th century was the Golden Age of colonial source publications in the English language. Those sources, however, have been translated into Chinese by Chiang Shu-sheng (Kanshuo cheng zhi). The way in which these source publications take shape is rather unusual. First diaries covering one decade are published in the late 19th century and early 20th century was the Golden Age of colonial source publications in the English language. Those sources, however, have been translated into Chinese by Chiang Shu-sheng (Kanshuo cheng zhi). The way in which these source publications take shape is rather unusual. First diaries covering one decade are published in the late 19th century and early 20th century was the Golden Age of colonial source publications in the English language. Those sources, however, have been translated into Chinese by Chiang Shu-sheng (Kanshuo cheng zhi). The way in which these source publications take shape is rather unusual. First diaries covering one decade are published in the late 19th century and early 20th century was the Golden Age of colonial source publications in the English language. Those sources, however, have been translated into Chinese by Chiang Shu-sheng (Kanshuo cheng zhi). The way in which these source publications take shape is rather unusual. First diaries covering one decade are published in the late 19th century and early 20th century was the Golden Age of colonial source publications in the English language. Those sources, however, have been translated into Chinese by Chiang Shu-sheng (Kanshuo cheng zhi). The way in which these source publications take shape is rather unusual. First diaries covering one decade are published in the late 19th century and early 20th century was the Golden Age of colonial source publications in the English language. Those sources, however, have been translated into Chinese by Chiang Shu-sheng (Kanshuo cheng zhi).