



## THE INAUGURAL LECTURE OF DATO' PROFESSOR DR SHAHARIL TALIB

By GARETH A RICHARDS, *AEI Senior Research Fellow*

The inaugural lecture is one of the great rituals of university life. In the first instance it is an honour bestowed on relatively few academics. For only those who have made a truly significant contribution to scholarship and the collegial life of a university over an extended period are asked to perform this ritual.

In that sense, it is a public recognition of the value of an individual's service to a great collective endeavour. But a good inaugural lecture also implies some kind of living engagement with the burning questions of a particular area of scholarly expertise. This requires a careful balancing act: there needs to be due recognition of the weight of the hallowed past harnessed to state-of-the-art reflections on the present and, more boldly, some assessment of the future fortunes of a subject.

These were precisely the concerns of the inaugural lecture delivered by Dato' Professor Dr Shaharil Talib, the Executive Director of the Asia-Europe Institute, University of Malaya, on 10 December 2004. It was a grand occasion in all senses. The AEI auditorium was full and the lecture was graced with the presence of numerous eminent guests, many of whom have been intellectual, professional and personal sources of inspiration for Professor Shaharil. The chief guests of honour were HRH Raja Dr Nazrin Shah, Pro-Chancellor of the University of Malaya and Datuk Dr Aishah Ong, Pro-Chancellor of the University of Malaya. Dato' Professor Dr Hashim Yaacob, the Vice-Chancellor of the University of Malaya, chaired the event, introduced the speaker and offered a gracious reply to the inaugural lecture. Also present were Prof Shaharil's wife, Datin Azanin Dato' Ahmad, and their daughter, Shein.

Professor Shaharil has had a long and distinguished career both as one of the country's leading historians and in the service of the University. Besides having overall responsibility



for the management and coordination of the AEI's vision and mission, he was formerly the Head of the Centre for Southeast Asian Studies. In his career as an historian, he has contributed extensively towards re-envisioning Southeast Asian history from a postcolonial perspective, working at both local and regional levels of

analysis. Among his best-known publications are *After Its Own Image* (Oxford University Press, 1984) and *The Royal Families of South-East Asia* (Shahindera 2002), as well as numerous scholarly articles. He also leads the AEI research team creating an historical database for national accounting in pre-independence Malaya.

Nearly all of these intellectual and scholarly concerns formed the bedrock of the Professor Shaharil's lecture. His title – "Interrogating the State and Craft of History: The Malaysian Historiographical Journey" – spoke of a personal journey as well as an opportunity to reflect critically on

the core preoccupations of his subject. The majority of his scholarly life has been spent as an historian but a rather unconventional and heterodox one, never afraid of dialogue and exchange across the disciplinary boundaries. And this became one of the consistent motifs of the lecture – the constant need to learn from others. Above all, the goal of the lecture was to set out a prospectus for the crafting of a new historiography for Malaysia, touching on issues of sources, methodology and interpretation. This, said Professor Shaharil, is the task: "to bring all our skills to a sharper focus and a higher plane. This work, in my experience, involves collaboration rather than competition, critique rather than complacency. This is the challenge to the historian of the twenty-first century".

Here we reprint key excerpts from Professor Shaharil's inaugural lecture that offer a flavour of his argument and style.

The full lecture is available in a booklet published by the AEI.



(From Left) Datuk Dr Aishah Ong, HRH Raja Dr Nazrin Shah, Dato' Prof Dr Hashim Yaacob



Fullhouse at the auditorium

## CONTENTS

### Features

- 1** The Inaugural Lecture of Dato' Professor Dr Shaharil Talib
- 6** Public Lecture: The Future of Asia-Europe Economic Relations
- 8** Expanding AEI's Portfolio of Postgraduate Courses

### Cultural Programme

- 10** Highlights of Recent Films: January–March
- 13** Films for April 2005

### An Intellectual Exchange

- 14** Interviews - Associate Prof Dr Patricia Martinez, AEI Senior Research Fellow / Nina Zenz and Ederson Delos Trino Tápia, AEI International Masters Students
- 16** AEI Scholarship Research Project

### Seminar Series

- 17** Erik S. Reinert / Banji Oyelaran-Oyeyinka / Sanjaya Lall / Ajit Singh

### Book Notices

- 19** James S Sutterlin: *The United Nations and the Maintenance of International Security*
- Martin McCauly: *The Origins of the Cold War 1941-1949*
- Sheila Meintjes, Anu Pillay & Meredith Turshen: *The Aftermath*
- Peggy Antrobus: *The Global Women's Movement*

Excerpts from

## Interrogating the State and Craft of History: The Malaysian Historiographical Journey

### I

It is almost exactly fifty years since the posthumous publication of the great French historian Marc Bloch's *The Historian's Craft*, an inspiring set of meditations on his life's work, and as co-founder of the now legendary journal *Annales*, which gave rise to a major school of historical writing. Profoundly influenced by the dark events that shaped his era—world wars and totalitarianism—Bloch's writing has not only stood the test of time but he has become an epitome of the endeavour that historians should uphold, in the face of the equally perplexing events of our own age, and in the spirit of unfettered critical enquiry.

What I propose in this lecture is that we need to revisit and recapture the spirit of Bloch in order to understand and explain the intricate changes of the contemporary world order and Malaysia's place in that order. In part this has to do with a recognition that the methods for writing history that have evolved in Malaysia are simply inadequate for the intellectual tasks that we should be setting for ourselves. To put it simply, much current historiography—that is the relationship between the materials of the past and how we write and think about it—is in a state of crisis. The best way of characterising the current state of history is that it is hemmed in from all sides by a kind of circumscribed parochialism. Historians of Malaysia themselves have built the high walls and the glass ceilings that have deliberately cut them off from healthy interaction with other Asian historians as well as scholars in analogous fields of enquiry. The result is a sterile scholasticism that knows little of and cares still less for the spirit of interdisciplinary dialogue. As such, it can teach us little about who we are or who we may become. In their current state, historical studies have reached an impasse.

What follows from this stark criticism is a recognition that we can and must take apart that 'narrative' that is history in order to explain how and why it was constructed. History is precious in imagining our nation and our identity. But to interrogate it—to question and scrutinise it—is not to break or destroy. It is also to re-construct. The 'narrative' that is history is the story as told in our textbooks. It is our collective memory. But it is also a construction or a process of production (in the departments of history, in Malaysian universities), that goes through a supply chain (in the form of school and college textbooks), that is consumed (in the national school and universities examinations) and then emerges to be reproduced again. Set in this light, history is therefore both conditioned and conditional. It is crafted, and we need to continue to read and reflect on the historian's craft.

This compulsion to re-examine the very craft of history is meant here in its two senses. In the first place, the craft refers to the artisanal qualities of our profession, of the way we literally identify and mould the corpus of raw materials—the documentary evidence—into some coherent and plausible representation of the past. This has everything to do, of course, with the essential methodologies we employ, both the tried and

(Clockwise, from top) **1.** Datuk Dr Aishah Ong, HRH Raja Dr Nazrin Shah, Dato' Prof Dr Shaharil Talib **2.** Datin Azanin Dato' Ahmad and Shein **3.** Dato' Prof Dr Hashim Yaacob



tested techniques and the innovations which might yield new insights. And it has to do with the fundamental epistemology of what actually constitutes the nature and grounds of knowledge especially with reference to its limits and validity. But my reference to the historian's craft should also conjure up another, equally important, metaphor, that of history as a vessel charting a course through the dangerous waters of ideological predilections and special interests—through what Fernand Braudel called 'the fundamental paradoxes and contradictions'—in order to arrive at some unified and holistic understanding of our past and present. And this is essentially a question of ontology, questioning and understanding about the nature of being created and of creation itself.

These initial thoughts on the limits and opportunities of the historian's craft also prompt some more personal reflections in response to the query: why history? Let me share with you my story, theorising why and how I do my work on history. It started off very simply, with curiosity, about myself and about my family. Where do we come from; why are we the way we are? Intuitively, then, the first seeds of my interest in history seem to reflect the truth of Collingwood's famous dictum that 'history is *for* human self-knowledge'. More precisely, history enables me to integrate my ideas about time and space: historical time and geographical space. This confluence is necessary because history is not merely about chronology; rather history unfolds in a physical context, a space. And it is this confluence that precisely constitutes our lives: time and space....

## II

There are significant tasks and approaches we need to consider if we are to break through the historian's self-imposed impasse and create what we might call a 'new historiography' for the new millennium. Here I want to lay out in broad brush strokes what such an undertaking might look like before later asking some pointed questions about the current shortcomings of Malaysian historiography, interrogating the documentary evidence, and offering some answers to the *problematique* of crafting a new historiography.

The first step—returning to Bloch—is to engage in an unfettered critical enquiry into what is wrong with the knowledge structures that have evolved and presented to us such an arid understanding of our histories. Here a number of questions specific to Malaysian history stand out. Why has indigenous history been homogenised? More broadly, why has the people's history been marginalised? What accounts for the silences and the lacunae in our history? Asking such questions is more than a mere corrective. It is a significant act of engagement that is the starting-point for the creation of new historiographical possibilities.

Second, we need to interrogate the historical record, and especially the existing documents, through a much more sophisticated understanding of both the spatial and temporal logics of the contemporary world order—the confluence of geography and history I mentioned earlier. Here the watchword is that history must be sensitive to the multi-scalar nature of social relations—emerging simultaneously from different scales of action. At the very least, we need to recognise the interpenetration of global, macro-regional, national, network and local scales, while at the same time understanding that these scales are not nested in a neat hierarchy but seem to coexist and interpenetrate in a tangled and bewildering way. Part of

our daunting task, then, is to make sense of this appearance of organised chaos and randomness, to demonstrate causality, contingency, contradictions and connections. From this may emerge a new historical cartography.

And third, once we understand how these processes of interaction are generated and how they operate, then we will be in a position to discuss three crucial issues which, if properly dissected, could be the foundations of the new fields of historical enquiry. These are the relationships between globalisation, plurality and inclusion. What precisely is the impact of what is usually described as 'globalisation' on the extended network of localities, and the various spatial scales that mediate these processes, or, to put it another way, how global are we historically? What follows from this is the question of how we understand plurality in historical studies. This is important given the tendency of studies to promote a monistic interpretation that deliberately obscures the reality of diversity. It does so by means of a utilitarian conception of a singular historical past. What this means in effect is the privileging of the 'national', of the 'elite', of the 'statist' above any richer or even contradictory conception of the 'community', of the 'people' or the 'subaltern'. Any discussion of plurality in history immediately faces very difficult problems. The most obvious problem is one of definition: what is pluralism and what, precisely, is one's attitude towards the diversity implied by pluralism? This returns to the questions of methodology—of the historian's craft—that might best capture such plurality. An answer can actually be articulated in the following way: that plurality is the existence or toleration of diversity of ethnic or other socially-defined groups within a society or state. This, it seems to me, is an apt starting point for writing the new historiography....

## III

Clearly the reconstruction of a new historiography is a daunting agenda and not all the problems and opportunities that arise from thinking afresh about the historian's craft can be adequately dealt with here. But one way of illustrating the potential for a new historiography is to offer a critique of some examples of historical writing by examining the multi-scalar nature of history while at the same time offering a heterodox reading of the relevant historical documents. In that way, we may be able to offer at least some tentative answers to the burning questions of globalisation and localisation, of plurality and diversity, and of inclusion and interdisciplinarity.

This can be done by examining three benchmark episodes of Malaysia's history—the crafting of that history and the synthesis of those particulars into a narrative that will stand the test of critical methods. In keeping with the argument that we need a multi-scalar interpretation of the past and present, I have ordered the episodes to reflect the dynamic from the global and regional scales to the national and local scales of social action. The first benchmark of our historical interrogation is predicated on the longstanding recognition of the global importance of the Asiatic archipelago. The peoples and states of the pre-colonial Asiatic archipelago had over the centuries nurtured an aquatic civilisation of interdependence....

In all instances of knowledge construction geopolitics, geostrategic and geoeconomics formed the submerged structure of Southeast Asian history. First colonialism and then emerging global power structures in the aftermath of the



Second World War invaded and conquered the epistemological space and created historical knowledge as represented in a series of ‘appropriate’ facts. ‘Useful’ knowledge was collected in the colonial period in published reports, statistical returns, official proceedings, census returns, administrative histories and legal codes. Globalisation, governed under the terms of the newly-installed Bretton Woods system, not only secured the financial, legal and military underpinnings of the region in the Cold War world order but also determined new forms of ‘useful’ knowledge and a range of instrumental knowledge constructs. These were generally organised under the rubric of Malaysian Studies, Thai Studies, Burmese Studies, Vietnamese Studies, Philippine Studies, Indonesian Studies and would go on to cover all the ASEAN ten countries. In this way, the very notion of Southeast Asian history was invented as an object of geostrategic interest. In this regard, two interrelated aspects of conventional historiography stand out. The first is Halford Mackinder’s well-known geopolitical approach to history embodied in his ‘Heartland Theory’. The second can be understood as the political manifestation of that theory in the conduct of US foreign policy in the region in the period after 1945....

The first example of contemporary historiography has mainly been to do with the global and regional scales of action. Our second episode continues the theme of imperial subjugation but here the appropriate scale of action moves firmly to the level of the state. If the logic of Mackinder’s Heartland theory had been driven primarily by geopolitical and geostrategic considerations as they emerged with the Cold War, then another vital historical theme was the project of modernisation and the governing of global capitalist development in the region after 1945.

Much of our contemporary understanding of history and historical studies in Malaysia is strung along the continuum of the creation of the so-called ‘New States’. The process of creating contemporary historical knowledge begins in the twentieth century and is intimately linked with the succession of liberation struggles, the Japanese Occupation, the emergence of New States, the exigencies of the Cold War, the rise of the ‘new regionalism’ and, more recently, the reconfiguration of globalisation. Twentieth century mega trends and mega issues set the agenda of intellectual and academic life with its international funding, research, conferencing and publication which then flows back to teaching, training and more funding, more research, more conferencing and more publication. The production and reproduction of social knowledge has been the relentless engine of academic life and this has been driven, above all, by the overpowering ontology of the state form. In particular, the unbroken thread of modern historical studies is tied to the idea of the New State and its development plans under the rule of conservative elites, who were seen by powerful global actors as the key social forces for the advance of post-independence nation-building projects and international capitalism....

While the role of US foreign policymaking (together with its now British subsidiary at the Foreign Office) helps to account for the strategic dimensions of this project, then the role of the Bretton Woods institutions—the International Bank for Reconstruction and Development (IBRD) and International Monetary Fund (IMF)—and other international agencies was crucial for organising world capital for unfettered access to the region’s resources. Governing the international economy was

an idea made possible by the anarchy of the inter-war period and the shift in the US from isolation to global hegemony. In effect the Bretton Woods regime helped to constitutionalise a particular model of ‘free market’ development. Here the watchword was modernisation that relied fundamentally on market mechanisms, with private ownership and minimal barriers to the flow of private capital. The modernisation project for this country specifically was motivated by two important, and apparently paradoxical, agendas: the first was to develop Malaya economically but to do so by tying the country’s fortunes explicitly to the rules of the political-economic game determined more and more by Washington; the second was to create a united Malayan nation through national integration under a compliant leadership. The paradox is that nationalist claims actually were subsumed to global imperatives....

In the crucial decade from 1944 to 1955—from Bretton Woods to Bandung—the new American global empire and the vestigial European empires in the region understood perfectly that Southeast Asia was their industrial heartland that had to be won and maintained. They set about systematically to constitutionalise, institutionalise and rationalise an economic order that would govern the ‘developmental’ economies of the New States in ways that would lock them into a peripheral position in that order.... The old webs of relationships that had historically created, distributed and reproduced the wealth of Asia for generations were once again ruptured for the next half century of the region’s history....

As we have seen, the New State—in both its colonial and post-colonial variants—defined its social order and within its territorial boundaries set out to create the colonial knowledge necessary to reproduce and perpetuate itself after its own image. There is no doubt that this monumental effort of data collection and interpretation has left historians with an invaluable set of tools which form one indispensable primary source for the reconstruction of the past. The emerging colonial states and their officials and associates collected a series of records reflecting their own forms of positivist thinking and comprehension, embedding and reproducing their own preoccupations and priorities. These colonial and post-colonial acquired facts became knowledge. Such knowledge was institutionalised and served as a state instrument that transformed knowledge into power. In the early stages this knowledge was articulated as travel logs and memoirs, the study of languages, the compilation of dictionaries, the collection of laws and written histories, religion and customs. Culture, language and literature were appropriated for colonial intervention and expansion. In its mature years the colonial state created useful knowledge as published reports, statistical returns, official proceedings, census returns, trigonometrical surveys, administrative histories and legal codes marking the deepening of colonial rule. The colonialists did keep meticulous record especially about the economy and manpower. But it should be obvious that they recorded what was important to them, what was relevant to them. They reconstructed their image of the ‘Malay world’ in terms of their own understandings of community, territorial space and time. And by the same token we need to also ask about the absences and the lacunae in this record: what was left out and why? What was deemed irrelevant and why? What do we need to know in order to create a more complete picture of the past and present?....

These examples—from census reports, settlement surveys, and annual reports—contain the raw data relevant to the

colonial project. One crucial aspect of this was the way that the records helped to create new notions of territoriality since they referred to geographical data that were catalogued for each political unit in a similar way. These records are important not only in the sense that they were used by the British colonial administrators, forming the basis for modern historiography and geography. They are also central as a source ready for reinterpretation and as a vital corrective for a new interpretation of the past and present. Here one thing should be emphasised. The historical record—the administrative artifacts—created by the British scholar-administrators was much more than just the realisation of a utilitarian administrative policy and was much more sophisticated than simply an instrument of colonial oppression, though it certainly was both of these things.

The colonial discourses and colonial knowledge reflected the rich and often astute observations on the cultures which they administered. Part of the task, then, is to reveal the processes of transmission of colonial knowledge. But beyond this, one of the most important historiographical lessons from this record is the way in which such discourses and knowledge were adapted and reproduced by indigenous society itself. Imported knowledge was also acquired, internalised and utilised with all kinds of intended and unintended consequences. One of the most interesting areas of the new historiography lies in the study of how the colonial discourse itself was appropriated and indigenised, and then fed into the nationalist discourses as they began to make an impact from the 1930s onwards. As such, colonial history and geography became also the basis for national history and national geography and the portents of a potential new nation and state....

Today, historians have a unique opportunity to reassess the past not only by utilising the colonial record—this would be the basis, for instance, of a new economic history—but also by making use of hitherto neglected sources that have too easily escaped the scrutiny of those preoccupied only with the ‘national’ or state level of analysis. Colonial knowledge formation was and remains important. But we also need to be aware of other texts, other sources, that can offer different insights.

#### IV

This lecture began with a bold and critical claim: that too much of what passes for Malaysian historical studies today is inadequate to the task of understanding the interdependent and multi-scalar world we inhabit. It is not an exaggeration to speak of a crisis of confidence and a crisis of method. Part of the problem, as I see it, is that there has been too little critical self-reflection on what the historian does, too little critical examination of the sources at our disposal, and therefore a lack of clarity about where the discipline may be heading. The current impasse follows an era when historians seemed to be clear about what was significant in the past and how to analyse it. This refers to the first post-colonial generation who inherited the rich colonial archive and wanted to refashion it in the euphoria of independence and the nation-building project. Much of value was created in historical studies. But little of this work went beyond an elaboration of themes and topics that would have been familiar to the colonial administrator-scholars. Today we have entered a period when issues of significance, method, theory, and narrative are all in the process of creative reformulation. This is certainly a challenge. This should also

be an exciting time to be (or to become) an historian, but the job entails more demands and risks than when core issues and procedures in the discipline were assumed to be settled and obvious. The purpose of this lecture has been to set out what I see as some of historical studies’ shortcomings in order to help appreciate history’s present prospects, opportunities and uncertainties.

I began by laying out, in very broad terms, what the project of crafting a new historiography for Malaysia at the beginning of the millennium might look like. As such we need to ask provocative question, of which the two most important are probably the following: how much about your own history do you know? How do you know what your own history is? The answer to these questions was undertaken in three cumulative steps. The first was to offer a critique of existing writing—the privilege of every generation of historians, to be sure—in order to ask new questions of old materials as well as to identify new sources of knowledge formation. As the detailed analysis of our historical records demonstrated, what this means in the first instance is a critical engagement with existing records and here we identified the wide range of materials that derive from the colonial archives and the official documents of international institutions as they shaped and moulded the trajectory of national history in the twentieth century. In addition, our study suggested that the ‘official’ record needs to be supplemented by the creative use of previously marginalised records, those contained, *inter alia*, in the petition letters or genealogies.

The second step was to suggest that any creative re-crafting of the sources reveals something integral to the history of the Asiatic archipelago in general and of Malaya/Malaysia in particular: this history has *always* been made by the interactions of multiple scales of human interaction. Even a cursory understanding of the Southeast Asian world before colonialism points to this essential truth: that this world was infinitely flexible and liquid; that it embodied sophisticated networks of human intercourse; that it contained within it the full potential for human development. As we have seen, the colonial project—with its own priorities in relation to knowledge formation—irrevocably altered this pre-colonial world. Taking a utilitarian and positivist view of both history and geography, the colonial discourse managed to reconceptualise and objectify the liquid world into a new cartography of fixed territorial boundaries that reflected the intensified imperial competition of the nineteenth and early twentieth centuries. Thus what had been a multi-scalar world was reduced, through modern historiography and geography, to the bounded world of the colonial state. This became the spatio-temporal fix that would become the object of the new geopolitical and geoeconomic priorities of the post-war world now dominated by the US rise to globalism. The task of the new historiography is not to ignore this history still less the production and reproduction of knowledge that undergirded its key priorities. Rather, it is to understand the interplay between the brute material realities of the colonial and global imposition and the ways in which ideas, ideology and knowledge played an absolutely central role in its reproduction. History was crafted by the powerful and some of that understanding needs to be recaptured and re-crafted. One way we have suggested this can be done is through a fruitful dialogue with the methods and sources usually attributed to International Relations which can open up new avenues of enquiry for historians. That much should be self-evident. It is an object lesson in the way that

regions and region-ness are constantly created and re-created. In the pre-colonial world, we witness the utter fluidity of the liquid world—literally encompassed by the sea-borne ties of commerce and kinship, and metaphorically represented by the *tanah air*. This was the world that was defended so eloquently by Sultan Ala'uddin of Makassar when he wrote in 1615 that God gave the sea 'in common'. In the colonial world, by contrast, we see the making of the region as a fixed entity bounded, annexed, and territorialised and then connected to the centres of empire through a series of hubs-and-spokes.

And third, only once we have recaptured a critical reading of these transformations can a sense of the multi-scalar past and present be brought back to the centre of the historian's craft, as well as a sense of the plurality of history that demands the inclusion of those conventionally excluded from history. It is a historiography that can successfully cut across cultural and linguistic barriers, what we could call the 'tribal' barriers of the modern nation-state. It is equally the project of writing Malaysian history 'from below', by bringing the 'subaltern' (the peasant or the economically dispossessed) into the territory largely occupied by nationalist history.

The new historiography contains within it many overlapping goals. In dialogue with other social scientists,

with their own preoccupation with general models of social explanation and behaviour, the historian must foster the capacities to read abstract and theoretical treatments of history and to apply them to discussion and research. At the same time, historians must encourage a collective, critical process of exploring and evaluating ideas and approaches to historical study. Further, historians need to be in a position to generate a usable body of knowledge through which to approach and appreciate recent historical literature, as well as a wider range of primary sources. This entails once again the artisanal skills of constantly revisiting the archival materials to hone the craft that is history. And this is not to forget the pedagogical objectives of our primary research—the workbench at which new knowledge is created: building students' capabilities to develop research projects, and creating a shared commitment to support one another's efforts in this process. The task of the new historiography, then, is to bring all our skills to a sharper focus and a higher plane. This work, in my experience, involves collaboration rather than competition, critique rather than complacency. This is the challenge to the historian of the twenty-first century. Failure to meet the challenge is to court the danger of homogenisation of our way of life and to once again surrender our collective destiny. ■

PUBLIC LECTURE  
**THE FUTURE OF  
 ASIA-EUROPE ECONOMIC RELATIONS**  
 18 FEBRUARY, 2005

By ASOKKUMAR, AEI Senior Research Assistant

A public lecture on "The Future of Asia-Europe Economic Relations" was jointly organized by the Asia-Europe Institute and the Faculty of Economics and Administration, University of Malaya, at AEI's Auditorium on 18 February 2005. The distinguished speaker was *H.E. Dr. Laurens Jan Brinkhorst*, Minister for Economic Affairs, the Netherlands. His lecture covered developments in Asia, with an analysis of how a diversified region is on the path to regional integration; developments in Europe—specifically the Lisbon agenda's ambition for growth; and how Asia and Europe can reinforce each other. The lecture also touched on how regionalism relates to the WTO and the lessons learned from the EU process, including the necessity for a central coordination mechanism and for a derogation of authority to enable an unambiguous policy.

Asian countries, with their immense



*HE Dr Laurens Jan Brinkhorst*



*HE Dr Laurens Jan Brinkhorst with distinguished guests*

variety, are important to the EU. There are striking similarities in both Asia and EU. Although Europeans share the same cultural roots, they are not homogeneous. Despite the veritable patchwork of different languages and peoples, the EU had managed over the decades to forge more and more unity through diversity. EU nations have been seeking alliances at political, economic and cultural levels, while at the same time retaining their own national identities.

The EU integration process brought about stability, prosperity and unity. Incidentally, forging a collective identity is still an important issue in the EU today, although the EU is on the verge of signing the European Constitution. The minister considers the European Constitution a major achievement. It describes what the competence of the Union is and what the competences of the individual member states are. The



constitution provides the national parliaments with greater powers to decide what should be incorporated into EU policies and what should stay within the power of the national parliaments. The main challenge to the European governments is the ratification of the Constitution and to explain to its citizens why it is so urgently needed. The Constitution provides clarity on the separation of duties and competences that give the member states a clearer profile to the outside world. It also adds to the depth of democracy within the Union.

In contrast to the EU, Dr. Laurens said, Asia lacks the intricate system of treaties that has made Europe safe, stable and prosperous since World War II, but even so it is moving in the right direction. Malaysia in particular, and other countries in Southeast Asia, took the initiative of setting up such cooperation frameworks like ASEAN. ASEAN has issued various declarations and in fact laid down a road map towards a common market. Since 2004 the majority of tariffs within the ASEAN region have been brought down significantly. "We in Europe of course fully support such inter-ASEAN integration and cooperation" he said.

The EU supports this integration on the basis that this process does not obstruct the WTO process, but helps it move forward. He also reiterated that the Doha round of talks, would be a success. Although important points still have to be resolved and difficult issues remain such as agriculture and market access for services and industrial products, there is a "commitment to commit" he assured. He also agreed that the DOHA round will only be successful if it brings benefit to the poorest countries.

EU cherishes an important dialogue forum with ASEAN and other Asian countries in ASEM, the Asia-Europe Meeting, where different issues are discussed. The challenges faced by Asia and Europe demand a cross border response: terrorism, energy, environment, human rights and economic cooperation. To realize this, a stable central Asia is of imminent importance. Strengthening democracy in central Asia is a shared challenge. "For obvious reasons an unstable Central Asia could be the bearer of the bitter fruits of terrorism; and because central Asia is both a source and a channel for distribution of the energy that South Eastasia and Europe both need so badly", said the minister.

He also said that there is no attempt on the part of the EU to oppose the US, the superpower of the world. Europe is built on common policies in order to strengthen from within, so that the Union could contribute more effectively towards a more prosperous world. With the opportunity within grasp to form the world's largest free trade area (ASEAN + China) with 1.8 billion consumers and a potential joint GDP of \$2000 billion, the whole world is following with enthusiasm steps taken by Asian countries towards integration.

Dr. Laurens confessed that Europe needs a strong dose of young Asian dynamism. Europe, "the old continent" should do away with the status quo – people need to work harder and longer. Innovation and flexibility are the key drivers for future growth. This theme has in fact been one of the spearheads of the Dutch presidency of the EU in the second half of 2004. Besides seeing the formation of the new European Commission, and



*Some of the distinguished guests at the lecture*



*(From left) Tan Sri Dato' Ajit Singh, HE Dr Laurens Jan Brinkhorst and Associate Professor Dr Patricia Martinez*



*Distinguished guests at the lecture*

the decision to start negotiations with Turkey on its accession, other achievements were structural reforms in the Dutch economy and a push forward with innovation policy.

The Lisbon strategy aims to make Europe the most dynamic and knowledge-intensive economy in the world by 2010. The EU will have to speed up its structural economic reforms. Priorities are listed as: increased labour market participation, more productivity growth through innovation, further strengthening of the internal market and improving the business climate. Next to that would be to attract top students from all over the world including Asia. This is not only in favour of the European economy but also increases a global orientation among these students. A mutual exchange of students between Asia and Europe benefits all. He ended the lecture by reiterating that Asia remains a crucial partner for the EU, economically, politically and culturally. ■



## Expanding AEI's Portfolio of Postgraduate Courses: ASEAN Studies and Technology and Innovation Policy

By RAJAH RASIAH, AEI Deputy Executive Director and GARETH A RICHARDS, AEI Senior Research Fellow

Since 2002 the Asia-Europe Institute, University of Malaya, has designed and implemented three International Masters programmes in Information Management, Regional Integration and Small and Medium Enterprises. The existing programmes reflect four unique characteristics that enhance higher education cooperation and exchange between Asia and Europe and help to operationalise the Government of Malaysia's commitment to internationalisation.

First, each of the International Masters programmes has been established in joint *partnership* with leading institutions of higher education in Asia and Europe. Second, each of the programmes is taught jointly by AEI's academic staff and *visiting professors*, all of whom have global reputations in their fields of expertise. Third, the AEI has nurtured an *international postgraduate student* community, drawing together a lively and diverse generation of future leaders. And finally, the AEI offers both full and partial *financial support* to deserving applicants on the basis of both outstanding academic achievement and appropriate personal and leadership qualities.

In all cases the International Masters programmes have attained outstanding results in peer review and have demonstrated a real demand for this kind of unique postgraduate provision. The AEI intends to build on its commitment to develop a world-class teaching/learning environment by extending its postgraduate portfolio of courses.

In September 2005 it is proposed to offer two new, pathbreaking International Masters programmes in **ASEAN Studies and Technology and Innovation Policy**. In both cases the hard work of curriculum development, programme design and institutional support for students has been the result of widespread consultation and AEI's ability to tap into its own expertise and the support of partners.

In the case of ASEAN Studies, for example, the AEI made a commitment to host an International Masters programme in ASEAN Studies in 2003 in order to implement the recommendations of a series of workshops organised under the auspices of the ASEAN University Network (AUN) over the previous five years. The overriding aim has been to develop a coherent curriculum for embedding ASEAN Studies in one of the leading Southeast Asian universities. Meanwhile, initial efforts to develop new syllabi for Technology and Innovation Policy were made by AEI's Deputy Director, Prof Dr Rajah Rasiah, through his links with the Institute for New Technologies, United Nations University (UNU-INTECH), The Netherlands, Tallin University of Technology, Estonia, and University of Rome III, Italy.

The rationale behind both new programmes is equally exciting and innovative. As is well known, the Association of Southeast Asian Nations (ASEAN) is one of the oldest regional projects anywhere. Its historical trajectory opens up key areas of inquiry into the changing character of the global political economy and of its member states. Initially fashioned

in the context of the Cold War, ASEAN has evolved in novel ways. It has made an important contribution to peacemaking in regional conflicts; it has articulated the so-called 'ASEAN Way' as the basis for advancing regional norms; it has deepened various forms of economic integration; and, it has expanded its membership to complete the process of constructing 'One Southeast Asia'. The new programme is designed to explain how ASEAN's development has come about and its current status as a system of regional governance within a rapidly changing global order.

Turning to the Technology and Innovation Policy programme, it is becoming increasingly clear that science and technology constitute the driving force behind development. Historically, the build-up in the science and technology infrastructure was central to economic accumulation and welfare gains. Today national innovation systems with critical institutions supporting learning, innovation and competitiveness typify the newly industrialised economies of Korea, Taiwan and Singapore. In this regard, national governance of innovation systems has become a major vehicle to guide policy targeting, knowledge management and innovation. It is hoped that the new programme will help to build a strong focus on technology and innovation policy that can act as a catalyst in knowledge creation and appropriation in the developing world.

In order to establish the need for the new programmes and ascertain the strength of potential demand among applicants, the AEI conducted two extensive market surveys between January and March 2005. Both market surveys provide evidence of wide consultation with potential employers, government bodies and academic peers. The major findings of the surveys suggest that there is overwhelming support for the proposed International Masters programmes.

It is our view that the implementation of the International Masters programme in ASEAN Studies and Technology and Innovation Policy will afford the University of Malaya the opportunity to move forward significantly, as part of an incremental expansion of the Asia-Europe Institute's mandate, and provide a major new initiative in the internationalisation strategy of the Government of Malaysia. The challenge that lies ahead is that of embedding internationalisation within the culture and systems of the University in ways that enhance the outcomes of the teaching/learning experience and collaborative research. We look forward to welcoming the first cohort of students for these new courses in September.



<p style="text-align: center;"><b>ASEAN Studies</b></p>	<p style="text-align: center;"><b>Technology and Innovation Policy</b></p>
<p><b>Aims and Objectives of the Programme</b></p> <p>This programme aims to provide an advanced level of understanding of the political, economic, social and cultural forces which shape ASEAN as well as the attendant policy process in a range of issue areas. It aims:</p> <ul style="list-style-type: none"> <li>• To provide the students with an analysis of the historical, social, economic and cultural forces that have shaped Southeast Asia as a macro-region and ASEAN as an institutional project in the world order.</li> <li>• To consider the contested nature of theoretical concepts—how the same basic categories are understood in partially different ways in competing theoretical approaches to regionalism and regionalisation, and how some concepts belong more to some theories than to others.</li> <li>• To assess the institutional arrangements, changing policy agenda and governance issues of ASEAN in the contemporary period.</li> <li>• To compare the key characteristics of ASEAN with analogous developments in regional associations elsewhere in the world.</li> <li>• To develop the students' competence in applying problem-solving and transferable skills to the practices and policies associated with ASEAN.</li> </ul>	<p><b>Aims and Objectives of the Programme</b></p> <p>This programme aims to provide an advanced level of understanding of science and technology and systemic elements which shape learning, innovation and competitiveness. It does so through a consideration of the following five aspects of critical scrutiny.</p> <ul style="list-style-type: none"> <li>• To offer an analysis of the historical, economic and social forces that has shaped the national innovation systems of the advanced and newly industrialized economies.</li> <li>• To examine critically the main concepts of learning, innovation and competitiveness.</li> <li>• To evaluate the institutional and systemic dynamics of policy frameworks and governance instruments that impact on knowledge management and innovation.</li> <li>• To seek novel mechanisms of studying newly emerging technology and innovation systems from the developing world.</li> <li>• To understand the dynamics of new technologies and the mechanisms necessary to monitor and learn.</li> </ul>
<p><b>Programme Learning Outcomes</b></p> <p>A student who completes this programme successfully will:</p> <ol style="list-style-type: none"> <li>1. Possess an informed understanding of the need for concepts and theories in understanding ASEAN and explored these concepts and theories in some detail.</li> <li>2. Acquire detailed knowledge of the context, institutional framework, policy agenda and governance mechanisms of ASEAN and interpreted several major issues associated with its contemporary development in some detail.</li> <li>3. Attain a range of critical social scientific skills deriving from the study of history, political science, international relations, economics, business studies and sociology as well as the significance of interdisciplinary debates.</li> <li>4. Attain a range of methodological and data analysis skills appropriate to formulating and writing a research-based project.</li> <li>5. Accomplish the ability to compared and evaluate ASEAN in the context of other relevant regional and global developments.</li> <li>6. Achieve a range of key transferable written and oral presentational skills, policy analysis skills and professional practitioner skills.</li> </ol>	<p><b>Programme Learning Outcomes</b></p> <p>On completion of this programme, a successful student should have:</p> <ol style="list-style-type: none"> <li>1. Arrived at an informed understanding of the critical concepts of knowledge management, technological trajectories, learning, innovation and competitiveness.</li> <li>2. Obtained profound understanding of the institutional and systemic elements, and governance mechanisms that are critical for designing technology and innovation policies.</li> <li>3. Compared and evaluated selected emerging national innovation systems with the more documented ones from advanced nations.</li> <li>4. Developed key analytical, interpretative, written and oral presentational, and practitioner skills.</li> <li>5. Acquired the knowledge to formulate local, regional and national policy frameworks to govern learning, innovation and competitiveness.</li> </ol>
<p><b>Programme Core Courses</b></p> <ul style="list-style-type: none"> <li>• History, Society and Culture in Southeast Asia</li> <li>• Regionalisation and Regionalism: Theory and Practice</li> <li>• The ASEAN Economies</li> <li>• Legal, Institutional and Governance Frameworks</li> <li>• Economic and Political Policy Agendas</li> <li>• Comparative Regionalisms and Global Governance</li> </ul>	<p><b>Programme Core Courses</b></p> <ul style="list-style-type: none"> <li>• National Innovation Systems: History of Policies and Innovations</li> <li>• Trajectories, Taxonomies and Dynamics of Learning and Innovation</li> <li>• Managing technical change: Clusters, Value Chains and Upgrading</li> <li>• Multinationals and Technological Intensities</li> <li>• New Wave Technologies : Bio-technology, fuel cells and microchips</li> <li>• Global S&amp;T Governance Mechanisms</li> </ul>

If you are interested in applying for any of AEI International Masters programmes please contact:

International Office  
 Asia-Europe Institute, University of Malaya  
 50603 Kuala Lumpur  
 MALAYSIA  
 Tel: +60 3 7967 4645  
 Fax: +60 3 7954 0799  
 Email: asia\_europe@um.edu.my

# Cultural Programmes

By GARETH A RICHARDS, AEI Senior Research Fellow

*During the three months of January to March 2005 the Asia-Europe Institute's cultural programme screened a total of thirteen international films to consistently large and appreciative audiences. The programming policy has gradually evolved over the last few months to cluster films together in mini thematic seasons. This not only showcases the very best in contemporary world cinema but also allows cinematic parallels and ideas to fertilise in interesting ways. Today AEI Auditorium can plausibly lay claim to being the most innovative and exciting arthouse film venue in Kuala Lumpur. Here we review just some of the highlights of the recent film programme.*

## HERO

**China 2002, 96 min., Dir. Zhang Yimou**

The January programme began with Zhang Yimou's *Hero*. Zhang, of course, was at the forefront of the so-called Fifth Generation of Chinese filmmakers that took the world by storm in the late 1980s and 1990s. *Hero* is set during the "warring states" period before the political entity of China had been created. The action is framed around a meeting between the Qin emperor and an assassin named Nameless. Much of the narrative is told in flashback but each segment (and the different versions of the same events they tell) is colour-coded – a device that preserves the formal structure of the plot. Beyond its undoubted cinematic qualities *Hero* also offers three fascinating themes. The first is a reflection on the power of storytelling, myths and narratives – discursive power, if you like. The film shows the way in which Nameless and the emperor trade fables, fabrications and feints like in a chess game, writing China's history in the process. The second is the link that is made between the pen and the sword,



between calligraphy and the martial arts, speaking to the long tradition in Chinese culture of the scholar-soldier figure. The third, and perhaps most intriguing aspect, is the overt theme of Chinese unification, obviously a resonant topic in contemporary world politics. Some have accused Zhang – who was once the bad boy of Chinese cinema and banned from making films – as offering a justification for centralised rule and indeed tyranny. The film's ultimate message seems to be that unity must, at all times and under any circumstances, trump any claims to autonomy or independence. Others, however, suggest that there are sly hints of subversion and that the heroism of the title is open to ambiguity. "All under heaven" (or "Our Land" as it's translated in the film) is the leitmotif of the warrior-scholar but, at the same time, it is a slogan that is literally written in the sand. Perhaps the ambiguity is deliberate since Zhang still treads a fine line in the machiavellian world of Chinese cultural politics. Despite his protestations to the contrary, he still remains one of the most interesting and political filmmakers working today.

## BEHIND THE SUN

**Brazil 2001, 88 mins., Dir. Walter Salles**

Walter Salles's *Behind The Sun* offered a cinematic essay on more recent history. The film transposes a novel about a vendetta by the Albanian writer Ismail Kadaré to the badlands of northeast Brazil in 1910. It is a forceful and compelling film. The story examines the harsh world of family honour and retribution through a generations-old blood feud between two families. The origins of the dispute lie in very material circumstances, the struggle for land between a rich and a poor family. And the brute weight of economic compulsion in the sugar industry provides the backcloth to the struggle for survival of the poor Breves family. Their arid piece of earth is somewhere that lies "behind the sun". The opening scenes offer a beautifully-shot tableau of the work cycles of their old sugarcane mill - work that was done by slaves only a generation before. Here the bitter effort to produce the sweet stuff is



laid before us: sweating bodies, creaking mills turned by numbed oxen, the toll of hard physical labour etched onto silent faces, the avarice of the merchant who controls the market - work driven by unremitting brutality and with little hope of breaking free. It is the embodiment of what Sidney Mintz once called the tyranny of "sweetness and power". The origins of the feud are almost forgotten. But Salles still manages to make the connections between land and honour. For the cycles of work are mirrored in the lethal cycles of violence and vengeance that have taken on their own infernal logic. The time for killing is marked by the waxing and waning of the moon and the changing colour of blood. The nightmares of previous generations lie like a weight on the hearts of the living. When the eldest of the Breves's sons is killed by one of the Ferreira clan, the father sends the next in line, Tonho, to avenge the death. Tonho fulfils his destiny and then tries to break it. These actions are the moral centre of the film and here Salles (and his cinematographer Walter Carvalho)



offer us two amazing cinematic sequences. The first is a brilliantly-directed chase sequence as Tonho and his prey literally run for their lives through stands of brush and cane and trees. Tonho then attends his victim's funeral and Salles gives us a second wonderful sequence. The prayers and incantations of the dead man's family – the sound of swarming insects attracted to the flickering candles – are juxtaposed to Tonho's unsuccessful plea to arrange a truce with the mourning blind patriarch, to end the ritual of murder and retribution. "An eye for an eye, until everybody ends up blind", he observes, but to no avail. It will be Tonho's turn next to face inevitable death. Tonho's story is told through the

eyes of his younger brother, Pacu. He is haunted by dreams of his brother's death but he also possesses the imagination to dream of the possibilities of freedom from the cycle of violence. It is Pacu who first encounters the two circus performers that pass through town and he watches Tonho fall for the beautiful acrobat. And it is through Pacu's redemptive death - an act of unconditional brotherly love - that Tonho finally discovers the possibility of joy and fulfilment beyond his world. This is a beautiful and sometimes harrowing film. Salles is a master storyteller and he unravels the unforgiving tension between amoral familism and personal responsibility.

**GOOD BYE, LENIN!**  
**Germany 2003, 121 mins.,**  
**Dir. Wolfgang Becker**

An evening jointly sponsored by the German Embassy in Kuala Lumpur and the Goethe Institute showcased one of the unlikely hits of recent European cinema. *Good Bye, Lenin!* is simply a marvellous film. At its heart is a family drama and the intensity of love of a son for his mother, a love which has to be sustained by a fabrication. The film is set in those turbulent weeks in 1989 as the citizens of East Berlin moved finally to tear down the Wall chunk-by-chunk. Only for the mother, Christiane, apparently a believer in the virtues of the communist state, none of this is happening. In a deeply symbolic scene she witnesses her son, Alex, being beaten by East German police during



one of the frequent protests against the Wall and falls into a coma. When she comes to eight months later the Wall has been ripped open. Alex is desperate to prevent his mother from succumbing to a fatal heart attack and so contrives to keep her in the dark about the profound changes that seem to have overcome the old cleavages. In creating his make-believe world Alex is playing out the tensions between his affection for his mother and his own desire for political opening. Wolfgang Becker manages to piece together these elements with wonderful deftness and a great deal of poignancy. The film captures the obvious surreal absurdity of the circumstances and is very funny. But it is never farcical or foolish. As the director notes: "A good comedy always has a very serious basis".

**FRIDA**  
**United States/Mexico 2002,**  
**122 mins., Dir. Julie Taymor**

The movie biography is a tricky genre. When the subject of the film is an artist then the difficulties are multiplied. All too often, the life of creative endeavour and its psychological inspiration seem to elude the conventions of filmmaking. Even well-made and well-acted biopics tend toward the dutiful and dull. The film critic, A.O. Scott, once put it this way: "we are usually treated to the superficial pageantry of the artist's career – sex and politics, drinking and fighting, celebrity and ruin". But the inner magic of the life too often evaporates. I think that *Frida* largely overcomes these limits. In time it will come to have a greater reputation than some of the initial desultory reviews suggested. Part of the problem *Frida* faced on release was the overwhelming baggage of expectation. Obviously, this has much to do with the life and work of film's subject, the great Mexican surrealist painter Frida Kahlo. By the 1980s Kahlo had become more, much more, than simply a wonderful artist who lived through the most turbulent decades of Mexico's history. She had transmogrified – literally – into an icon for every imaginable heterodoxy: a poster girl for bohemianism, a bearer of proto-feminist consciousness, a martyr of suffering, a pop culture



legend. These are all valid, if partial, readings of the life and the art. But somehow with Kahlo the reverential iconography came to overwhelm the life and this does not make for a promising biography. Julie Taymor's film generally works well in a difficult genre. It is not an unalloyed triumph or even a great film. But it consistently offers us a sensitive rendition of the core motifs of Kahlo's tempestuous and anarchic life and a transcendent insight into the agony of suffering that produced the art. The story of Kahlo's life is so well-known that it barely needs repeating. In the film her youthful and headstrong obsessions – intoxicated by art, sex and left-wing politics – are nicely captured in small vignettes that establish the heartbeat of the mature woman. But her life was forever changed by two accidents. The first was the streetcar accident in which her back and pelvis were horribly injured and, as Kahlo wryly observes, she "lost her virginity". That central scene is shot with a very powerful, almost hallucinatory intensity. From that defining moment, Kahlo's journey becomes one of self-discovery and self-realisation as an artist. It is a journey dominated (but never overshadowed) by her entanglement with the muralist, Diego Rivera, the second great "accident" of her life. Through the charismatic characterisation of both Salma Hayek and the bear-like Alfred Molina (who plays Rivera)

the film captures the underlying magnetism that brought them together and, somehow, kept them together even through betrayal: the passion for unorthodox left-wing politics, professional artistic respect, and unbridled sexual attraction. It's a relationship built on abiding loyalty if not fidelity. And it's a heady combination that never falls into triteness or predictability. It's as well that Hayek and Molina are so compelling because some of the other characters (Trotsky, Breton, Rockefeller) are only thinly realised. Though the raw materials of Kahlo and Rivera's lives would be sufficient to raise the bio-pic way beyond the dutiful, the most interesting aspect of the film is the innovative way

that Taymor deals with the art. Kahlo was no realist and neither is Taymor. The narrative is interpolated with wonderful animated sequences – including a Dadaist King Kong scene – that not only (literally) give life to some of the most important paintings but make subtle links to the abiding influences of Mexican folk traditions – fearful dancing skeletons, broken body parts – that so obsessed Kahlo. It is precisely when the film takes these kinds of creative risks, when it moves away from dutiful storytelling to capturing the moods and sensations that marked the life, that it works best: the vital bursts of colour, the glorious music and the over-the-top theatricality mark out *Frida* from the run-of-the mill.

**BEFORE SUNSET**  
**United States 2004, 80 mins.,**  
**Dir. Richard Linklater**

In *Before Sunset* Richard Linklater has crafted a beautifully observed, charming and intelligent film. But much credit must also go to its two stars – Ethan Hawke (Jesse) and Julie Delpy (Céline) – not only for their subtle acting but also for their contribution to the realisation of the script. The storyline is well known. In Linklater's earlier film, *Before Sunrise*, the two lovers met briefly and capriciously in Vienna nine years ago. They agreed to rendezvous in six months' time in a promise of undying celebration of what they had discovered of each other. In the new film, we learn that they never made it, that circumstances got in the way, and that a great love was perhaps forever abandoned. Or is it? *Before Sunset* traces the rediscovery of love in a different key. Obviously both characters are older and have experienced life's vicissitudes. Jesse is a famous writer on a book promotion tour, locked into an unhappy marriage but with a deeply-loved son, and an attitude of weary cynicism toward the world. Céline has kept much of her youthful idealism and works as an environmental campaigner but also suffers a (pseudo)relationship with an often absent boyfriend. Both have much more of life's experiences under their belts but these have also been lives of



pain and disappointment. Jesse admits that he has written his autobiographical novel of the earlier encounter precisely in the hope of seeing Céline and perhaps of un-breaking his heart. The new story – shot entirely in real time and carried only by the intense conversation, laughter, gestures and silences of the couple as they meander through the streets of

Paris – is a journey toward a single realisation: that in their adult lives they have never experienced anything like that single night of passion long ago. It is hard to say whether this knowledge thrills or horrifies them. But the journey's the thing: a very human effort at transcending that moment from the past. Hawke and Delpy play out their rediscovery beautifully. *Before Sunset* is a daring piece of filmmaking but there is no artifice, no recourse to the usual romantic tricks. It is a study in the art of intelligent conversation and the slow stripping away of aching truths. More than anything it is a dialogue about everything that matters: work, romantic love, sex, memory, commitment, compromise, anger, disappointment and, of course, the passage of time. By the end, they have learned to walk by each other's side; neither is leading or following. Jesse deliberately misses his plane home. We can only guess at what happens next. We'll have to wait for another sequel to find out ... perhaps in another ten years or so.

**ZATÔICHI**  
**Japan 2003, 111 mins.,**  
**Dir. Takeshi Kitano**

*Zatôichi* is great fun and carried off with tremendous panache. Virtuoso swordplay, slapstick comedy, cross-dressing, manictap-dancing and intimate mystery are all somehow woven into a compelling homage to the mythical samurai hero, the itinerant blind masseur Zatôichi. The master puppeteer is, of course, Takeshi "Beat" Kitano – director, producer and inimitable star of the whole dazzling picture. Kitano has been an ubiquitous presence in contemporary Japanese culture: stand-up comedian, children's TV entertainer, painter, poet and novelist, and perhaps the most striking



filmmaker of the last two decades. He says that he wanted to remake the Zatôichi legend for a younger audience – re-embedding the character in the collective consciousness – and he has succeeded with great verve and wit. And yet Kitano is also aware of his cinematic debt to the masters: there's a wonderful fight scene in the rain that's straight out

of Kurosawa's *Yojimbo* and Kitano uses deep focus and long held shots in the manner of Ozu, and moving his camera with a grace worthy of Mizoguchi. So for all its fast-moving action and its pastiche of cultural references Kitano also knows his place in the genealogy of great Japanese filmmaking. It's a wonderful film. ■



# INTERNATIONAL FILM SCREENINGS

## NEW VOICES OF ASIAN CINEMA

April 2005  
AEI Auditorium

**Wednesday 6 April**  
**8:30 pm**  
**MEMORIES OF MURDER**  
South Korea 2003  
130 mins.  
Dir. Bong Joon-ho

A stylish and masterfully directed thriller based on Korea's most notorious real-life serial killer case. Between 1986 and 1991, a small village is witness to some terrible crimes. The farcical investigation is carried out without the sophisticated forensic and profiling techniques by two special detectives who choose to employ any means necessary. Making intelligent reference to the social situation in Korea at the time – with the government too busy suppressing its own citizens to mount a proper investigation – and featuring a trio of superb performance, *Memories of Murder* is blackly humorous, provocative and nail-bitingly tense. A real tour de force.

**Wednesday 13 April**  
**8:30 pm**  
**INFERNAL AFFAIRS**  
Hong Kong 2002  
100 mins.  
Dir. Andrew Lau / Alan Mak

*Infernal Affairs* is a sophisticated thriller featuring Hong Kong superstars Andy Lau and Tony Leung. The film follows the parallel lives of Ming, a cop who secretly reports to a ruthless Triad crime boss Sam, and Yan, an undercover police officer who poses as a Triad member in Sam's gang. *Infernal Affairs* steers clear of over-the-top action in favour of a more stylized and subdued story that builds on emotional and psychological tension. Leung is riveting as the undercover cop who desperately wants a normal life, while Lau instills his corrupt character with confidence and charm that mask his deep inner conflict.

**Wednesday 20 April**  
**8:30 pm**  
**INFERNAL AFFAIRS II**  
Hong Kong 2003  
114 mins.  
Dir. Andrew Lau / Alan Mak

Set between 1991 and 1997, *Infernal Affairs II* supplies the missing link as to how and why the two fledgling innocents will ultimately become a callous mole and an undercover cop with ennui. While Yan is embroiled in the family saga of a triad cartel inextricably tied to his origins, Ming is enmeshed in an oedipal fixation with his boss's wife. Meanwhile, mind-boggling twists and turns are injected into the plot that both shatter established presumptions and shed new light on the characters' convoluted relations. Friendships fracture. Foes join forces. Nothing is what it appears to be. It all culminates in a climactic showdown in the finale.

**Wednesday 27 April**  
**8:30 pm**  
**TROPICAL MALADY**  
Thailand 2004  
114 mins.  
Dir. Apichatpong Weerasethakul

With this winner of the Prix du Jury in Cannes Apichatpong Weerasethakul has proved himself one of the most brilliantly original directors in the world. The film begins with the friendship between a labourer in an ice factory and a soldier and turns into a fable set in the forests of Thailand in which the soldier hunts the spirit of a shaman who at night takes on the form of a tiger to kill people and farm animals. This is a work of outstanding originality and power that comes nearer to the condition of the quest and the dream-state than any recent film. An adventure in structure and style.

**Saturday 30 April**  
**3:30 pm**  
**GLASS ENCLOSURE: TOKYO INVISIBLE**  
Malaysia 2004  
103 mins.  
Dir. Mohd Naguib Razak

Director Naguib Razak spent time in Tokyo on a fellowship only to discover himself isolated and profoundly alone in a wondrous, yet oddly harsh city where intimacy is ephemeral at best. *Glass Enclosure* is a poetic, honest visual essay on this experience. It uses the motif of a glass enclosure within which a writer finds himself trapped. Everything and everyone is within plain view of his world, but untouchable, inaccessible.

*The film's director, Naguib Razak, will be in conversation with the anthropologist and cultural critic, Wan Zawawi, after the screening – plus Q&A. Co-sponsored by Institute of the Malay World and Civilization (ATMA), Universiti Kebangsaan Malaysia.*



**EVERYONE IS INVITED – FREE ADMISSION – DISCUSSION GROUP**

For further information please contact:

Asia-Europe Institute

Tel: 03 – 7967 6920

Website: [www.asia-europe-institute.org](http://www.asia-europe-institute.org)

# Intellectual Exchange

## Interviews

By ASOKKUMAR, AEI Senior Research Assistant



**You are the first Malaysian non-Muslim who has a Ph.D in Religion with a specialization in Islam. What was the driving force behind achieving this?**

**Dr. Martinez:** The ‘driving force’ was simply that I live in a majority Muslim nation and so I am defined by Islam, and that I love academia.

The Ph.D. is part of that search for more knowledge, for more access to the treasure trove that ‘academia’ holds, and to achieve a level of recognition and capability in contributing to it. I often describe my choosing to do work in Islam as an ‘incremental process’: first I did a M.A. in Christian theology, then a M.A. in the Comparative Study of Religion, and finally the Ph.D. in Religion, focusing on Islam, which entailed studying in the Middle East as well.

I did not know I was going to be the first when I received the Ph.D. four years ago - but when a senior government official in the Philippines tells me, “after all these years, we still haven’t managed to create someone like you for the Philippines” and similarly in Singapore and elsewhere in ASEAN, I am still taken aback! I think it shows how little we truly understand each other across the schisms of religion. Yet, it is difficult to forge bridges and relationships without deep understanding.

**What does academia mean to you? Can you help us understand, especially for those of us who are new to it?**

**Dr. Martinez:** Simply put, ‘academia’ is scholarship - it consists of teaching and research, so it is both *conveying* and *developing* knowledge; and for those of us who work in it, it is a profession. Implicit in ‘academia’ is a sense of an academy. As such, the dynamic is also one of legacy and continuity. Thus, the element of reciprocity towards the profession is implicit: it is to ask how does each of us continue the legacy of research, learning and teaching in the mode of those academicians who have inspired us and mentored us? It’s a useful focus even for students to have, one that enables a student to recognize and then tap into immense resources.

**As part of the AEI teaching team, what are your expectations from the students?**

**Dr. Martinez:** I don’t teach right now at AEI. However, I will at a later stage when we offer programmes relevant to Interculturalism – the research hub that I head.

**Could you tell us about your research projects?**

**Dr. Martinez:** I have parallel research projects. I lead the Kuala Lumpur segment of a multi-nation research project on *Ethnic and Religious Conflict and Peace-building Capacities* (in Indonesia, Malaysia, Sri Lanka and Nigeria) headed by someone considered one of the world’s foremost authorities on ethnic and religious conflict, Professor Ashutosh Varshney of the University of Michigan. Bearing in mind that for the same triggers, not all towns, villages or communities riot, the focus is on identifying the peace-building capabilities that ordinary people have developed. We seek to identify individuals and networks that have functioned in enabling peace when other towns, villages or communities are in conflict. This is a very significant resource that will enable many possibilities for peace - beyond laws and government policies - despite the tensions that are inevitable in nations with religious and racial diversity. But before this, for two years I was a consultant to UNICEF for a pilot education project in

Indonesia that innovated curricula so as to enable students to cope with racial and religious difference, thus mitigating the problems of diversity.

My other concurrent research project defines ‘ordinary Muslims’ – what are their identity markers, their issues, and their concept of religiosity. I started off in Malaysia but have expanded my research to the Philippines, Indonesia and Singapore. Instead of generalizing Muslims as terrorists as is unfortunately too often the case now, my research reveals how most Muslims are really very similar to ordinary people all over the world, searching for and configuring their religiosity amidst some of the same problems and possibilities that beset others. A significant finding also is the disjuncture between how ordinary Muslims conceive of their religiosity and what is claimed by the elites – whether political, *ulama*, or NGOs - who speak on their behalf!

**What else do you do?**

**Dr. Martinez:** Apart from my research projects and fieldwork, my publications and presentations are considerable so as to fulfill the imperative placed upon those of us who do work in Islam in a world defined by 9/11. By this I mean that there is so much ignorance and need to understand the Islam of Malaysia and also Southeast Asia, that I receive many fully-funded invitations from all over the world. It is an exhausting schedule over the past three years as I also juggle my research commitments. However, I am concerned that as a Muslim nation, Malaysia is under scrutiny and so I accept the opportunity to speak about our track record as a peaceful, plural, economically developed and internationalized Muslim nation. So, for example, at recent conferences in the USA, Europe and in Indonesia, I have exhorted those present to take up our Prime Minister’s offer of Malaysia mediating conflicts and problems with and within Muslim countries. You would be surprised at how little we are on the international radar except for when our leaders go overseas. Somehow the enormous possibilities of Malaysia as example and role model of a Muslim nation are not out there.

**How well do you think AEI is contributing towards Asia-Europe relations?**

**Dr. Martinez:** We’re doing well, but we don’t have enough opportunities. The experience we’ve gained in AEI and the way we’ve proven ourselves needs to be utilised: we were a new institute and we were on a learning curve but that’s behind us now. The issue frankly is being given the chance to do more but this can only happen if we get commensurate support and funding to enable an expanded role. AEI is the Malaysian government’s commitment to internationalism and forging different geopolitical alliances – we saw the enormous untapped potential of Asia and Europe as a synergy. The Malaysian government has funded us, and continues to fund and support us but the time has come for Asia and Europe to sponsor and make use of this established conduit – AEI – and make the most of it. Really, its up to ASEM, ASEAN, Asian nations and the EU. Specifically, they could provide scholarships for their students to participate in our post-graduate programmes, or sponsor lecturers to teach in these post-graduate programmes, or fund research projects that will be useful in first understanding and then expanding Asia-Europe relationships.

After four years, we’ve shown what we can do: run international academic programmes in collaboration with a variety of institutions from Europe, sustain a diverse student body from all over Asia and Europe, network and host academicians and cultural projects and deliver significant research with potential for far more. We have really sophisticated research capabilities in terms of personnel at AEI. Right now most have mainly a Malaysia focus in terms of our research projects because funding drives the focus, but we could as easily work on more Asia-Europe research. ■



By KK CHEE, AEI Research Assistant



## Nina Zenz

### Please tell us about your background?

**Nina:** I am from Austria and I graduated last July from the University of Applied Sciences in Graz, Austria. I studied Information Management, which combines Computer Science and Management Studies. I have therefore both an ICT (Information and Communication Technology) and management background. I gained work experience in the fields of quality management and business process management during my internships in Germany and Austria. Before I came to Malaysia, I had just finished my thesis on knowledge management in cooperation with a German research institute.

### Have you ever been to Malaysia, prior to joining this programme?

**Nina:** No, I have never been to Malaysia before. I enjoy staying in Malaysia and I have done some travelling to tourist spots such as Penang and Melaka. I live in KL city centre and so I get a good sense of the lively urban setting. There's a lot going on and it's also interesting to observe the cultural differences between my home country and Malaysia.

### What was your initial expectation about Malaysia?

**Nina:** I expected that Malaysia has a quite high living standard, and I think my expectations were quite accurate. Two years ago, I travelled to China, and even though the two countries differ greatly, I think it gave me a bit of an idea what living here would be like. I've also been fascinated to observe Malaysia's multiculturalism at first hand. I already knew a bit about this but, of course, it's another thing to see it in practice and experience the melting-pot of differences.

### How did you know about this International Masters Programme?

**Nina:** The information on the master's programmes at AEI was

passed on to me by the coordinator of academic exchange at my home university. After I completed my studies, I was interested to learn more about how the issues I have studied relate to the global economic context and how increasing regionalisation changes the way business is conducted. The master's programme at the AEI provides a perfect combination of courses for me and I therefore took the opportunity to study in Malaysia. I also liked the international dimension of the courses and the chance to study with students from different countries.

### Can you describe, how this masters programme differs from the previous one in your home country?

**Nina:** During my previous studies, I was mainly taught by in-house professors and only to a very little extent by visiting professors. A unique feature of the AEI is that students are taught by very competent and distinguished professors from universities such as Oxford and Cambridge. Also I like the fact that the course is multidisciplinary so I can have comparative perspectives on different fields of inquiry. There is also an internship – which I have obviously experienced before – but here I hope to have the chance of working at the European Commission Delegation in Kuala Lumpur. This will be a great experience.

### What is your advice for your friends in your course?

**Nina:** First of all, I would like to see a proactive alumni association for AEI graduates. We have students here from all over Asia and Europe and this would be a marvellous chance to develop a network of contacts for the future. Given the facilities at AEI, I think there is scope for the development of new postgraduate courses and perhaps also short courses for professionals.

### What is your future plan?

**Nina:** As I have a background in ICT, I am very interested in issues related to ICT policy and innovation. However, I have not decided yet if I will start my career in the private sector or in a public institution. My studies at AEI broaden my choices for my future career and give me a more holistic view of the business environment in a globalised world.



## Ederson Delos Trino Tápia

### Could you tell me briefly about your background before you joined AEI?

**Ederson:** I am from the Philippines. I have a bachelor's degree in political science and I had completed the course work for the master's degree in external relations from the University of Philippines in Diliman. I taught at the University of Makati as a lecturer in political science and history prior to joining this programme (International Masters in Regional Integration).

### Have you been to Malaysia before? What are your impressions of this country?

**Ederson:** This is my first visit to Malaysia. The first thing I noticed in Malaysia is that there is a lot of greenery here. Usually or typically capital cities are concrete jungles, as in the Philippines, and that is not the case in Malaysia. The University of Malaya campus is filled with old trees, surrounded by hills and this tranquility provides a conducive environment for learning to take place. Even in the campus we still can find animals wondering, especially monkeys and that is very reassuring, that we are very much with nature still.

### What was your view about Malaysia before your arrival and how is that different since you arrived?

**Ederson:** The initial impression was that, it is an Islamic country and typically the way things done here would be different from my country which is predominantly Christian. I was wrong, in the sense that Malaysia is very cosmopolitan and Kuala Lumpur is a lively city. In fact it is pretty much like other cities in the world. The multiculturalism, multi-ethnic society and multiple races in Malaysia is an added advantage for this country. This is what I think makes Malaysia so interesting. You have a fantastic range of food and available at reasonable prices and at any time.

### What made you to choose AEI as a destination to pursue your master's degree?

**Ederson:** I think AEI is the leading institution of higher learning that focuses on teaching and learning with particular focus in the development of Asia and Europe. The facilities at this institute are fantastic and very importantly the staff take care of the students both in terms of providing the best learning facilities and financial help. The selection of the visiting professors that we have here is extremely

fascinating and I don't think you will ever see such a gathering of professors anywhere in the world. Getting the best professors around the globe and making them part of the AEI network is the strength of AEI. The education that is being provided at AEI is truly world class.

### What is in your opinion or rather the distinguishing feature of the International Master degree program in the way that they are being thought, structured etc, as compared with your previous academic program?

**Ederson:** The master programme here is very intense and condensed. It requires a lot of dedication on the part of the student to absorb the contents. At the same time it is fun too, because the learning experience does not only cover those that are taught inside the classroom but also the interaction among international students. Academically, I think this is one of the most stringent and most demanding courses that I have ever taken. Not only because of the fact that the professors are really good but they also encourage you to do your best so you can contribute well to the class and the learning. The main difference of the study here and my previous study is the resources. Usually most of the books needed for the course are in the library. If they don't have the book in the library the librarians will certainly try their best to find it for you.

### What changes you wish to see in AEI in future?

**Ederson:** I would like to see more international students, and preference should be given to poorer ASEAN and eastern European countries. AEI should embark on more outreach programmes and draw in the best of the best from this region. Many students are not aware of the Masters programme here. Looking at the quality of the faculty, only the best deserve to be here.

### What is your future plan? And how does the study here help in enhancing your career plan?

**Ederson:** My long-term plan is to continue my teaching in the Philippines. Soon after this, I am planning to get my PhD before going back to the Philippines. The education that I received here is valuable not only in terms of the learning but also in terms of the reputation of the institute itself. My stay at AEI is worthwhile as the faculty members connected me to the University of Cambridge which gives me an added advantage in planning for further study and employment opportunities. ■

Below is one of four abstracts of the research projects supported by Asia-Europe Institute Scholarship (SBA) in 2002/03. These projects have all been completed.

## **Delegation and the European Central Bank's Democratic Deficit: It Takes Two to Tango**

By NAZLI AZIZ, AEI Lecturer

The European Central Bank (ECB) is unique in the history of the world's financial and monetary system, as it is the first independent supranational central bank that has ever been founded to perform tasks on behalf of 12 sovereign member states of the European Union (EU). The establishment of the ECB in 1999 represents one of the most prominent examples of power delegation to a non-majoritarian institution at the supranational level in the Union.

The objective of this research is to evaluate whether the alleged democratic deficit of the ECB is a perception or reality by testing via a principal-agent approach. It focuses on the issue of alleged democratic deficit of the ECB as a consequence of power delegation. Arguing that the ECB suffers from a democratic deficit, however, involves demonstrating that the Bank performs beyond its authority. *It takes two to tango* reflects the focus of the research which is delegation involves two parties, in this case the Eurosystem member states (principal) and the ECB (agent).

Critics claim that the ECB suffers from a democratic deficit as the bank is seen as immune from the people of the Eurosystem, although it profoundly affects their everyday life. The fact that the ECB is a non-majoritarian institution and distances itself from national political arenas further intensifies the issue. Generally, they argue that the current interaction between member states and the ECB, about delegation on the policy authority of the Bank cannot be reversed. In interpreting the ECB as a political institution, critics argue that the Bank lacks legitimacy and accountability. To them, there is no diffusion of democratic values, civilian supremacy over the Bank, organisation of functional interests, stabilisation by electoral rule, mechanisms of direct democracy, monetary reform or the decentralisation of state power over the financial and monetary policies.

Critics argue that this problem can be solved by expanding the European Parliament's powers of oversight similar to its powers over the Commission and the Council. In their view, the present ECB democratic deficit can be corrected through the modernization theory that incorporates dynamic definitions of the *demos*. Such a utopian scenario of the *demos*, however, prevailing in the case of the ECB is doubtful. Considering the outlook of world's monetary system is still conservative, any rigorous or idealistic ways of monitoring such a

highly technical institution like the ECB via political bodies would undermine the Bank's credibility in the long run. Debates over democratic deficit in the ECB as a consequence of delegation are deviations between ideal-type democracy and political democratic practice. Therefore, the delegation of power to the ECB is not perfect in an ideal-type of *demos*, but it is necessary in democracies to ensure separation between building safe and sound monetary policies and fulfilling the Eurosystem member states political interests.

The findings reveal that that there is no *runaway-bureaucracy thesis* in describing the relationships between ECB and the Eurosystem member states as the Bank is a legitimate institution. In term of accountability, the Bank carries out its tasks by identifying *under what conditions* it should act like an *obedient independent agent* and justifies its actions by following the essential preferences of the member states who delegated the authority to the Bank. Furthermore, credibility via price stability is important to the euro zone as the asymmetrical relationships between the ECB and the member states may create the need to converge the member states domestic preferences with supranational monetary policy.

This research argues that the Bank does not suffer from democratic deficit as in the process of institution-building which is tightly monitored by the Eurosystem member states. ECB tasks are specified in detail and publicly agreed upon as tested through the principal-agent approach. Within the administration and management aspect, there are also parallels with the theorists' concepts of central banks in democracies. Although the ECB enjoys a very specific institutional mandate more than other EU supranational institutions, it is less flexible in its operational system. The specific mandate of the Bank is confined to a complete list of the Bank's tasks and a hierarchical ordering of its guiding principles in Treaty on European Union (TEU). The Statute restricts bureaucratic discretion and directs the policy process towards the policy outcome desired by the principals. The establishment of the ECB arose from reasoned arguments that a sustainable monetary union would enhance the European Monetary Union's (EMU) finance and economic credibility.

Throughout this analysis the ECB is still within its responsibility of carrying out its moral duty systematically by preventing high inflation that would reduce the welfare of the EU citizens. Hence, the scope of legitimacy and accountability of the ECB is different than other supranational institutions of the EU, as it is legally bounded to the civic duty of implementing monetary policy. The Bank's moral duty is treated in relation to its civic that within the legal contracts between the principals and agent as stipulated in the EU treaties. What the treaties stipulate as obligation to the Eurosystem member states is comprehensible in the light of the Bank's conception of the Stability and Growth Pact (SGP). The treaties stipulate reciprocal obligations,

which the ECB and the Eurosystem member states must adhere to.

As this research has sought to explain the alleged democratic deficit of the ECB, it involves both conventional and unconventional explanations to explore whether the Bank suffers from a democratic deficit or not. The conventional explanations are a need for professionalism and expertise to manage technical problems to combat uncertainty in the economy and financial markets. They also help to create credibility through safe and sound monetary policies and to avoid blame. The unconventional explanations lie in the components of agency structure and in a “contract” within the treaties. Therefore, delegation of monetary policy power to the ECB is irrevocable. Delegation improves monetary policy credibility in the Eurosystem as it is more difficult for the 12 euro area member states within multi-level governance to agree to overturn the ECB’s decision.

This research shows that the Eurosystem member states delegate their powers to the Bank for economic reasons that are also closely related to political agendas. Besides the search for financial and monetary credibility and to respond to greater technical and international demands on sustainable economies, the ECB also can

be a channel to shift blame if the outcomes are not up to the expectation of the Eurosystem member states. In the EMU, delegation to the ECB aids the member states to face new or increased pressures that arise from globalisation that might clash between public opinion and desirable objectives.

The conception of democratic deficit within the ECB depends on where we stand and where we aim to reach i.e. our empirical viewpoints and our normative horizon respectively. It becomes more complicated as the alleged democratic deficit of the ECB is deeply embedded in the critics’ national histories and institutional framework of the financial and monetary systems rather than the multi-level supranational governance structure. We cannot judge a fundamental democratic deficit of the ECB by the practices of the existing nation-states, but in the context of a supranational system only.

The Eurosystem member states have agreed that the political output of the ECB is very much related to the fact that price stability and the Bank’s independence are given high priority in the TEU. Despite questioning the democratic procedure of the ECB, apparently, scholars agree that an independent central bank is a prerequisite for the price stability which is the main tenet of the EMU. ■

## SEMINAR SERIES

## Seminar Series

By GARETH A. RICHARDS, *AEI Senior Research Fellow*

The 2004-2005 academic year continues to bring a number of distinguished Visiting Professors to the Asia-Europe Institute. Their presence has enhanced the intellectual stimulus provided by the new AEI Seminar Series. The idea is to offer a venue for scholars from around the world to share their latest research with the academic community in Malaysia. The papers that are presented in the Seminar Series will be edited for publication in the AEI’s Working Papers collection that will come online during 2005. Here we highlight some of the major themes from recent seminar presentations and offer a thumbnail profile of the Visiting Professors.



**Erik S. Reinert**

Tallinn University of Technology, Estonia and The Other Canon Foundation, Norway

**“Globalisation and ‘Primitivisation’:  
Forces that Lead to Marginalisation of  
the World Periphery”**

Thursday 27 January 2005

**Erik S. Reinert** is Professor of Technology, Governance and Development Strategies at Tallinn University of Technology, Estonia, and President of The Other Canon Foundation, Norway. He is one of the world’s leading heterodox development economists. Professor Reinert received an MBA from Harvard University and his PhD from Cornell University. For many years he was associated with the University of Oslo and he has taught at the Universities of Amsterdam, Autónoma de Madrid, Oxford and Cambridge, among others. His recent publications include *Globalization, Economic Development*

and *Inequality: An Alternative Perspective*, London, Edward Elgar, 2004. Professor Reinert was Visiting Professor at the Asia-Europe Institute, teaching on the International Masters programme in Regional Integration.

Professor Reinert’s seminar paper examined the idea that in a world of progress, the opposition effect (i.e. retrogression) is possible. The phenomenon of ‘primitivisation’ is normally referred to in the exploitation of natural resources, like fishing, when depleted resources lead to less capital-intensive technologies. In this paper, Professor Reinert argued that the phenomenon is more widespread. Against the background of a highly original reading of the history of economic ideas, he illustrated the challenge of ‘primitivisation’ with startling examples of recent economic retrogression from Mongolia and Latin America. In light of this, his conclusion called for a radical rethinking of orthodox development thinking and policies.





**Banji Oyelaran-Oyeyinka**  
United Nations University-INTECH,  
Netherlands  
“**Learning in Inter-Organizational  
Interaction: The Biopharmaceutical  
Innovation System in Nigeria**”  
Wednesday 16 February 2005

**Banji Oyelaran-Oyeyinka** is Senior Researcher and Professor of Technology Management and Industrialization at UNU-INTECH, Netherlands. He joined the Institute after working with the United Nations Conference on Trade and Development (UNCTAD) as Senior Economic Affairs Officer coordinating the ten-yearly review of the Least Developed Countries (LDCs). Professor Oyeyinka obtained a DPhil in Technology Policy and Industrialization from the Science Policy Research Unit (SPRU), University of Sussex. His current research focuses on comparative institutional analysis of systems of innovation in developing countries. Dr Oyeyinka was Visiting Professor at the Asia-Europe Institute, University of Malaya, teaching on a cross-programme course for the International Masters programmes in Regional Integration and Small- and Medium-Size Enterprises.

Dr Oyelaran-Oyeyinka’s seminar paper drew on his major current research project at UNU-INTECH which focuses on information and communication technologies (ICTs) and small and medium enterprise (SME) and clusters, within the systems of innovation framework. The paper began with an overview analysis of the rationale behind this research effort before then considering the processes of learning in the context of inter-organization interaction. He illustrated his argument in favour of new approaches to SME clustering with a case study drawn from innovation in the Nigerian biopharmaceutical industry.

\* \* \*



**Sanjaya Lall**  
University of Oxford, United Kingdom  
“**The Globalisation of R&D**”  
Thursday 10 March 2005

**Sanjaya Lall** is Professor of Development Economics and Fellow of Green College, University of Oxford, United Kingdom. He is one of the world’s most distinguished scholars in his field. During his Oxford appointment, Professor Lall has worked as a Senior Economist at the World Bank and is a lead consultant to numerous international organisations. He is the author of nearly forty books and monographs on areas as diverse as the role of transnational corporations in developing countries, technology and technical change, building industrial competitiveness, and the export performance of developing countries. Among the most important of his recent books are *Competitiveness, Technology and Skills*, Edward Elgar, 2001, and *Failing to Compete: Technology Development and Technology Systems in Africa* (with Carlo Pietrobelli), Edward Elgar, 2002. Professor Lall was Visiting Professor at the Asia-Europe Institute, teaching on the International Masters programme in Regional Integration.

Professor Lall’s seminar paper explored the globalisation of research and development (R&D) initiatives. He noted that R&D has been the most “sticky” of multinational corporations’ activities in relocating to developing countries. But new research is demonstrating that this is now changing. R&D services are following the outsourcing wave. Professor Lall explained why this is happening; what sort of R&D is relocating; and where it is going. Using extensive new data the paper will be rewritten for UNCTAD’s forthcoming *World Investment Report 2005*.

\* \* \*



**Ajit Singh**  
University of Cambridge, United Kingdom  
“**Shareholder Wealth Maximisation,  
Stock Market and New Technology:  
Should the US Corporate Model Be the  
Universal Standard?**”  
Thursday 31 March 2005

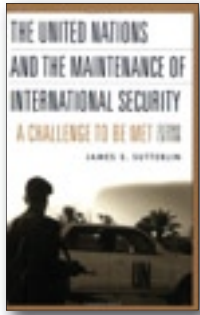
**Ajit Singh** is currently Professor of Economics and Senior Fellow at Queens’ College, University of Cambridge, United Kingdom. He is a well-known and highly-respected specialist in development economics. His research interests cover a wide range of fields of enquiry: modern business enterprise, corporate organisation, corporate finance, take-overs, the stock market and the theory of the firm; de-industrialisation and long-term structural changes in the UK, US and other advanced economies; North-South competition and issues of employment and unemployment in the North and the South; liberalisation and globalisation of financial and product markets; firms, markets, the state and the financial system in economic development; industrialisation and economic policy in emerging markets. Among his best-known recent publications are: *Competitiveness Matters: Industry and Economic Performance in the U.S.* (with Candace Howes), University of Michigan Press, 1998. Professor Singh was Visiting Professor at the Asia-Europe Institute, teaching on the International Masters programme in Regional Integration.

In his seminar paper, Professor Singh examined the US corporate model and its impact on competitiveness. In 1992 a blue-ribbon group of US economists led by Michael Porter concluded that the US stock market-based corporate model was misallocating resources and jeopardising US competitiveness. The faster growth of US economy since then and the supposed US lead in the spread of information technology has brought new legitimacy to the stock market and the corporate model, which is being hailed as the universal standard. Two main conclusions of the analysis presented here were: (a) there is no warrant for revising the blue-ribbon group’s conclusion; and (b) even US corporations – let alone developing country ones – would be better off not having stock market valuation as a corporate goal. ■

\* \* \*

*Forthcoming seminar series presentations will include papers by Björn Hettne (University of Göteborg) and Carlo Pietrobelli (University of Rome III).*

By NAZLI AZIZ, *AEI Lecturer*



Sutterlin, James S. (2003) *The United Nations and the Maintenance of International Security: A Challenge to Be Met*, 2<sup>nd</sup> ed, Westport: Praeger.

This revised and expanded edition maintains the fundamental descriptions and analyses of the United Nations' (UN) accomplishments and failures, while interpreting them in the context of the ever broadening dimension of international security and of changing approaches toward humanitarian intervention and national security. Besides the new sub-topics on the UN experiences in Sierra Leone, Kosovo and East Timor, this second edition adds a new chapter on terrorism and weapons of mass destruction.

The strength of this book can be seen from the comprehensiveness of Jim Sutterlin's ideas. As depicted in the title, Sutterlin analyses the UN's competence, whether the principles and *raison d'être* on which it was set up are adequate to cope with the current situation and how it should be transformed. In his capacity as a former Director of the UN Secretary-General's office during Javier Pérez de Cuéllar's tenure, he had witnessed both successes and failures of the diplomatic processes of the institution in its attempts to maintain or restore peace; and had advanced many ideas on how the office of the secretary-general, together with other divisions of the UN system, might be strengthened. The report from the Secretary-General became a primary reference for all those concerned with the UN's role on the maintenance of international peace and security. Without doubt, this book is a useful and stimulating account of the problems and achievements of the UN with regard to peacekeeping and peace-building.

*Contents:*

Foreword by Bruce Russett

1. Old Principles, New Realities
2. Preventing Conflict
3. Military Force in the Service of Peace: Peacekeeping in Intrastate Conflict
4. Repelling Aggression and Enforcing Peace
5. Building Peace
6. Terrorism and Weapons of Mass Destruction
7. The Potential of Regional Organizations
8. The Powers and Responsibilities of the UN Secretary-General
9. The Challenge for Governments and Peoples

James S. Sutterlin is Distinguished Fellow at the International Security Studies, Yale University New Haven, Connecticut and also Director of Research and Adjunct Professor at the Long Island University Institute for the Study of International Organizations.

By NUR RAFEEDA DAUT, *AEI Lecturer*



McCauley, M. (ed) (2003) *The Origins of the Cold War 1941-1949*, London, Pearson.

A great deal has been written about the Cold War when the world was divided into two camps, where two superpowers threatened one another as well as the rest of humankind with massive production of arms and nuclear weapons.

This book illustrates the origins of the Cold War and how it developed and unravels some of the complex issues that gave rise to it. It covers the formative years of the struggle between the Soviet Union and the United States. Many scholars have divergent views of when it all started and when it ended. However, the analysis set out in this book has concentrated on

the years 1941-1949, with some attention being paid to the important pre-1941 era. The emphasis throughout the book has been on Soviet-American relations as they dominated the world scene from 1943 onwards.

This book explores questions such as:

1. Who was responsible for the Cold War?
2. Was the Cold War inevitable or could it have been avoided?
3. Was Stalin genuinely interested in a post-war agreement?

This book includes details on the KGB and spying and the contribution of intelligence to Stalin's picture of the world. In addition, the book also focuses on the perceptions that people have as well as the difficulties of developing a theory of the Cold War. This book incorporates the most recent scholarship and theories and provides readers with an invaluable introduction to the subject. Other essential materials such as Churchill's Iron curtain speech, Stalin's reply to the speech, speech by George Marshall on the Marshall Plan, President Truman's speech on the Truman Doctrine and others are also included in the book to give readers a more in depth knowledge of that period.

*Contents:*

**Part One: The Background**

- 1 Setting the Scene

**Part Two: Descriptive Analysis**

- 2 Moscow's View of the World
- 3 Conflicts During the War
- 4 1945: The Turning Point
- 5 Decisions Which Led to Division
- 6 The Truman Doctrine and The Marshall Plan
- 7 The Soviet Response

**Part Three: Assessment**

- 8 Was It All Inevitable?

Documents

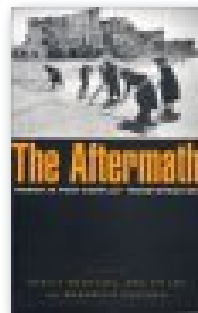
Who's Who

Index

*Contributors:* George Kennan, Milovan Djilas and Arthur Schlesinger.

Martin McCauley is a seasoned writer and broadcaster who has a wealth of experience in Russian and International Affairs

By RUHANA PADZIL, *AEI Lecturer*



Sheila Meintjes, Anu Pillay and Meredith Turshen (eds) (2002) *The Aftermath: Women in Post-Conflict Transformation*. London: Zed Books.

Increasing levels of global conflict and political violence show that we are at a critical juncture in the history of humanity. The cases of violence against women during conflicts and wars escalated into the most atrocious crimes and became stronger in the aftermath of conflicts. This book asserts that there is no aftermath for women and shows how the post-war period is too late for women to transform patriarchal gender relations. In the first part of this book, the contributors highlighted the issues on violence and exploitation of women during and after wars. Evidence confirms that the gender violence women experience in war wartime increases when the conflict ends, for example the liberation struggle in Algeria, the revolutionary Maoist People's War in Nepal, the Ogoni Crisis in Nigeria, the ethnic conflicts in Sri Lanka, nationalists conflicts in Nagaland and Kashmir in India and war in the former Yugoslavia. It presents an honest account of what women lose and gain in wartime and how they organize,

as well as an analysis of why they fail to consolidate their gains. It explores many dimensions of violence against women before, during and after war. This part also reflects how the possibilities of the war enable to make people lose and change their identities, on the myths that men and women invent about each other in wartime.

In the second part, the contributors consider the relations of the state to society in the aftermath, searching for a vision of the transformed society. Finally, the discussion analyses the activities and the roles of women after the conflicts and what obstacles are entailed in creating peace and stability in the post conflict countries.

*Contents:*

### Part I Overviews of the Themes

- 1 There is No Aftermath for Women, *Sheila Meintjes, Anu Pillay & Meredith Turshen*
- 2 Women Conflicts, Their gains and Their Losses, *Codou Bop*
- 3 Violence Against Women in the Aftermath, *Anu Pillay*
- 4 Problems of Identity, Solidarity and Reconciliation, *Tina Sideris*
- 5 War and Post-War Shifts in Gender Relations, *Sheila Meintjes*
- 6 Engendering Relations of State to Society in the Aftermath, *Meredith Turshen*

### Part II Contemporary Experiences

- 7 Ambivalent gains in South Asian Conflicts, *Rita Manchanda*
- 8 Liberated, but Not Free: Women in Post-War Eritrea, *Sondra Hale*
- 9 Rape in war and Peace: Social Context, Gender, Power and Identity, *Tina Sideris*
- 10 Between Love, Anger and Madness: Building Peace in Haiti, *Myriam Merlet*
- 11 Caring at the Same Time: On Feminist Politics During the NATO Bombing of the Federal Republic of Yugoslavia and the Ethnic Cleansing of Albanians in Kosovo, 1999, *Lepa Mladjenovic*
- 12 Healing and Changing: The Changing Identity of Women in the Aftermath of the Ogoni Crisis in Nigeria, *Okechukum Ibeanu*
- 13 Ambivalent Maternalisms: Cursing as Public Protest in Sri Lanka, *Malahi de Alwis*
- 14 'We Want Women to be Given an Equal Chance': Post-Independence Rural Politics in Northern Namibia, *Heike Becker*

Meredith Turshen is Professor at the Edward J. Bloustein School of Planning and Public Policy, Rutgers University, where she has taught courses on gender, health, and human rights for more than ten years. *Sheila Meintjes* is Senior Lecturer in Political Studies and Coordinator of the Gender Studies Programme in the Graduate School of the Humanities and Social Science, University of the Witwatersrand. *Anu Pillay* is a co-founder and a board member of Masimanyane Women's Support Centre. She consults on violence against women for the parliamentary women's caucus in South Africa, various NGOs, Soul City Community Media. She was awarded the South Africa MaAfrika award for social contribution in 1996.

By MAIMUNA MERICAN, *AEI Lecturer*



Antrobus, Peggy (2004) *The Global Women's Movement: Origins, issues and strategies*, Zed Books, London.

**G**lobal Women's Movement testifies a reflection on the international women's movement over the past 30 years. This fascinating book depicts challenges and triumphs that lie ahead for women's global organizing. It records the rich experience of the author's journey in consciousness working as an economist, social worker and

bureaucrat in the field of development, participation in a movement of global justice focused on women's perspectives and agency. This immense wealth of experience shapes the quest for social justice.

The spread and consolidation of the women's movement in North and South over the past 30 years looks set to shape the course of social progress over the next generation. Peggy Antrobus asks:

- Where are women now in the struggle against gender inequality?
- What are the common issues that they face around the world?
- What challenges confront the women's movements? and
- What strategies are needed to meet them?

The author draws on her long experience of feminist activism to set women's movements in their changing national and global context. Her analysis will be an invaluable aid to reflection and action for the next generation of women as they carry through the unfinished manifestations of women's emancipation.

*Contents:*

1. Introduction
  2. The Global Women's Movement: Definitions and Local Origins
  3. Global Contexts for an Emerging Movement: The UN Development Decades, 1960s - 1970s
  4. A Decade for Women: UN Conferences (1975-1985)
  5. The Lost Decade - the 1980s
  6. It's About Justice: Feminist Leadership Making a Difference on the World Stage
  7. Political Strategies and Dynamics of Women's Organising and Feminist Activism
  8. The New Context: Challenges and Dilemmas for the Future
  9. Leadership for Moving Forward
  10. Epilogue: Is Another World Possible?
- Bibliography  
Selected women's networks and websites  
Appendices  
Index

Peggy Antrobus has been employed in government and NGO programmes in St. Vincent, Jamaica and Barbados. Since 1974, when she was appointed as Advisor on Women's Affairs to the Government of Jamaica, she has worked in the field of Women in Development. In 1987 she set up the Women and Development Unit (WAND) within the School of Continuing Studies at the University of the West Indies (UWI) and was its head until her retirement in 1995. She was a founding member of CAFRA (the Caribbean Association for Feminist Research and Action) and DAWN, the network of Third World women promoting Development Alternatives with Women for a New Era. Over the years she was increasingly drawn to activism in the women's movement as her feminist consciousness and commitment deepened.

Published quarterly by Asia-Europe Institute,  
University of Malaya, 50603 Kuala Lumpur

**Tel:** (603)7967 4645

**Fax:** (603)7954 0799

**E-mail:** asia\_euro@um.edu.my

**Homepage:** <http://www.asia-europe-institute.org>

**Executive Director:** Prof. Dato' Dr. Shaharil Talib

**Deputy Executive Director:** Prof. Rajah Rasiah

**Assistant Registrar:** Ms. Jodhy Seenivasagam

**Secretary:** Ms. Noeline Jayavasanthini

*Design & Production: Charles PE Yeoh (24/3/2005-1P/50)*