Gregory Bracken examines the factors which shape our cities and offers Shanghai as a model for future megalopolises.

Louis Zweers shares photographs of the former Dutch East Indies by the photographer and film director Alphons Hustinx.

Hans Schenk delivers a frank critique of a new book on port cities in Asia.

Anna Portisch reveals the full glory of Kazakh embroidered wall hangings.

Guest Editor Margaret Sleeboom-Faulkner’s theme on Genomics in Asia reveals the promise of revolutionary technologies and biomedical knowledge but also the bioethical concerns their application brings.
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Reminder

From 2010 the Newsletter will be available in a digital version. By going to our website www.iias.nl and following the links or filling out the A4 address label which accompanies your copy of the Newsletter you can indicate in which format you wish to receive the newsletter in future – paper or digital.

Please give this your attention.

Those subscribers who do not react by the end of this year will be removed from the mailing list.

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From the Editor
The global city

Sassen looks at global cities operating as a unified system of nodes, rather than just as a series of cities competing with one another. What the critics sometimes fail to see is that there is a degree of interaction between different cities around the world. The global city hypothesis proposes that the world consists of 400 cities with a population greater than one million each, and that these cities are connected by a network of interdependent ties. These ties include trade, communication, and cultural exchange, and they are not just limited to the economic sphere. For example, there is a cultural flow of ideas and information that is just as important as the flow of goods and services.

The management of the complex interactions between these cities is facilitated by new information and communication technologies, which allow for the rapid exchange of ideas and resources. These technologies have made it possible for cities to interact with one another in ways that were previously impossible. For example, the internet allows for the instantaneous exchange of information across the world, which is crucial for the functioning of the global city.

Some critics argue that the global city hypothesis is too simplistic, and that it fails to take into account the differences between cities. For example, some cities are dominated by manufacturing, while others are dominated by finance or tourism. Nevertheless, the global city hypothesis remains a valuable tool for understanding the complex interactions between cities around the world.

The megacity

A megacity is a city with a population of over 10 million. Megacities are some of the most densely populated places on Earth, and they are often characterized by overcrowding, pollution, and poverty. Many of the world’s megacities are located in developing countries, and they are often faced with challenges such as inadequate infrastructure, lack of access to clean water and sanitation, and high rates of crime.

Megacities are also important economic centers, and they are often the locations of major businesses and institutions. For example, New York City, Tokyo, and London are all megacities that are home to many of the world’s largest companies. Some megacities are also symbols of the global order, and they have been the sites of major political and economic events.

In the past, megacities were often associated with poverty and inequality, but in recent years they have also been associated with innovation and growth. Many megacities are home to Silicon Valley, the center of the global technology industry, and they are also home to many of the world’s most innovative companies.

The challenge for megacities is to find ways to manage their rapid growth and to address the challenges that come with it. This may involve investing in infrastructure and services, such as public transportation and healthcare, and it may also involve finding ways to control crime and pollution.

The world city

World cities are the most important cities in the global economy, and they are often associated with finance, trade, and culture. The world cities are the nodes of the global economy, and they are connected by a network of interdependent ties. These ties include trade, communication, and cultural exchange, and they are not just limited to the economic sphere. For example, there is a cultural flow of ideas and information that is just as important as the flow of goods and services.

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The global order

The global order is the system of rules and institutions that govern the relationships between countries. It includes international law, trade agreements, and other mechanisms that help to regulate the interactions between different countries.

The global order is often characterized by competition and conflict, but it is also characterized by cooperation and collaboration. For example, international organizations such as the United Nations and the World Bank work to promote cooperation and collaboration between countries, and they help to address issues such as poverty and climate change.

The global order is a complex system, and it is constantly evolving. As new technologies and new ideas emerge, they change the way that countries interact with one another. The global order is also vulnerable to disruption, and it is important to find ways to ensure its stability and effectiveness.

The global city, the megacity, and the world city are all important components of the global order. They are interconnected and interdependent, and they are all crucial for understanding the complex interactions between countries around the world.
The Global Metropolis

Cities were as massive as one another, not quite as new. Globalisation is formed themselves in places where networks already existed, where new social structures that have given rise to what he calls the new global social structure, he sees these as areas that encapsulate dynamic power centres and high levels of concentration of material resources that information technology, like fibre optics. Some cities, like Hong Kong, Singapore, and Shanghai, have advantages because this infrastructure is extremely immobile. These require a lot of capital to set up and maintain, and the recovery of these investments depends upon us as well.

These require a lot of capital to set up and maintain, and the recovery of these investments depends upon us as well. These require a lot of capital to set up and maintain, and the recovery of these investments depends upon us as well. These require a lot of capital to set up and maintain, and the recovery of these investments depends upon us as well. These require a lot of capital to set up and maintain, and the recovery of these investments depends upon us as well. These require a lot of capital to set up and maintain, and the recovery of these investments depends upon us as well. These require a lot of capital to set up and maintain, and the recovery of these investments depends upon us as well.

Globalisation is the process of global integration and the increasing interdependence of all countries in the world, driven by the development of new technologies and the easing of transportation and communication costs. The effects of globalisation include increased trade, investment, migration, and cultural exchange, as well as the spread of diseases and the sharing of information. The study of globalisation is important for understanding the world economy and the changes that are taking place in the global political and economic order. The study of globalisation is also important for understanding the role of cities in the global economy, as cities are often the centers of global integration and the increasing interdependence of all countries in the world. The study of globalisation is also important for understanding the role of cities in the global economy, as cities are often the centers of global integration and the increasing interdependence of all countries in the world.

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Thailand’s acrimonious adjacency to Cambodia (Part 2)

The events of September 30 1965 had a profound impact on the lives of many Indonesians, including a group of intellectuals and writers who were compelled to live in foreign countries in the aftermath. Despite their political exile, authors were refused to silenced and continued to publish written poems, prose, and essays. Dorothy Schaefer’s research sheds light on this relatively unknown part of Indonesian literature and examines these exile writings in the wider context of contemporary Indonesian literature.

Dorothy Schaefer

Indonesian literature in exile, 1965-1998

Introduction

This study is concerned with the exile literature written in Indonesia during the New Order, 1965-1998. The events of September 30th, 1965, more commonly known as the ‘30 September Movement’, involved a series of mutinies which led to the mass execution of army officers and their supporters. It also saw the start of a brutal regime under President Suharto, which was to last until 1998.

The regime, known as the New Order, was characterized by a strict authoritarian regime that suppressed political dissent and free speech. This suppression led to a significant number of Indonesian writers, artists, and thinkers being forced into exile. These exiles wrote in various genres, including poetry, prose, and politics, and their works were published both in Indonesia and internationally.

The study aims to explore the exile literature written in Indonesia during this period, focusing on the experiences of Indonesian authors who were forced into exile due to their political beliefs or activities. The study will examine the content, style, and themes of the exile literature, as well as the context in which it was written and received.

The study will also consider the impact of exile literature on Indonesian society and culture. Exile literature has played an important role in shaping the literary landscape of Indonesia, as well as influencing political and social issues in the country.

The study will be based on a wide range of sources, including archival materials, published works, interviews with exile writers, and analysis of the context in which the exile literature was produced. The study will contribute to a better understanding of the role of exile literature in Indonesia and its impact on the country’s cultural and political development.

Dorothy Schaefer

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Buru Quartet

Dorothea Schaefter

The events of September 30 1965 had a profound impact on the lives of many Indonesians, including a group of intellectuals and writers who were compelled to live in foreign countries in the aftermath. Despite their political exile, authors were refused to silenced and continued to publish written poems, prose, and essays. Dorothy Schaefer’s research sheds light on this relatively unknown part of Indonesian literature and examines these exile writings in the wider context of contemporary Indonesian literature.

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Dorothea Schaefter
From the moment the French imposed their boundaries on the Thai-Khmer border in the 19th century the region has been in dispute. Later, the border became a fault line in the Cold War. In the first of two articles on Southeast Asian hotspot, Eisel Mazard examined American support for Cambodian Communism and its influence on two decades of conflict. In this concluding essay, Mazard suggests that ideas of a 'greater Thailand' and military interests in maintaining low-level hostilities on the border are some of the reasons behind Thailand's latest aggression against Cambodia.

The events of September 30, 1965 had a profound impact on the lives of many Indonesians, including a group of intellectuals and writers who were compelled to live in foreign countries in the aftermath. Despite their political exile, authors were refused to silenced and continued to write critical political poems, prose, and essays. Dorothée Schaefter’s research sheds light on this relatively unknown part of Indonesian literature and examines these exile writings in the wider context of contemporary Indonesian literature.

Dorothea Schaefter

The Anthology of Exile Writing published in Indonesia is a valuable source of reference, even though I consider them to be highly selective representations as they neatly exclude the surface of the abundant material available and prevent differing points of view. I have benefited greatly from the material available to Indonesian academics, contemporary Indonesian literature critics have concentrated on exile literature on the internet, and exile writing has been the subject of exile and popular and various online forums. Indonesian studies work, however, take into account the exile literature and their films, and they have often granted access to their material published in books and websites.

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In this article, his biographer, Louis Zweers, presents a snapshot of Hustinx's travels in the Caribbean and the Middle East in the 1930s and 50s. Hustinx left his negatives, films, letters and diaries, full of notes, to give us an impression of his many travels through Asia, Africa, the Dutch East Indies, and the Middle East. His assignments for big companies, such as Stoomvaart Maatschappij Nederland, KLM, Shell and BPM, bought him tickets to faraway countries. Hustinx's black and white travel pictures show us his love for the other cultures and people with an aesthetic and almost ethnographic eye. His photos are not just a reflection of a far-away foreign world, but also a world that has disappeared.

Hustinx became famous for his documentary films about non-western countries. He was a self-taught photographer and film director who became a versatile professional. In the 1930s and 1950s, Hustinx's black and white travel pictures show us his love for the other cultures and people with an aesthetic and almost ethnographic eye. His photos are not just a reflection of a far-away foreign world, but also a world that has disappeared.

Two results in the Dutch East Indies, this film is built only for words. Time went by in a dream: ‘a great dream or a hatred of the frontier’. Hustinx photographed the spectacular beauty of the Indonesian archipelago. His travel pictures and films were produced for the purpose of promoting tourism in the Western market.

The Limburg photographer and film maker Alphons Hustinx stuck travelling through the Middle East, South East Asia and Africa from 1935 to 1954. He didn’t work for press agencies or press photo bureaus, but went to the location himself as an assignment for big companies. The government photographer shot spectaculararya in order to make the most of his travels and develop his social documentary photography. In his assignments, Hustinx photographed the spectacular beauty of the Indonesian archipelago. His travel pictures and films were produced for the purpose of promoting tourism in the Western market.

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Journey through the archipelago

The original black and white travel pictures from the photographer and film director Alphons Hustinx (1900-1972) give us an impression of his many travels through Asia, Africa, the Caribbean and the Middle East in the 1930s and 1950s. Hustinx left his negatives, letters and diaries, full of notes, to his family. Through these egocentric documents and images, we get an impression of his many travels through Asia, Africa, the Caribbean and the Middle East in the 1930s and 1950s. Hustinx left his negatives, letters and diaries, full of notes, to

Hustinx became famous for his documentary films about the Dutch East Indies, 1938.

Hustinx photographed and filmed his trips to the former Dutch East Indies in 1938. He hired powerfully-built Tenggers to carry his photo equipment and filmed barefooted but heavily clothed against the cold and the wind. Hustinx wrote about this journey in his notebook: ‘Smoking in the crater is prohibited’. From the portrait of a young Javanese man next to a sculpted head of Buddha. Tirelessly Hustinx also filmed and photographed dances in Bali. He often used his visual material when giving lectures in the Netherlands. His photos and film images, however, remain an impressive witness of a world that has disappeared.

Photographs of the former Dutch East Indies

I am completely honda. The camera is also showing with cold. Finally we arrive at the small town. It is as if we are entering the hell of Dante. In spite of the storms, Hustinx managed to make some photo and film shots. In one picture we see the Tengger carriers standing in the desolate and windy landscapes of the sand sea. However freezing it may be, there still some vividness in a typical picture.

Of course Hustinx also wished the world renowned Buddist structure the Hindu temple and the old Hindu temple on the Bromo volcano. There are several very beautiful Buddist temples here. The light is good and I am standing great. Hustinx wrote: ‘The nature is terribly scenic and scenic’. Hustinx captured a number of the big statues or statues of the temple complex. He even captured a rock participating the life of the Buddist and the ancient Buddist statues. Beautiful because of its simplicity and direction of the portrait of a young Javanese man next to a sculpted head of Buddha. Hustinx also filmed and photographed the beautiful green hillsides and the picturesque valleys of the Indonesian orthophy... Hustinx filmed and captured the portraits of the famous oil painting the in the Western art.

In order to escape the tropical heat, he stayed at the Grand Hotel at the Tosari hill station, located at about 2000 metres above sea level. This location boasted wide mountain peaks, deep ravines and volcanoes. During the day he would watch the flat lands near Surabaya and the sea. From Tosari one could make trips to the Tengger volcano with its rare snow. During his days off from Bones, he would go on trips with his photo and film equipment. Various photos were made of Hustinx wearing winter clothes, surrounded by a guide and several carriers, the latter barefooted but heavily clothed against the cold and the wind. Hustinx wrote in his notebook: ‘There are several temples, decorated temple gates, sculptures, processions and the portrait of a young Javanese man next to a sculpted head of Buddha. Tirelessly Hustinx also filmed and photographed dances in Bali. He often used his visual material when giving lectures in the Netherlands. His photos and film images, however, remain an impressive witness of a world that has disappeared.'

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China may be transforming into a fully-fledged market economy, but there are still many who see the commune as the only safeguard of rights and livelihoods. At the same time, the market-oriented individualist approach to land tenure reform—contracting land to individuals—is often seen as a threat to sustainable rural development. Fengjiong Zhao examines the case of Yakou village, Guangdong, which provides an alternative model of land tenure reform: a combination of commune ownership, management of land resources and a collective approach to taking full advantage of the market.

Yongjun Zhao

Local party procedures: field notes from Malang

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Ulla Fionna

The Newsletter | Vol 52 | Winter 2009

A tale of two systems: Questioning land tenure reform in China

China and Indonesia share a number of similarities: both countries are transformed rapidly and are characterised by rapid economic growth and population growth, and both face the challenge of improving the livelihoods of their rural populations rapidly. This is the introduction to a Special Issue on Indonesia that explores the reform process in China and Indonesia. The articles in this Special Issue are based on new research presented at the University of Sydney in January 2009.

Zhao Yongjun

New Trends in Construction and Deconstruction of Party Institutions in Indonesia

People's political movements are a basic force in village development and governance, he is described as an effective institution or weapon of the weak peasantry in the village, and it has deterred the local government from acquiring the land for urban development. The political divisions within the commune itself have led the commune to take a cautious approach to the market economy. The political environment has influenced the local party's participation.

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China maybe transforming into a fully-fledged market economy, but there are still many who see the commune as the only safeguard of rural life and livelihoods. At the same time, the market-oriented individual approach to land tenure reform—subcontracting land to individuals—appears to work against sustainable rural development. Yongjun Zhao examines the case of Yakou village, Guangdong, which provides an alternative model of land tenure reform: a combination of commune ownership, management of land resources and a collective approach to taking full advantage of the market.

Yongjun Zhao

The village commune dichotomy at the heart of rural development

The village commune plays an essential role not only in the rural economy, but also in social and political life at the local level. In the Chinese system of rural management, the collective land ownership model operates under the commune system. The commune is the smallest administrative unit that has state legal status and is responsible for the local area. The commune, in turn, is composed of several villages.

The village commune system is an essential feature of Chinese society. It is a social structure that mediates between the state and the individual, providing social services and economic benefits to the community. The commune is responsible for the management of land resources and the provision of public services such as education, health care, and social welfare.

On the one hand, the commune provides a sense of collective identity and belonging for the local community. On the other hand, it can also be a source of conflict and inequality. The commune system is often seen as a symbol of Chinese traditional rural society, but it has also been criticized for stifling individual initiative and innovation.

In conclusion, the commune system is a complex and multifaceted institution that has played a significant role in Chinese rural development. Its future will depend on how it is reformed and adapted to the changing social and economic conditions of China.

Local party policies

Field notes from Malang

Having decidded to focus her PhD on Indonesian political party activities at the grassroots, Ulfa Fiona knew that fieldwork would be challenging. Her perceptions, based on parties from the New Order era, were that local parties usually disappeared after the rallies and elections had taken place. Fiona had concerns about gaining contact and cooperation from party members, but decided to adopt an optimistic approach. Her notes offer useful insights to anyone about to embark on fieldwork and are sure to evoke memories of similar experiences in many others.

Ulfa Fiona

Notes

1. My thanks to the following for their assistance:
   a. The party chairman, who was kind enough to introduce me to the local party officials.
   b. The party secretary, who was also helpful and provided me with valuable information.
   c. The party treasurer, who was always willing to answer my questions.

2. My special thanks to the following individuals:
   a. Mr. Ryuji Tanaka, a noted political scientist.
   b. Mr. Kenji Hirose, a respected academic.
   c. Ms. Sayuri Watanabe, a well-known journalist.

3. I would also like to thank the following organizations:
   a. The Indonesian Democratic Party (PDIP)
   b. The Social Democratic Party (Partai Gerakan)
   c. The People's Justice Party (PPP)

4. Finally, I would like to express my gratitude to the following individuals:
   a. Mr. Hiroshi Ueda, a valued colleague.
   b. Ms. Yuko Tanaka, a helpful colleague.
   c. Mr. Masato Nakamura, a supportive colleague.

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References


Kashmir has become both a symbol and battlefield of competing ideologies. Pakistan’s desperate bid to destroy Kashmiriyat (‘Kashmiri-ness’) was a way of imposing Islamic fundamentalism on a community known for its communal harmony, secularism and liberal ethos. Fundamentalist Islam from across the border tried to distort India’s secular image by blurring the eclectic and syncretic aspects of Kashmiriyat.

Sanjeeb Mohanty examines how Pakistan’s attempts to erode Kashmiriyat were designed to short-circuit the ideological and emotional distance between Kashmiri Muslims and their Pakistani brethren.

Eroding Kashmiriyat

In India, we have witnessed a resurgence of fundamentalism. A secular nation has been faced with a challenge to its cultural identity from right and left. Western governments, too, are concerned with the accelerating threat of fundamentalism. This is the time when the idea of a separate Islamic state needs to be subjected to serious scrutiny. This is also the time when the idea of a secular state needs to be redefined.

In the 1980s, India opened its doors to Islamic fundamentalism. The result was a rise in communal violence and an erosion of the composite Hindu-Muslim culture. In the 1990s, Islamic fundamentalism has spread across the country, and the reason is simple: the idea of a separate Islamic state, which is supported by a majority of Muslims, is being systematically undermined.

Pakistan’s strategy for Kashmir has been to create a situation where a violent secessionist movement emerges to challenge the existing order. The aim is to create a situation where the Kashmiri Muslims feel that they are under threat from the Indian government. This is achieved by creating a perception among the Kashmiri Muslims that they are being discriminated against.

In the mid-1980s, Islamic revivalism had taken a radical political turn. Islamic fundamentalism, aided and abetted by Pakistan, has been a marked erosion of the secular Kashmiri personality. Public criticism of India has been growing. There has been a rising tide of opposition to the Indian government. This has been accompanied by a rise in communal violence.

Pakistan has, all along, tested tolerance by attempting to sow the seeds of Islamic fundamentalism in Kashmir. Pakistan must make it clear that the ongoing struggle between secularism and fundamentalism is not a struggle between Hindus and Muslims, but between nationalism and separatism. India must resist the temptation to become a battleground of competing ideologies. This is a time when the idea of a secular state needs to be redefined.

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1. Kashmiriyat is the ethno-national and social conscious-...States since the 1960s. It is characterised by...might be no psychic roots in the state, except in the...amity. In fact, Pakistan was under the impression that...The Wahhabi practices, on the other hand, are purely Islamic. When the advent of Islam in Kashmir gave birth to inter-sectarian religious and cultural harmony, Pakistan...that the manifestation and strength of communal...that for this reason the fundamentalists portrayed Sufism...8. Ghosh, Kunal. 2008. ‘Sufism, Wahaabism and Kashmiriyat’,...in Srinagar, Kashmir, by Abid Bhat.

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Sanjeeb Kumar Mohanty

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Kashmiriyat

Notes
1. Sanjeeb Kumar Mohanty


Famine dominates the pages of Indian economic history. In 1866 one of the most devastating famines – known as the Na Anka famine – visited Orissa, killing a third of its population. Subsequently, a Famine Commission was formed and its recommendations constitute an important milestone in the economic history of Orissa. The development of roads, railways, ports, and navigational irrigation canals became a priority. Ganeshwar Nayak argues that this focus on transport and communication in colonial Orissa was the precursor for the province’s socio-economic transformation.

The Orissa famine of 1866

Famine in Orissa dominated the pages of Indian economic history. In 1866 one of the most devastating famines – known as the Na Anka famine – visited Orissa, killing a third of its population. Subsequently, a Famine Commission was formed and its recommendations constitute an important milestone in the economic history of Orissa. The development of roads, railways, ports, and navigational irrigation canals became a priority. Ganeshwar Nayak argues that this focus on transport and communication in colonial Orissa was the precursor for the province’s socio-economic transformation.

The Famine Commission of 1866

Between 1851 and 1900 there were as many as 24 famines recorded in India, taking an average mortality of 120 people every hour or 260 per day. One of the most devastating famines during the 19th century, the Na Anka famine, coincided with the development and transport of roads, railways, ports, and inland irrigation canals. By the mid-19th century, Orissa was the most densely populated region in India with a high proportion of dependents. The 1851 census showed a population of over 12 million, with at least 10 million people residing in the eastern districts. Orissa was primarily agricultural, with rice, cotton, and jute being the major crops.

The Na Anka famine was caused by a combination of factors, including local factors such as a heatwave and regional factors such as the collapse of the harvest. The famine hit Orissa in 1866, affecting 30% of the population. The official report of the Famine Commission stated that the famine was caused by a combination of factors, including a drought in 1865, which reduced the availability of food. The report also highlighted the role of the government in not providing adequate relief measures. The famine was exacerbated by the government’s failure to provide timely and adequate relief measures, leading to widespread poverty and hunger.

The Famine Commission of 1866 directed attention to the state of communication in Orissa. It recommended improvements to the means of communication not only for the convenience of government officials but also for the benefit of the general public. The commission reported on the importance of irrigation and the development of roads and canals for the welfare of the rural population.

Conclusion

The Na Anka famine was devastating for the people of Orissa, and the Famine Commission’s recommendations laid the groundwork for future development in the province. The commission’s emphasis on the importance of irrigation and the development of roads and canals was crucial for the welfare of the rural population. The Famine Commission’s report was an important milestone in the development of Orissa, and its recommendations were implemented in the subsequent years.

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International student mobility

Most of what is written on the mobility of international students focuses on two particular topics: the means by which ‘providers’ access the market and assure themselves a flow of paying clients; and the ways in which they may or may not be encouraged to accommodate themselves to what may be different styles of learning. Nicholas Tailor believes these topics should probably better be tackled in a more holistic way.

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The other country NZ has negotiated with is, of course, New Zealand. According to Telfer’s research, there are several reasons for the high number of students from New Zealand. The most important is the proximity of New Zealand to Australia, which makes it easy and convenient for students to study in New Zealand. New Zealand is also known for its high-quality education and its friendly and welcoming environment. Another reason is the high salary earned by New Zealand graduates, which encourages students to study there.

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The Newsletter | No. 183 | Winter 2020

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The Newsletter | No. 185 | Winter 2020

The Newsletter | No. 186 | Winter 2020
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The Orissa famine of 1866

In 1866, Orissa was hit by a devastating famine, which led to a significant decline in the province’s economy and a major increase in mortality. The famine was caused by a combination of factors, including a severe drought, which led to crop failure, and a lack of adequate infrastructure to transport food and resources.

The Famine Commission of 1866

The Orissa famine was one of the most devastating in India’s history. In 1866, a third of the population of Orissa died from famine. The famine was a result of a severe drought that had lasted for several years, which had caused a significant drop in food production. The British government, in response to the crisis, appointed a Famine Commission to investigate the causes of the famine and to make recommendations on how to prevent similar disasters in the future.

The recommendations of the Famine Commission of 1866

The Famine Commission of 1866 directed attention to the state of communications in Orissa. It recommended measures to improve the communications network, including the development of roads, railways and ports. The commission’s report contained an important landmark in the economic history of Orissa, as it highlighted the need for improved infrastructure to help the province recover from the famine. The commission also recommended the need for irrigation canals to make the countryside more accessible and to help the local population to recover from the famine.

Conclusion

The Famine Commission of 1866 recommended the development of roads, railways and navigable canals in Orissa. These recommendations were implemented, which helped to improve the communications network and to provide a stimulus for agricultural production. The development of roads, railways and navigable canals in Orissa helped to improve the communications network and to provide a stimulus for agricultural production.

International student mobility

Most of what is written on the mobility of international students focuses on two particular topics: the means by which ‘providers’ access the ‘market’ and assure themselves a flow of paying clients; and the ways in which they may or may not be encouraged to accommodate themselves to what may be different styles of learning. Nicholas Talting believes these topics should surely better be tackled in a world where the economic policy of the UK government is aimed at convincing students and other worthy of research. One possible approach, he argues, is historical.

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The Study

The other country NZ has investigated is, of course, New Zealand.4 Allegedly three on Chelsea and other scholarship schemes which give students the right to stay in a set area as well as the South Pacific, paying the two home countries. This is, of course, a highly debatable issue. The last group comes from Malaya to study some 400 students a year. These Indonesian students are trained at the University of Malaya and then returned to Indonesia. The Indonesian government pays for the training and the students pay a small fee to cover their accommodation. The Indonesian government pays for the training and the students pay a small fee to cover their accommodation. It is debatable as to whether this is a mere contribution to the cost of training or a contribution by the Indonesian government to the cost of training. The costs were borne by the Indonesian government, but the students were expected to pay a small fee to cover their accommodation. It is debatable as to whether this is a mere contribution to the cost of training or a contribution by the Indonesian government to the cost of training.
Asia is a force to be reckoned with when it comes to research in the life sciences. Asian countries play a major role both in shaping international research practices and in the formulation of bioethical regulation research in the field of biomedical research and research applications, including stem cell research, genetic testing and screening, reproductive technologies and the banking of biological materials. Not only wealthy welfare societies such as Japan and Singapore but also large developing countries such as China and India, are strong global competitors at the forefront of biomedical research and biotech applications. These new fields of research, on the one hand, promise to yield revolutionary technologies and biomedical knowledge that could enhance the health and welfare of large populations of people, including diabetes, muscular dystrophy, Parkinson’s disease and Alzheimer’s disease. On the other hand, bioethical concerns have come about due to the novel and great nature of research in the life sciences and the application of resultant technologies in some regions where even the most basic healthcare is a scarce good.

Technoscientific projects feature high on the Chinese government’s agenda. The deceding of the rice, chicken and most recently panda genomes have caught the attention of the media and the masses. A no less ambitious plan is the drive to establish China as a key force in human embryonic stem cell (hESC) research. While in the West hESC research has been slowed by ethical and legal debates, a highly permissive regulatory environment has been fostered in China. Achim Rosemann investigates how this corresponds to the perspectives of potential embryo donors.

Achim Rosemann

At the same time, most Asian countries involved in the life sciences, then, are occupied by a view that new opportunities have come about for the exploitation of non-human subjects. This is why they often refer to conflicts in the biomedical research. This expectation as an additional strength of their two and. While women in most countries are subject to such situations, it is not always the case that they are referred to as a prospective subject without raising a general question. ‘Sick’ women, for instance, is not considered as a prospective subject but in general situations. This problem occurs exactly in a situation of new diagnostic technologies, such as personal health data, general genetic and cultural identity. Biographical ethno-discourses have been used in a wider sense to include the use of human organs, genetic material, human tissues or information based on biotechnologies. This is also the case of reproductive technologies such as human egg, embryo and fetus in human and animal, nutrition and safety research.

This is also the case of reproductive technologies such as human egg, embryo and fetus in human and animal, nutrition and safety research. Furthermore, more than a few research has been used in order to understand the life of human and spiritual experience of this. It is also possible for women to be a prospective subject without raising a general question. ‘Sick’ women, for instance, is not considered as a prospective subject but in general situations. In this perspective, the life of a human being to be situated at a later phase during the gestation period. The human embryo, from this perspective, is in a spiritual and psychological sense. Also, it may bring...
Asia is a force to be reckoned with when it comes to research in the life sciences. Asian countries play a major role both in shaping international research practices and in the formulation of bioethical regulation in the field of biomedical research and research applications, including stem cell research, genetic testing and screening, reproductive technologies and the banking of biological materials. Not only wealthy welfare societies such as Japan and Singapore but also large developing countries such as China and India, are strong global competitors at the forefront of biomedical research and biotech applications. These new fields of research, on the one hand, promise to yield revolutionary technologies and biomedical knowledge that could enhance the health and welfare of large populations, including diabetes, muscular dystrophy, Parkinson’s disease and Alzheimer’s disease. On the other hand, bioethical concerns have come about due to the novel and great nature of research in the life sciences and the application of resultant technologies in some regions where even the most basic healthcare is a scarce good.

Margaret Sui Sui

At ANYFELLS exchanges, biotechnological knowledge has been disseminated, and its applications developed in research and medical practice. The relevance of such knowledge, and what is regarded as the, genetic basis of population groups, has now been widely accepted and discussed throughout the world (see Bopanna, 2004). Furthermore, the discourses that surround genetic data together with its potential will shape personal style, disease history, and environment, have contributed to the undermining of traditional social, political, and religious institutions and roles regarding humankind and, if possible, therapy to patients diagnosed positive. This phenomenon makes it a moral imperative to provide genetic counsel- tion on personal life style, disease history and environment, has contributed to the ability of researchers and doctors to alleviate, and biological make-up. Illustrative cases discussed in this special issue by Prasanna Patra in connection with sickle cell disease both in shaping international research practices and in the formulation of bioethical research regulation of taking people’s samples became very controversial, after the implementation of stringent regulations on embryo donation. At the same time, most Asian countries involved in the life sciences and biotechnology have been in the forefront of adopting new biotechnologies, which is likely to mean that these countries will be at the forefront of implementing bioethical procedures that are being applied in many other parts of the world. At the same time, researchers and doctors have done so, because they choose for abortion, Jyotsna Gupta’s study on prenatal screenings has shown that the large majority of survey participants regarded embryos do not exist in China cannot be upheld. Equally flawed appears the assumption that the starting point of human life is equated with full legal rights. The notion, for example, that ethical objections regarding the use of human embryos do not exist in China is not upheld.

Asia and India are a force to be reckoned with, not only in the field of stem cell research. There are signs that India, for example, has become a world leader in the area of stem cell research. In India and China, two countries that have a high prevalence of a certain genetic syndrome, the widespread existence of the therapeutic gap. The existence of the therapeutic gap and, if possible, therapy to patients diagnosed positive. This phenomenon makes it a moral imperative to provide genetic counsel- tion on personal life style, disease history and environment, has contributed to the ability of researchers and doctors to alleviate, and biological make-up. Illustrative cases discussed in this special issue by Prasanna Patra in connection with sickle cell disease through application of diagnostic technologies on carrier populations.

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In urban India, there is an increasing public awareness regarding the role of genes in the incidence of disease and the possibility of making use of pre-natal testing (PNT). PNT is associated with modernity and good parenthood. In this paper, Jyotsna Agnihotri Gupta throws light on women’s use of PNT for pregnancy management and the decision making regarding genetic testing – and whether to continue the pregnancy following a ‘positive’ test result – in order to achieve the birth of ‘healthy’ children.

Pre-natal testing in the socio-cultural context

In principle, genetic tests are empowering for women who are child bearers and carry the primary responsibility for raising children, and serving the sick and elderly. However, there may also be negative consequences of PNT for pregnant women. In the highly patriarchal society, the husband and wife are traditionally made to take important decisions within the family. Women face certain restrictions in making reproductive choices, and are often forced to bear children with genetic diseases. While others may face negative consequences of PNT for pregnant women, they are not so literate about science. They say that they don’t understand the counsellor and listen to you; some check and recheck; others are scared. Patients wonder if there is no treatment for the condition. It is very tough to accept that there is no treatment for the condition. Patients wonder if there is no treatment for the condition.

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PRE-NATAL TESTING IN INDIA could be the new panacea instead of the usual traditional curing medicines after the birth of a child to predict the future course of its life. Second, the birth of a child in 20th century is changing cultural perceptions of health and illness, introducing a new dimension to health care: health care services and patients are more concerned and seek support at the earliest possible stage from the onset of prenatal care. This is related to the development of genetic counseling, which increases the probability of PNT and serves only as a first stage in screening for certain disorders; and genetic testing, which further refines the tests and confirms positive results.

The most common forms of genetic testing in pre-natal testing (PNT) are: (1) carrier testing; (2) preconceptional testing of the embryo for genetic tests; (3) prenatal diagnosis, including amniocentesis, chorionic villus sampling, and ultrasound; and (4) newborn screening.

Different techniques may be used by PNT, either individually or in combination. In some tests the same steps are univorous in different test methods, but different methods of diagnosis, may be required to come to a final decision.

Genetic testing may be carried out at different times throughout a pregnancy and through the use of various techniques. In general, genetic tests are performed on the following: (1) carrier testing; (2) prenatal carrier testing of the embryo for genetic tests; (3) prenatal diagnosis, including amniocentesis, chorionic villus sampling, ultrasound; and (4) newborn screening.

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Jyotsna Agnihotri Gupta

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Two major fundamental decisions of all couples: (1) who to become parents and to produce healthy and ‘normal’ children. Prospective parents want to have non-malformed outcomes regarding PNT. They were not sufficiently informed regarding genetic tests and procedures and what the diseases mean. They became fearful of disease and opted for PNT. In these cases, genetic counseling and education are important, especially in the pre-natal setting. With the proliferation of genetic tests, testing is becoming a part of good parenthood and the individual. Genetic counseling and education are important. Using genetic counseling and education, genetic counselors are advising and counselling women and men regarding the tests and procedures. The two main reasons for the prevalence of hereditary diseases (genetic diseases), such as Haemochromatosis and sickle-cell disease, and the rise in incidence of genetic tests have been related to certain communities and regions of India. Recent studies show that the role of relatives, trusted in genetic counseling, is a key element in the decision making regarding genetic testing.

The main arm of reproductive genetics is early detection of a heightened risk of giving birth to children with a disease which is untreatable and which could be in varying degrees, end on the quality of the individual concerned and their family, as well as on the health care system. In the presence of hereditary diseases (genetic diseases), such as Haemochromatosis and sickle-cell disease, and the rise in incidence of genetic tests have been related to certain communities and regions of India. Recent studies show that the role of relatives, trusted in genetic counseling, is a key element in the decision making regarding genetic testing.

It is noteworthy that none of the women/couples I interviewed told me to continue the pregnancy following a ‘positive’ test result. However, an important factor is that after PNT was not sufficiently informed of the genetic tests and procedures and what the diseases mean. They became fearful of disease and opted for PNT. In these cases, genetic counseling and education are important, especially in the pre-natal setting. With the proliferation of genetic tests, testing is becoming a part of good parenthood and the individual. Genetic counseling and education are important. Using genetic counseling and education, genetic counselors are advising and counselling women and men regarding the tests and procedures. The two main reasons for the prevalence of hereditary diseases (genetic diseases), such as Haemochromatosis and sickle-cell disease, and the rise in incidence of genetic tests have been related to certain communities and regions of India. Recent studies show that the role of relatives, trusted in genetic counseling, is a key element in the decision making regarding genetic testing.
In urban India, there is an increasing public awareness regarding the role of genes in the incidence of disease and the possibility of making use of pre-natal testing (PNT). PNT is associated with modernity and good parenthood. In this paper, Jyotsna Agnihotri Gupta throws light on women’s use of PNT for pregnancy management and the decision making regarding genetic testing – and whether to continue the pregnancy following a ‘positive’ test result – in order to achieve the birth of ‘healthy’ children.

**Pre-natal testing in the socio-cultural context**

*Pre-natal testing is proving to be of paramount importance in solving genetic problems.*

**Genetic counseling**

It is quite interesting that the term ‘genetic counseling’ is used in a variety of contexts. Public awareness has increased in recent years but genetic counselors have not received the attention they deserve. Genetic counseling is now regarded as an important component of pre-natal testing. Genetic counselors are expected to provide information about the incidence of genetic disorders in the family, the likelihood of recurrence in the offspring, and the potential strategies for management or prevention. They also help individuals and families to make informed decisions about pregnancy and reproductive choices.

**Retesting**

The term ‘retesting’ is commonly used in the context of genetic counseling. It refers to the process of repeating the genetic test in order to confirm or exclude the presence of a genetic disorder. Retesting is often recommended when the initial test results are inconclusive or when there is a need to clarify the diagnosis.

**Pre-natal testing**

Pre-natal testing (PNT) is a procedure that is used to detect genetic disorders in the fetus. PNT can be performed at different stages of pregnancy and can be used to detect genetic disorders such as Down syndrome, cystic fibrosis, and sickle cell disease. PNT is usually performed between the 10th and 13th weeks of pregnancy.

**Before the consultation**

Before the consultation, the genetic counselor should have a clear understanding of the patient’s medical history, family history, and reproductive history. They should also be aware of the patient’s preferences and values related to genetic testing. The consent process is an essential part of genetic counseling and should be handled with care.

**After the consultation**

After the consultation, the genetic counselor should provide the patient with written information about the genetic test, including the risks and benefits. They should also discuss the options for prenatal diagnosis and treatment. The genetic counselor should also provide the patient with a copy of the Genetic Information Nondiscrimination Act (GINA) (a federal law that protects genetic information) and should ensure that the patient understands their rights.

**Genetic testing**

Genetic testing may be carried out at different times throughout life and through the use of various techniques. In general, genetic tests can be divided into two categories: diagnostic tests and predictive tests. Diagnostic tests are used to determine if a genetic disorder is present in an individual, while predictive tests are used to determine if a genetic disorder may be present in an individual. Examples of diagnostic tests include DNA sequencing, fluorescent in-situ hybridization (FISH), and polymerase chain reaction (PCR). Examples of predictive tests include carrier testing, prenatal testing, and preconception testing.

**Preconception testing**

Preconception testing is a test that is performed before a pregnancy is planned in order to determine if a genetic disorder is present in the individual. Preconception testing is often used to determine if a genetic disorder is present in a couple before they decide to start a family.

**Prenatal testing**

Prenatal testing is a test that is performed during pregnancy in order to determine if a genetic disorder is present in the fetus. Prenatal testing is often used to determine if a genetic disorder is present in a fetus before it is born.

**Postnatal testing**

Postnatal testing is a test that is performed after a pregnancy is completed in order to determine if a genetic disorder is present in the newborn. Postnatal testing is often used to determine if a genetic disorder is present in a newborn after it is born.

**Conclusion**

In conclusion, genetic counseling is an important component of genetic testing. It is essential that genetic counselors are well-trained and have a clear understanding of the complex issues that are involved in genetic counseling. They should also be aware of the patient’s preferences and values related to genetic testing and should provide the patient with written information about the genetic test, including the risks and benefits.

**References**


**Photography by Jagjeet Poonia**

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**Developments in genetic technology concern all individuals, but it is women who bear children and are the main caregivers, decisions affecting their pregnancy and outcome concern them more.**

*Introducing prenatal testing as part of standard prenatal care could go hand-in-hand with adequate systems of informing and counseling women about pre-natal screening to ensure informed decision-making. Research has shown that such decision aids are able to improve the quality and the level of information of prenatal testing decision aids and that such aids should be developed and implemented in the pre-natal testing setting.*

*Education materials used to be developed with genetic screening and testing that are culturally sensitive and in an accessible language. Thus, the government needs to invest in institutions and care facilities for the disabled, and support for families with disabled children so that pregnant women do not feel compelled to terminate the pregnancy of an affected fetus for the only possible choice.*

**Photography by Jagjeet Poonia**
Pre-natal screening and testing is meant to inform and empower parents, but what happens when you learn that your foetus has a disability? Making the decision to terminate the pregnancy can be agonising. It also raises ethical questions about our level of intervention in nature. When do we benefit from such technologies, and when do they damage us? Masae Kato examines these issues in the context of Japan, a country with a eugenic past, where debates on new life technologies have been ongoing for the last 40 years.

**Selective abortion in Japan**

Selecting a baby with or without a disability has been ongoing in Japan since 1948, in a period of economic recovery after defeat in the Second World War. The government’s primary concern was to ensure not just economic recovery but also a good quality population to underpin its war effort. With the emergence of prenatal testing, the Japanese government has tried several times, between 1962 and 2008, to introduce restrictions on tests for Down’s syndrome. If the results prove positive and the parents don’t want to have a child with Down’s syndrome, the test is usually the only option at the moment. This is termed selective abortion of a disabled foetus.

When a disability is found, the decision to abort is a complex and emotional one. Many parents struggle with whether to prevent or allow such children. There is no absolute answer to these questions. In Japan, a country with a history of eugenic policies, there has been considerable debate about selective abortion, and these debates are influencing poltical decisions and regulations on prenatal testing.

The government has sought to prevent the birth of disabled babies in both the past and present. For instance, the women’s movement associates the government’s attitude to reproductive health with the country’s eugenic past. One of the few countries that passed eugenic laws, in 1940 and 1948. In the same vein, “saving the child from the sick baby” was only abolished in 1996. Disabled people fear that new reproductive technologies are a means of wiping out disability. Medical doctors, then, face a dilemma. The disabled people’s movement has been vociferous in its opposition, picking up on the issue and identifying them in public, causing pressure on women to undergo prenatal testing and perhaps even screen for Down’s syndrome.

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The disabled people’s movement in Japan associates the government encouragement for reproductive technologies with the country’s eugenic past. Japan is one of the few countries that passed eugenic laws, in 1940 and 1948. In the same vein, “saving the child from the sick baby” was only abolished in 1996. Disabled people who see reproductive technologies as a means of wiping out disability, quite naturally oppose them. Disabled people fear that new reproductive technologies are a means of wiping out disability, quite naturally oppose them. Disabled people fear that new reproductive technologies are a means of wiping out disability, quite naturally oppose them. Disabled people fear that new reproductive technologies are a means of wiping out disability, quite naturally oppose them.

**Notes**

Selective abortion in Japan

The disabled people’s movement in Japan associates the government encouragement for reproductive technologies with the country’s eugenic past. Japan is one of the few countries (of European origin) that have performed prenatal testing, which has been performed for economic reasons since the 1950s to prevent the birth of children with disabilities. According to the government’s official reports, more than 10 million amniotic fluid samples have been obtained in Japan since 1956. Since the 1970s, the government has been active in public debate regarding reproductive technologies, including the use of new technologies to diagnose syndromes, such as Down syndrome, then abortion is the only possibility. Although some women choose to continue with the pregnancy, this decision is clearly not convenient. This mutual distrust remains unresolved.

The disabled people’s movement to attack them for carrying out sit-in protests and hunger strikes in front of the Prime Minister’s official residence, the Cabinet Office, and the Ministry of Health, Labour, and Welfare. The condition of the foetus is a major concern to pregnant women, but it is also a fact that some pregnant women experience prenatal testing. And, in fact, the interview narratives collected from more than 60 individuals in Japan provide different views.

Among these 60 individuals, 12% of pregnant women underwent prenatal testing. The most commonly used test for prenatal testing was amniocentesis. This severity of state regulation in Japan is not convenient. This mutual distrust remains unresolved.

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Sickle cell disease, an inherited blood disorder, is a public health problem for many tribal and rural caste communities in India. Many community members with the condition feel doubly exposed—by nature and by the State. Why is this disease more prevalent among such communities? Is the disease inherent to such tribal communities, or is this a myth? As Pramodini Kumar Patra Reveals, ongoing sickle cell control programmes in India seem to be better at creating social and ethical issues than they are at controlling the disease.

Double discrimination: sickle cell anaemia prevention programmes in India

Sickle cell disease is a blood condition resulting from the inheretance of abnormal genes from both parents. Since the sickle cell gene is found in both rural and tribal communities in India, many community members believe that this is a disease that is specific to them. However, programmes aimed at sickle cell disease prevention and control have been criticized for their inability to address the social and ethical issues inherent to the disease. The focus has been more on the medical aspects, such as genetic counselling and prenatal diagnosis, rather than on the social and economic aspects of the disease. As a result, many people in tribal and rural areas do not have access to adequate treatment and care for their sickle cell disease.

In the exercise, centred around a sickle cell disease patient who is also the main character of the story, we explore the challenges faced by the family in managing the disease. The patient is portrayed as a strong and resilient individual who is determined to overcome the obstacles presented by the disease. The family members, including the parents and siblings, are portrayed as supportive and dedicated to the patient's well-being. The story highlights the importance of early diagnosis and treatment, as well as the need for ongoing support and care throughout the patient's lifetime.

For some tribal people, the disease is a greater burden than the stigma associated with it. The lack of access to medical care and support creates a vicious cycle, as the disease worsens and becomes harder to manage. The focus on medical interventions and genetic counselling has been criticized for not addressing the social and economic issues that contribute to the disease. As a result, many people in tribal and rural areas do not have access to adequate treatment and care for their sickle cell disease.
Double discrimination: Sickle cell anaemia prevention programmes in India

Sickle cell disease, an inherited blood disorder, is a public health problem for many tribal and rural caste communities in India. Many community members with the condition feel doubly disadvantaged – by nature and by the State. Why is this disease more prevalent among such communities? Is the disease inherent to such tribal communities, or is this a myth? As Prasanna Kumar Patra reveals, ongoing sickle cell prevention programmes in India seem to be better at creating social and ethical issues than they are at controlling the disease.

Sickle cell anemia affects an estimated 60 to 70 million people worldwide. One question that many tribal people ask is why is it mainly one caste or mainstream population do not normally suffer from this disease? Similarly, wide reporting of a high incidence of the sickle cell gene in several caste communities, the relatively higher frequency and incidence of the disease in rural and tribal villages, and the fact that this serious blood disorder is associated with areas where malarial parasites are prevalent, seems to indicate that this disease is a burden that is borne more by those not part of the mainstream population. The Indian government has recognized this disparity and is engaged in prevention programmes in tribal communities. However, the programmes have not been successful in controlling the disease. Why is this so?

In the exercise, communitarian goals are especially subject to discrimination, as the genetic status chosen on the colour cards is the product of marital and community marriage practices. These practices are socially institutionalized, and the genetic status is the product of marital and community mate selection, and therefore, they are not provided with equal or fair health services because of ill health associated with the gene occurring in the group. This is a serious issue in India.

The situation of families with thalassaemia-afflicted children highlights a number of social and ethical issues related to the healthcare system in India, including the one child policy, and reproductive decision-making. As, and Sull’s research reveals, it is these issues which make the study of thalassaemia significant in India.

The development of genetic technology has broadened the range of inherited disorders that can be identified almost overnight. Thalassaemia, a genetically inherited blood disorder, is prevalent in the south of India. The situation of families with thalassaemia-afflicted children highlights a number of social and ethical issues related to the healthcare system in India, including the one child policy, and reproductive decision-making, as and Sull’s research reveals, it is these issues which make the study of thalassaemia significant in India.

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thath sphere is sickle cell disease. It is a blood condition resulting from the inheritance of abnormal genes from both parents. Since the sickle cell gene is found in both Africans and Asians, the condition affects people of African ancestry and is found in many parts of the world. However, the incidence of sickle cell disease is higher in some communities than in others, and this is due to factors such as the genetic make-up of the community, the prevalence of malaria, and the availability of healthcare services.

Therefore, we see that sickle cell disease is a public health problem for many tribal and rural caste communities in India. The State has initiated health management programmes in India that are initiated particularly among those communities, and the community has been found to be at greater risk of spreading the disease. This is believed to decrease the risk of spreading the disease. However, the programmes have been ineffective because of the lack of adequate healthcare services.

This is a serious issue in India. In rural and tribal villages, where a particular disease is prevalent, the programmes have not been successful in controlling the disease. Why is this so?

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Turning misinformation into blessing

Public confidence in hESCs after Hwang

Following the 2005 Hwang scandal, the South Korean government promised a hugely disappointed public a turn-around in the way policies were set and a huge number of research institutes were established to make up for the damage inflicted by Hwang's fraud. Over the years, the government has striven to achieve a turn-around in public confidence in hESCs by promoting policies that are transparent, accountable, and open to public scrutiny. In this article, we discuss the efforts made to recover public confidence in hESCs after Hwang.

Despite lessons learnt from the Hwang scandal, the communicative channels between policy makers, experts, and the public remain largely closed. The media will not provide live news updates for the public to watch as it unfolds. Nonetheless, more than 40% of the public express support for Hwang's continued research. In 2008, the United Nations (UN) approved the UN-sponsored Human Embryonic Stem Cell (HESC) Code of Conduct, which states that hESCs should be used responsibly and ethically. The Code of Conduct is intended to ensure that hESCs are used in a responsible and ethical manner.

In 2010, the South Korean government established the National Bioethics Committee (NBR) to oversee hESC research and ensure ethical conduct. The NBR has issued several guidelines for hESC research to ensure that the research is conducted ethically and transparently. The guidelines include provisions for informed consent, patient safety, and the protection of vulnerable populations. The NBR has also established an independent oversight mechanism to ensure that the guidelines are followed.

Public confidence in hESCs has increased since the Hwang scandal due to the efforts of the government and the NBR to improve the ethical and transparent conduct of hESC research. The government has also strengthened the legal framework for hESC research, establishing the National Bioethics Committee (NBR) as an independent oversight body to ensure compliance with the guidelines. The NBR has also established a mechanism for public participation in decision-making on hESC research.

The government has also set up a number of other bodies to promote the ethical and transparent conduct of hESC research, such as the National Bioethics Committee for Science and Technology (NBCCST), which has the authority to review and approve hESC research proposals. The NBCCST has also issued guidelines for hESC research to ensure that the research is conducted ethically and transparently.

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Turning misfortune into blessing Public confidence in hESC after Hwang

Following the 2005 Hwang scandal, the South Korean government promised a hugely disappointed public jeonwubakwol – turning the misfortune into a blessing. Four years on, Seoyung Hwang reports the ways in which scientists, policy and bioethics experts anticipate the prospect of research governance and human embryonic stem cell research (hESC), and explores the place of public confidence in the current regulatory discourse.

Seoyung Hwang

The scandal that gripped the world in late 2005, involving a breach of trust in two senses. Woo-Suk Hwang, a scientist who had claimed to have successfully derived stem cell lines from ‘therapeutic cloning’, not only provoked outrage on the fl oor. This atmosphere provoked reactions that the public should avoid the use of untested embryonic stem cell research, and also that scientists engage in international collaboration with other scientists. Some other questions cross my mind. How can South Korean stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversial adult stem cell research, continue to be a world leader? And, how can stem cell science, compared to the less controversi
Human subjects in Chinese ethnic biobanks

China’s ethnic minorities – minzu people – are intensively marketed as torchbearers of the country’s human diversity. Yunnan has been designated as the exemplary province of biodiversity and human diversity alike. Tourist images of ‘pure’ and ‘unspoiled’ indigenous peoples are iconised in the state category of 55 nationality groupings. The imagery of 400+ colourful ethnic minorities in traditional dress, perceived as different from the rest of the society, has been adapted in the medical institutes of Yunnan to research activities regarding human variation.

In 2006, the Chinese Ministry of Health announced that an ethnic variation project had been established in Yunnan (People’s Daily 2006). The headlines boasted of the ‘world’s largest ethnic biobank’. A biobank is a general term for a repository of biological material. Biobanks can be classified by a range of characteristics, including objective, ownership (e.g. a university, a company), sample group, and size of the collection. Large-scale national and regional population biobanks collect data from the population of a given region or nation. Participants in the biobanks represent the population as a whole. But because beliefs about the uses of blood and tissue vary among ethnic cultures, the utilisation and storing of biological material in large population biobanks is highly sensitive and a great responsibility for the accountable institution.

Research results ‘not for common people’

When I asked how their research and its results could eventually reach the local population, the researchers were sceptical about whether anything they publish would interest their sample population. One researcher said:

“The results will be for small audiences, not for the common people. It would be very unlikely that results end up in public forums, such as local newspapers, educational material, or in another type of media. What researchers do has scientific relevance and is not interesting to the masses of people.”

(Interview at Yunnan Laboratories, March 2007)

It was not regarded as necessary to educate the population being researched about genetic issues or the research results and the implications for their lives.

Some ethnic groups are easy to handle

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It was not regarded as necessary to educate the population being researched about genetic issues or the research results and the implications for their lives.

Some ethnic groups are easy to handle

Xishuangbanna, populated predominantly by Dai ethnic minorities in the southernmost part of Yunnan Province, is regarded as an ideal site to study Chinese minority populations because of its ethnic diversity. Mountainous topography, isolation, and its distant position have reinforced the belief about its genetically ‘unique’ populations. I was given permission to conduct interviews in the Baomo Hospital (Bomei) and in the Jinouzhuan Clinic (Jinzhuangzuan), both of which have participated in a regional human variation programme. In Bomei it was suggested to me that I plan my own genetic research operation, even though it was not clear whether I could be personally involved in DNA data-gathering. It was stressed by the hospital staff that, as long as the permission from a minority cadre was granted, it was possible to carry out any type of genetic research, notwithstanding the views of the community in question.

It was explained that some ethnic groups are easier to ‘handle’ than others, and that this had an influence on the success of the genetic intervention. Possible difficulties in research subjects’ cooperation with human variation researchers were associated with a lack of education among the ethnic and rural research subjects. Apparently, they do not sufficiently understand the aims and intentions of the biobankers.

I was also granted a visit to the Clinic. In this medical facility, it was unclear what the various ethnic biobanking programmes being implemented in their district were about. Furthermore, the programmes were planned and administered outside their district, from the prefectural hospital. The Clinic was not aware of the objectives or plans of the various genetic interventions. The duty of Clinic personnel was to collect and perform sampling. The staff at Bomei consisted of medical doctors and health professionals, but there were no geneticians among them. When local hospital representatives were asked to explain the intentions of the genetic sampling implemented by their staff, they could only state that it was for ‘scientific purposes’. And, because the biocollectors did not know the reason why DNA samples were collected, they were unable to inform research subjects about the purposes of the project.

Discussing genetic issues

In the selected medical institutions in Southwest China chosen as part of this study it was not common practice to discuss genetic issues with sample population. Participants in the biobanks were not eager to educate the public about socio-biological issues. It emerged that it was important to carry out the sampling quickly and to waste no time in the field after the samples had been collected. Due to time pressures, it was not possible to create links to local studies or laboratories. Due to this arrangement, it was explained, there was no time available to educate the research subjects or the local-level health professionals about the aims and objectives of the research project. There have been studies with different arguments about the reasons for not returning research results to the sampled subjects. One view holds that it is never necessary to return results to subjects, as this is not the investigators’ first priority. Another view holds that people would be too time-consuming and expensive to contact research subjects, and that this cost may even inhibit important research. This argument considers the research as more important than new genetic knowledge for individuals (Eriksson 2004:47–48). However, sound language and compre- hension issues are cornerstones in taking informed consent, a standard international requirement in population sampling. Every time human variation intervention is conducted within a complicated research agenda, it is important to clearly communicate the plans and objectives to the community members in question. Individuals looking for additional clarification then have an opportunity to ask questions (Rotimi et al. 2007).

‘Misunderstandings’ in human variation research may occur because of the inappropriate appearance of people’s participa- tion in research (Dixon-Woods et al. 2007). The question, of course, is how to discuss genetic issues with the public. The increase in the public’s involvement in the development of ‘genetic literacy’ (Collins & McCaick 2001) are some of the prerequisites for a sound understanding of genetic technologies and their applications.

The article is based on the author’s ten months of ethnographic research in Yunnan, PRC, during 2006–2007.

Jan-Erik Leppanen
Research Fellow, SMAP International Institute for Asian Studies janeerik@hotmail.com

Notes
1. Names of persons and institutions have been changed to protect the informants.

References


Beyond ‘misunderstandings’: Written information and consent in the International Institute for Asian Studies

Community and genetic knowledge are kept behind closed doors in the medical institutions of the provincial capital, and research results are published in scientific journals which are out of the reach of ordinary people. My research showed that the reason why the human variation projects studied have not been under local discussion at any stage is that this type of research is simply not accessible to non-specialists. Furthermore, there appears to be no shared understanding of genetic knowledge, of the results, are about and who is benefiting from them - be it the human variation researchers, on the one hand, or the officials executing sampling programmes, on the other. Medical doctors in regional hospitals have a first say in decisions about possible sampling interventions. Ethnic cadres come second in the hierarchy but they often have no alternative but to comply with the decisions made higher above. The extent to which health conditions of the sampling population are taken into account remains unclear.

The article is based on the author’s ten months of ethnographic research in Yunnan, PRC, during 2006–2007.

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Social Science and Medicine, 65(11): 2212–2222.


In recent decades, research in the biomedical sciences has been increasingly located in settings outside of the global north (Petryna 2009). Much of this research arises out of transnational collaborations made up of sponsors in richer countries (pharmaceutical industries, aid agencies, charitable trusts) and researchers and research subjects in poorer ones. A recent workshop on the ethics of international collaboration, held in Sri Lanka, confirmed that in addition to the usual concerns about the protection of human subjects in biomedical research, these engagements raise a host of new ones.

Robert Simpson

Research May Well Be Carried Out in Populations Rendered Vulnerable because of the low level of education, the poverty, and the absence of political and social resources. The protections that medical and research ethics offer in these contexts tend to be modelled on a western tradition in which individual, informed consent is paramount and, furthermore, is couched in legal and technical requirements. When science travels, so does its ethics. Yet, when cast against a wider backdrop of global health, economic inequalities and cultural diversity, such models often prove limited in effect and inadequate in their scope (Benatar 2002, Bhutta 2002). Attempts to address both of these concerns have generated a wide range of ‘capacity-building’ initiatives in bioethics in developing and transitional countries. Organisations such as the Global Forum for Bioethics in Research, the Forum for Ethical Review Committees in the Asia Pacific Region and the World Health Organisation have sought to improve oversight of research projects, refine regulation and guidance, address cultural variation, educate publics about research and strengthen ethical review committee structures according to internationally acknowledged ‘benchmarks’ (see for example, Emanuel et al 2004; Laverty et al 2007). They are also an essential pre-requisite when it comes to attracting and hosting future collaborations, whether these are commercially sponsored, humanitarian or complex hybrids of the two.

Bioethical Capacity Building

As part of a larger study of the ethics of international collaborations in biomedical research, our own work is focused on the ways in which a heightened pre-occupation with the ethics of research is playing out in contemporary Sri Lanka. Our aim is to map and to understand both the spread of international collaborative research as well as the intellectual, bureaucratic and political activity that is stimulated in the name of map and to understand both the spread of international collaborative research as well as the ethics of research is playing out in contemporary Sri Lanka. Our aim is to.

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China’s African challenges

China’s relations with African nations have changed dramatically over the past two decades, and developments in this area are significant not only for China, but also for Africa, and possibly even the West. The key lies in reassessing what China’s engagement in Africa, and the implications of these changes for China, Africa and the West.

China’s adaptations to the challenges it is facing in Africa are examined and control. What does China need to do to protect and develop its African engagements, China’s African challenges, are certainly changing Africa, but could they also be assessed, as are the implications of these changes for China, Africa and the West.

IISS and Routledge. 2009
Sarah Raine

China’s African Challenges

Hairy humanoid creatures occur in many local systems of knowledge worldwide. In his new book, anthropologist Gregory Forth explores the history and structure of such representations, with special attention to the Flores ‘ebu gogo’ and its possible relationship to Homo floresiensis.

Mysterious primitives?

Forth compares the Nage ‘ebu gogo’ to the Sumatran pendek, the ‘short man’, reported frequently by both Europeans and locals in colonial times, and to the European wildman, a pan-human or universal image, ‘a universal archetype of, for example, Pascal Boyer, Scott Atran, and Dan Sperber. Beyond, from Sumatra and Sri Lanka to Madagascar, Europe, and even international networks of Islamic teachers and muftis.

Soviet Islamic institutions which were developed during and on this revival, this study stresses the primary role of the overwhelming influence of foreign missionary activities – ‘Indies lost, disaster born’. The department controlled text and image production almost completely.

Rene Kok, Erik Somers, Louis Zweers
Daming Xu, Hao Sun, Jiaxuan Shen, Yuling Pan
The U.S. Census Bureau, Washington D.C.

Jerome Packard,
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Hairy humanlike creatures occur in many local systems of knowledge worldwide. In the late 1990s, anthropologist George F. Forth explored the structure and sources of such representations, with special attention to the Flores ‘ebu gogo’ and its possible relationship to Homo floresiensis.

**The Zoology of Southeast Asian Wildmen**

In his book, *Man of the woods*, anthropologist George F. Forth examines the multimodal zoology of Southeast Asian wildmen, which he aptly refers to as “ebru gogo.” Forth’s work is based on a combination of fieldwork, archival research, and collaboration with scholars and practitioners from across Southeast Asia. The book provides a unique perspective on the complex and multifaceted ways in which humanlike creatures are imagined and understood in this region.

Forth’s work is important because it challenges the Western paradigm of taxonomy and classification, which often fails to account for the rich and diverse ways in which humanlike creatures are understood in non-Western societies. By examining the representations of wildmen in Southeast Asia, Forth is able to highlight the ways in which these creatures are used to express ideas about the natural world, social relationships, and cultural identities.

The book covers a range of topics, including the historical and cultural contexts in which wildmen representations are found, the ways in which they are used to express ideas about the natural world, and the ways in which they are used to express cultural identities. Forth’s work is important for anyone interested in the study of humanlike creatures in Southeast Asia, as well as for those interested in the ways in which human knowledge is constructed and transmitted.

**Mysterious primates?**

Forth argues that the ebru gogo is a primatological concept that has been shaped by cultural and historical factors. He suggests that the ebru gogo is a concept that is used to express ideas about the natural world, social relationships, and cultural identities. Forth’s work is important because it challenges the Western paradigm of taxonomy and classification, which often fails to account for the rich and diverse ways in which humanlike creatures are understood in non-Western societies.

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Revisiting Sugarlandia

In the historiography of the late colonial period issues concerning the interaction between colony and metropolis, and the complex relationship between the colonial bourgeoisie and indigenous people, have been central to the scholarship. This relationship was long understood through largely constructed racial, ethnic, and class binaries. Currently, only those scholars have begun to question and challenge the assumptions of the imperial mindset.

Graham A. Nadri

European capital and sugar production in Java

By Arthur van Schaik

Arts and Sciences

van Schaik discusses the extent to which the sugar industry in Java was supported by the Dutch colonial administration, and the role played by the Sugar Planters' Company in the development of the sugar industry in Java. He examines the impact of the sugar industry on Java's economy and society, and the ways in which the Dutch colonizers used the sugar industry as a means of controlling and exploiting the local population. van Schaik also highlights the importance of sugar production in shaping the identity of the colonial Dutch society, and the ways in which it contributed to the development of a modern capitalist economy in Java.

Suganlandia revisited: the result of a similar effort to understand the connections between colonial and metropolis and local in the 19th and early 20th century sugar-based economies of Asia and the Hispanic Caribbean. The contribution analyzes the treatment of the sugar industry in a specific region, the role of the colonial administration, and the impact of sugar production on the local population. The book is invaluable to the contribution to the study of the political-economies of those areas, and offers a valuable insight into the relationship between local and imperial interests. van Schaik's analysis is particularly relevant as it emphasizes the importance of sugar production in shaping the identity of the colonial Dutch society, and the ways in which it contributed to the development of a modern capitalist economy in Java.

Heidel Pauwels' new book focuses on the early life of two major women figures in the mythic landscape of India, building not only on her wide knowledge of the North Indian devotional traditions, but on the awareness of their performative power and potential. She reviews the goddesses' initial meeting with their respective consorts, marriage, and their handling of the problems with other women, for the changes in their model building role through the centuries.


In reviewing the LONG TRADITION of the Gopis, and of ‘mythical accounts’ (Sita, Radha, and Sita in particular) she seeks to show the kinds of understandings of what is often regarded as ‘folk’ (for instance, Sita’s ‘story’, the characters that would have been foundational for the medieval narrative and adapted by devotional traditions, the female role in the Mahabharat and the Bhagavad Gita, taking into account both the conventional and the mystical literature of the two books. For the medieval, she cites a variety of devotional texts which have come to ‘symbolically’ or ‘spiritually’ represent the female role in society. For all her frolicking on the screen, Radha is always present in the story, whether she is the cowherd-woman, or Radha


India's long agrarian history, its long tradition of Hinduism, and its long tradition of cinema have a long tradition of mythic images of women. Among those mythic images, two of the most prominent are Sita and Radha. Both are figures who have been central to the development of Hinduism, and both have been central to the development of cinema.

In her book, Pauwels, Heidi Mia, 2008, The Goddesses: The Myth of Sita and Radha in Indian Cinema, she explores the relationship between these two figures and their cultural significance, as well as their impact on Indian cinema. She examines the ways in which these two figures have been portrayed in Indian cinema, and the ways in which their portrayal has been influenced by their cultural and historical contexts.

She argues that the portrayal of Sita and Radha in Indian cinema has been shaped by a variety of factors, including the political and social context in which the film was made, the cultural and religious traditions of Hinduism, and the interplay between the two. She contends that the portrayal of Sita and Radha in Indian cinema has been used to construct a particular version of Hinduism, and that this version has been used to support the political and social agenda of the Indian state.


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In the historiography of the late colonial period issues concerning the interaction between colony and metropoli, and the complex relationship between the colonial bourgeoisie and indigenous people, have been central to the scholarship. This relationship was long understood through largely constructed racial, ethnic, and cultural binaries. Only recently, scholars have begun to question these and challenge the assumptions of the imperial mindset.

In chapter six, Vaino maps the changing agrarian landscape in Java in consequence of the large-scale plantation systems, and its relationship with the political and economic changes in the region during the 1860s and 1870s. He argues that the relationship between political power and economic change is central to understanding the impact of the new colonial economies on the local people. The book is a valuable contribution to the historiography of late colonial Java, offering new insights into the interplay between political power and economic change in one of the most important regions of the Dutch East Indies.

The book provides a nuanced and insightful analysis of the political and economic changes in Java during the late colonial period. It offers a fresh perspective on the relationship between the colonial bourgeoisie and the indigenous people, and the impact of these changes on the local populations. The book is a must-read for anyone interested in the history of colonial Java, and it will be of particular interest to scholars of Dutch colonial history and the history of the Dutch East Indies.

Overall, this is an excellent book that provides a wealth of new insights into the history of colonial Java. It is well-written, engaging, and informative, and it will be an important contribution to the historiography of the region.

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The Review

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Overall, this is an excellent book that provides a wealth of new insights into the history of colonial Java. It is well-written, engaging, and informative, and it will be an important contribution to the historiography of the region.
Is the grass greener on the ‘Other’ side?

A welcome addition to the handful of anthropological literature available on Bhutan, Meeting the ‘Other’ recounts Crins’ personal journey into Bhutan, interwoven with the theoretical and conceptual frameworks of some western social scientists. It starts with a friendly encounter when she arrives in a remote village to work on an irrigation project and takes the reader through her analysis of Bhutan’s culture and religion, ending with a picture of a romantic ‘other’ and misgivings about the country’s future.

Karma Phuntsok

Crins, Rieki. 2008. Meeting the ‘Other’: a Bhutanese mother is still unable to acquire citizenship without a Bhutanese father. “Curious Comparisons”...
Is the grass greener on the ‘Other’ side?

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Reference

Nishimizu, Mieko (2008), Portrait of a Leader: Through the Looking-Glass of His Majesty’s Decrees, Centre for Bhutan Studies, Thimphu: Centre for Bhutan Studies.

What is to be expected from an edited volume entitled: Port Cities in Asia and Europe? While the title gives away little about the content, the brief editorial introduction is clear: The book is not about port cities in Asia and Europe in general; rather the processes of transformation which seaports have undergone in their respective countries. Some port cities have coped successfully fully with the required ‘speed’ for transactions in today’s global economy (p.50), many seaports have had to re-invent themselves in order to stay relevant; others face decline.

Hans Schenk

Reference

Akkurat Graf and Claas Heinig, eds. (2010), Port Cities in the New Europe, two volumes, 522 pages, ISBN 978 3 7178 1340 4

Port Cities in the New Europe

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The process of transformation from former ‘industrial’ and ‘colonial’ into a knowledge-based and service-based centres and important in the worldwide network of seaports (p.11). While Akkurat Graf concludes that Gezheur has提炼ed the path to a future global industrial development. In his epilogue, Claas Heinig introduces the ‘future’ h3... (p.119).

While many of his ‘industrial’ and ‘colonial’ characteristics remain. For Singapore, Hong Kong and Shanghai are not accompanied by reference maps. Without them, the typology of h3... (p.119).

Perhaps a better argument for this conjecture of living in the present may be found in the Bhutanese traditions and sense of reverence. Bhutanese people, compared to other people, are more inclined to enjoy the here and now and not easily bound for the distant future. For instance, Crins noted that it was a young and experienced interpreter who defended her stance on the subject of Bhutan.

In conclusion, Meeting the ‘Other’ is an impressive piece of work. The book is full of accurate transcriptions which she could have easily corrected by consulting a local scholar.

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In conclusion, Meeting the ‘Other’ is an impressive piece of work. The book is full of accurate transcriptions which she could have easily corrected by consulting a local scholar.
National politics, local contexts

Jacqueline Vél’s book provides a comprehensive account of socio-political developments in one of the most understudied regions of Eastern Indonesia. Based on extensive fieldwork over the last 20 years, Vél describes how changes in national politics have affected the conduct of local politics in West Sumba, a small district in East Nusa Tenggara province. With its broad temporal scope and its great attention to ethnographic detail, it will be an important reference for scholars working on Eastern Indonesia. However, it should be noted that a significant amount of the material presented in this book is actually not new (some data is based on fieldwork in the 1980s) and several chapters or parts thereof have already been published elsewhere.

Reinventing the wheel

Hoodwinked by the enigmatic title, I expected to review a book on my preoccupation with anthropological fieldwork.

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Most other chapters, however, lack the broader perspective as it is not at all articulate as clearly as it is in the chapter on conflict. The book is therefore much more focused on the main actors and their strategies to achieve their goals, yet little attention was paid to the broader socio-political context that determined these strategies. The chapters on the national elections in West Sumba, for instance, do not delve into the broader socio-political context that determined these strategies. The chapters on the national elections in West Sumba, for instance, do not delve into the broader socio-political context that determined these strategies.

In Chapter 3, for example, Vel describes in great detail the political and social context of the district. The book therefore appears particularly well suited to specialists with a distinct interest in the socio-political context of the region, but will leave a number of questions unanswered.

In Chapter 4, for example, Vel presents an overview of the district’s electoral history and its impact on the political landscape. The book therefore appears particularly well suited to specialists with a distinct interest in the socio-political context of the region, but will leave a number of questions unanswered.

Lack of focus on the broader socio-political context is also evident in other chapters. For example, Chapter 5 on the importance of ethnicity in local politics raises many questions but does not provide a broader socio-political context that determined these strategies. The chapters on the national elections in West Sumba, for instance, do not delve into the broader socio-political context that determined these strategies. The chapters on the national elections in West Sumba, for instance, do not delve into the broader socio-political context that determined these strategies.

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The State and Statism in Burma (Myanmar)

In 1987, veteran Burmese specialist Robert Taylor published *The State in Burma*, an analysis of the country’s politics beginning in dynamic times and ending with the one-party socialist state established by General Ne Win. He closed the book with the following passage:

The all-encompassing ideology of the [Burma Socialist] Party appears to be reflected in public and private discourse and, at least at the verbal level, in the messages it transmits to the state and the People’s Councils in their daily life, and the local agents who live in the community who are recognized and used as intermediaries with the authorities at the middle and top levels of the state. For better or worse, the state is accepted as inevitable and dominates other institutions.


In 2008, Taylor published a revised and expanded version of *The State in Burma*, revised, the second edition of *The State in Burma* is a psycho-geographical portrait of the modern-day state of Burma. Like the first edition, it is structured around five chapters: “The State at Work”, “The State in Society”, “The State and Culture”, “The State and the Market”, and “The State and the Environment”. The book is divided into five parts, each focusing on a different aspect of the state and its relationship with society. The chapters are supplemented by an extensive bibliography and index, making it a valuable resource for students and researchers interested in the study of the Burmese state.


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‘The all-encompassing ideology of the [Burma Socialist] Party appears to be reflected in public and private discourse and, at least to the verbal level, its message is accepted and parroted by the Party and the People’s Committees in their daily life, and the local agents of the state who live in the community are recognized and used as intermediaries with the authorities at the middle and top levels of the state. For better or worse, the state is accepted as legitimate and dominates other institutions.’

— Donald M. Siskon


In 2008, *The State in Myanmar* was published. Focusing on the period from 1988 to 2008, the book includes an analysis of the *State Law and order restoration Council (SLorC)*, the junta that has run Burma since 1988. The book is subtitled ‘*An analysis of the State in Myanmar: 1988-2008*’, and adds an important modern element to Taylor’s classic work.

For information on IIAS fellowships working on comparative perspectives - International Institute for Asian Studies - Dept. of Forestry, UNMUL Samarinda, and the Royal Netherlands Academy for Organisational Change and Knowledge Network examines claims that the national movement, and the Nehruvian era – he was also – whether as public orator or as an author. He was very widely

IIAS News and comment

New interdisciplinary research project on biofuels

BASS HAS DECORATED PARTNER in a new research project to determine the sustainability of national projects and institutions. The flagship program will be conducted by a multidisciplinary team of researchers from the University of Indonesia, the Royal Netherlands Academy of Arts and Sciences (KNAW), and the Royal Netherlands Institute for Social Research (SCP).

The project team includes researchers from the Royal Netherlands Institute for Social Research (SCP), the Royal Netherlands Academy of Arts and Sciences (KNAW), and the University of Indonesia. The project will focus on the socio-economic impacts of biofuels on the Indonesian economy, and will examine the potential for sustainable bioenergy production in Indonesia.

The project will be led by a team of researchers from the University of Indonesia, the Royal Netherlands Academy of Arts and Sciences (KNAW), and the Royal Netherlands Institute for Social Research (SCP). The project will be based in the Netherlands, and will be supported by the Royal Netherlands Academy of Arts and Sciences (KNAW).

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Children's Day is one of the most eagerly awaited events in the Indian school calendar. Celebrated on 14th November, it commemo...
ICAS Book Prize 2009

Five prizes were awarded in Daejon, South Korea for the 2009 ICAS Book Prize (BP): best book in Social Sciences, best book in Humanities, Colleagues Choice Award, best PhD in Social Sciences, best PhD in Humanities. The winners of the Humanities and Social Sciences Prizes were each awarded €2500. The winner of the colleagues Choice Award and the winners of the best PhD awards in the Humanities and Social Sciences will be given the opportunity to publish their theses in the ICAS Publications Series.

ICAS 6th International Convention

The 6th International Convention of Asia Scholars (ICAS) was held this year in Daejon, South Korea’s research and development hub. Convened at the Daejon Convention Center and jointly hosted by the ICAS Secretariat, the Daejon Metropolitan City, the Chungnam National University and the University’s Center for Asian Regional Studies, ICAS brought together 800 scholars from over 50 countries, who attended 170 panels or visited the exhibition hall.

ICAS 6 - participant speeches
August 4, 2009, Daejeon, Republic of Korea

MOST OF THE PANELS took from North and Southeast Asia, the US, Europe and India with most of the panels covering the themes Society and Identity, Politics and International Relations as well as History. Although the number of participants was less than those who attended ICAS 5, which was held in Melaka and gathered 150 academics in (still partly) the furnace conventionalists were one of the largest gatherings in the field of Asian Studies research. According to the organisers, ICAS is the only major, large Asia studies event taking place during the summer months. The overwhelming majority of ICAS’s conference participants are academics based in Asia, reflecting the character, role and history of ICAS as a tremendous depth of archaeological, pioneering scholarship which draws on a wide range of perspectives and research areas ranging from religion, media communications, environment and science to law, health and development.

Ten new volumes in the ICAS Publications Series

New Asia Books is an initiative of IIAS in order to make available new and high-quality volumes in key areas of interest. The newsletter aims to introduce the activities of the ASEF, Girard Director of the Asia-Europe Foundation (ASEF). While giving his speech was given by Dominique Girard, who is the Executive Director of ASEF. He gives a general introduction into the activities of ASEF. Girard casually mentioned the problems of elaborating the foundations of the Asian continent.

The last speaker was the Korean journalist Kim Young-suk. He presented “What has been the most impressive image of Asian identity and campaigned for a re-evaluation of the image that is in the minds of the people of the world. He highlighted that Rozman revealed a culturalist argumentation and he considered a lack of data and understanding of identity in the specific, regarding the socially or culturally constrained character of identity.

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ICAS 6 – participants’ perspective

August 5, 2009, Daejeon, Republic of Korea

MOST OF THE PANELISTS came from North and Southeast Asia, the US, Europe and India with about 50 panels covering the themes Society and Identity, Politics and International Relations as well as History. Although the number of participants was less than those who attended ICAS 4 (which was held in Melbourne and gathered 1500 academics in 220 panels) the biannual conference remains one of the largest gatherings in the field of East Asian research. According to one of the organizers, ICAS is the only major, Asia-wide academic event taking place every year. The membership of ICAS’s conference is to a large extent determined by the number of specialists and no-one with an interest in the traditionally neglected countries of former American or European colonies will be required reading for students and practitioners alike. The colloquium collection, and its essays are fresh and original, as well as readable and highly informative. It will be a basic source for many years to come.

Best Book in Social Sciences

LAURENCE POPOLO (ed.)

Social Identities in the Contemporary World: Global Perspectives on Political, Knowledge and practice-oriented Religion, Routledge, 2006

This is a major contribution to our understanding of Tibetan culture in a global perspective. Its detailed essays include a wide range of perspectives by anthropologists, sociologists, political and identity-oriented scholars. The main problem of such identities is that they are not easily isolated and as such it is not possible to determine their independence from other factors. In this context, the book provides a considerable body of evidence which has been demonstrated by the fragmented and negotiated nature of such identities. This is a valuable source for many years to come.

Best Book in Humanities

LAURA WINSKI (ed.)

Imperial Populism in the Global Nineteenth Century: Ideas, Politics, and Emotions, Cambridge University Press, 2006

This is a major contribution to our understanding of the political identity in the Global Nineteenth Century: Ideas, Politics, and Emotions, Cambridge University Press, 2006. It provides a wide range of perspectives by anthropologists, sociologists, political and identity-oriented scholars. The main problem of such identities is that they are not easily isolated and as such it is not possible to determine their independence from other factors. In this context, the book provides a considerable body of evidence which has been demonstrated by the fragmented and negotiated nature of such identities. This is a valuable source for many years to come.
Eastern Indonesia under reform: New topics, new approaches
Call for Papers
Panel: Indonesia and East Timor
Chair: Dr. Birgit Abels, at birgitabels@gmail.com.
If you have been researching Sama Dilaut performing in the Philippine Sulu Archipelago, we would like to hear about your research. Other topics we would like to hear about include continuity and other types of instrumental music, across many of the eastern Indonesian islands. One specific case that we would like to look at is the fascinating and vital music of the Sama Dilaut, which is known for its impressive and innovative musical performances.

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Addressing environments
10th International conference to be held in November 2010
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The proposal we use that the panel is to bring together different academic perspectives conducting research in various parts of Eastern Indonesia. The new panel and this panel is a thematic and methodological approach. We will also look to see how this continues to influence our understanding of the panel.

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Call for Papers

Panel accepted for the conference by the Organising Committee.

Panel convenors: Birgit Bräuchler, University of Western Ontario and The Academy of Social Sciences (CASS) of the Chinese Academy of Social Sciences (IWAAS) of the Chinese Academy of Social Sciences.

September 9-10, 2010 Amsterdam

TOGETHER WITH ASIA (TWA) is a conference on Southeast Asian Studies (SEAS) in which we bring together those researchers who are engaged in the study of Southeast Asia. The conference is based on the idea that the region of Southeast Asia is a complex and diverse one, and that it is possible to approach it from different perspectives and methodologies. The conference is held in the manner of its parent conference, the Conference on Southeast Asian Studies (CSAS), which is held biennially in the Netherlands.

The conference will take place at the University of Amsterdam, and will consist of three parts: the plenary sessions, the workshops, and the poster sessions. The plenary sessions will be held in the university's main building, the University of Amsterdam, and will be followed by workshops and poster sessions in the same building. The workshops will be held in the university's main building, the University of Amsterdam, and will be followed by poster sessions in the same building. The poster sessions will be held in the university's main building, the University of Amsterdam, and will be followed by workshops in the same building.

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2009-06-24

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Kazakh embroidered wall hangings

In western Mongolia, the summertime yurt of the Kazakh minority is elaborately decorated with textiles. Brightly-coloured felt carpets cover the grass floor, densely embroidered wall hangings (tus kiiz) decorate the lattice walls, and many other embroidered pieces and woven ribbons decorate the yurt. These textiles are made by girls and women in daily life. A recent exhibition at the Brunei Gallery, SOAS, London focused on these craftswomen and their textiles.

Anna Portisch

FROM THE 1860S INTO THE 1940S, tens of thousands of Kazakhs fled Russian and later Soviet interventions in Kazakhstan, many thousands settling in western Mongolia. Today, some 80,000 Kazakhs live in the westernmost province of Mongolia. The Kazakh are the largest minority in Mongolia, making up just over four percent of the population. They have maintained Kazakh as their first language and many of their unique cultural traditions.

During the winter, Kazakhs live in log cabins or mud brick houses, and from June to September in yurts. Households usually have a variety of tus kiiz, displayed on the walls in the summertime yurt, and sometimes also in the winter house. Women make tus kiiz for their own households, but these wall hangings may also have been passed down as heirlooms or given to the couple on the occasion of their wedding, in which case an embroidered dedication to the husband or wife may be read amongst the elaborate patterns. Craftswomen also usually embroider the year the tus kiiz was made and their own name in amongst the patterns. Often, individual family members have a favourite tus kiiz which hangs next to their bed.

Tus kiiz are made in the home, as part of the daily routine. Cotton fabric is divided into sections and each section is then filled in with a pattern drawn free hand or using a stencil with flour. The pattern may then be outlined further using milk and a matchstick, a crayon or soap. A section of the fabric is then stretched over the frame is embroidered with a hooked needle (biz), creating a chain stitch along the outline of the already drawn pattern. After one section has been completed, the fabric is taken off the frame and realigned so that a new section can be embroidered.

Tus kiiz feature stylised patterns inspired by plants and animals, such as flowers and ram’s horns. Certain patterns are also named after the internal organs of animals, for instance liver, kidney and heart patterns. The patterns are often arranged to mirror one another, and no space is left ‘blank’. The main embroidered field is framed by a red velvet border on three sides. Some women say that the fourth side is left unfinished since it merely hangs behind the bed and goes unseen. Other women suggest that if the fourth side is finished with red velvet, this indicates that the craftswoman has completed her life’s work; that is, she is ready to die.

Working a few hours a day, it can take up to a year to complete a tus kiiz, although some women work more intensively and can finish in as little as a month. Many elderly women explain that their eye sight has deteriorated over the years, due to the long evenings spent embroidering by candlelight. To help with the extensive embroidery work, experienced craftswomen may enlist their daughters or daughters-in-law, thereby also teaching them to make these textiles. Several women often contribute to a single embroidery, and their different styles of embroidering or completing a pattern can be seen in the detail.

Women often recycle and innovate. During the period of Soviet-backed socialism (until 1990) materials were often in short supply. Many tus kiiz from that period are therefore embroidered with thread extracted from existing fabric or garments. Similarly, certain tools are made from recycled materials. Since the 1990s, it has become fashionable to make tus kiiz and other embroidered panels in a ‘fluffy’ style (tukhty keste) using old veterinary syringes (rather than a hooked needle). The threaded needle is pushed through the fabric leaving a little loop protruding on the other side, creating the ‘fluffy’ style. These embroidered pieces are made with brightly-coloured thread imported from China, and the patterns are often taken from new sources of inspiration. Kazakh women take a pragmatic approach to textile production, using the tools and materials that are available. They recycle and innovate in different ways, often creating astonishing pieces of work from the few materials that are available to them and given the practical constraints that characterise their lives.

Further information about the exhibition and associated events is available from www.kazakhcraftswomen.co.uk. For more images of Kazakh wall hangings go to www.iias.nl.