



ARC Asia Pacific Futures Research Network

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2008 Signature Event

Globalising Religions
& Cultures
in the Asia Pacific



University of
South Australia



Acknowledgements

2008 ARC APFRN Signature Event Conference
Globalising Religions & Cultures in the Asia Pacific
Adelaide December 1-5 2008

The organisers of the Australian Research Council Asia-Pacific Futures Research Network 2008 Signature Event, the Adelaide Asia-Pacific Studies Group, wish to acknowledge the support of all those who have assisted in funding and supporting the Globalising Religions and Cultures in the Asia-Pacific Conference held at the University of Adelaide, Ligertwood Building, December 1-5 inclusive.

The ARC Asia-Pacific Futures Research Network

Seed funding of the 2008 Signature Event

University of Adelaide

The Office of the Vice-Chancellor of the University of Adelaide for support for the visit of Professor Ronald Herring

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Flinders University

The Office of the Vice Chancellor of Flinders University and Flinders International Asia Pacific ASRI for funding the special panel, 'Islamic Thinking at the Grass Roots' and the public forum 'Religious Revivals: Challenges and Prospects for Islam at the Grassroots in the Age of Global Media' including the participation of Prof Joseph B. Tamney, Ass Prof Syed Farid Alatas and Ass Prof Julia Day Howell

Very special thanks to Dr Peter L. Burns and the Flinders International Asia Pacific Institute for forum organisation, networking, initiative and organisational momentum maintenance

University of South Australia

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University of South Australia School of Communication for supporting the participation of delegates from China Communications University

The Bob Hawke Prime Ministerial Centre for organising the public forums, 'Playing God? Genetically Modified Organisms, Miracles and Monsters' and 'Religious Revivals: Challenges and Prospects for Islam at the Grassroots in the Age of Global Media'

The University of South Australia School of International Studies

Others

The ARC APFRN South Asia Node

Uncle Louis O'Brien (Adelaide Kuarna Elder)

2008 ARC APFRN Signature Event Conference

Globalising Religions & Cultures in the Asia Pacific: Crossing Borders of Meaning

Organising Committee

The Adelaide Asia-Pacific Studies Group

Convener: Dr Gerry Groot, University of Adelaide

Secretary: John Videon

University of Adelaide

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Dr Peter Mayer

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University of South Australia

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Dr Peter L Burns

Dr Zai Marshallsay

Flinders University

Dr Peter L. Burns

Prof Riaz Hassan

Prof Francis Regan

Post-Graduate & Early Career Researcher Workshop Group

Convener: Alison Dundon (University of Adelaide)

Martin Richter (University of Adelaide)

Dr Laura Dales (University of South Australia)

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Ian Green (University of Adelaide)

Dr Juanita Elias (University of Adelaide)

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About the ARC APFRN

Goals and Objectives

The ARC Asia Pacific Futures Network's broad goals are to provide stimulus for innovative research that makes links across disciplinary and area boundaries to enhance Australia's interactions with and knowledge of the Asia Pacific region.

The Network brings experienced researchers into collaboration with government and industry with a view to stimulating new research directions, partnerships and training opportunities.

In its five-year plan the Network will focus on Governance and Security, Culture and Religion, Media and Communications, Health and Population, and Trade and Industry.

A significant component of the Network is to ensure that new generations of expert Asia Pacific researchers are nurtured through collaboration with experienced researchers.

Management Committee

Scope of Network Objectives

- To enhance the scale and focus of research by:
- Integrating regionally-dispersed pockets of Asia-Pacific research excellence
- Providing broader opportunities for research scholars and early-career researchers to participate in research-training and management programs that draw on a national pool of expertise extending beyond their home institutions.
- Organising a schedule of programs that draws attention to large-scale, inter-disciplinary and inter-regional issues.
- To encourage more inter-disciplinary approaches to research by:
- Structuring programs around major current issues that bring together area specialists, discipline specialists, and professional researchers in government, industry and the community.
- Fostering the creation of mutually-beneficial research partnerships dealing with issues and problems that transcend the capacity of individual researchers, institutions, and disciplines.
- To facilitate collaborative and innovative approaches to planning and research by:
- Inviting participation by government agencies, community bodies and peak professional organizations in the conduct of Network programs and activities.

Incorporating targeted activities into scheduled Network programs to encourage collaborative and innovative approaches to planning and research – including research training and management activities for early career researchers.

Any Australian academic wishing to learn more about the Network and the opportunities it can provide should join it via the official website

http://www.sueztosuva.org.au/how_to_register.php

Speakers and Presenters

KAURNA WELCOME

Uncle Louis O'Brien

ARC APFRN REPRESENTATIVES

Prof Purnendra Jain, University of Adelaide & Ass Prof Shahram Akbarzadeh, (Asia Institute) Islam in Global Affairs, Central Asia at the University of Melbourne

OPENING ADDRESS

Deputy Governor Mr Hieu Van Le

SPECIAL GUESTS & BOB HAWKE PRIME MINISTERIAL CENTRE PUBLIC FORUM SPEAKERS

Tuesday 2 December

Prof. Ron Herring

Prof. Ann Grodzins Gold

Prof. John Weckert

Chair: Prof Ann Brooks, University of Adelaide

Thursday 4 December

Prof. Joseph Tamney

Prof. Syed Farid Alatas

Ass. Prof. Julia Howell

Chair: Prof Riaz Hassan. Flinders University

KEYNOTE SPEAKERS

Prof. Pal Aluwalia

Prof. Koichi Iwabuchi

Prof. Deepak Mehta

Ass. Prof. David Cook

SPECIAL WORKSHOP ON GASTRONOMY AND RELIGION IN ASIA PACIFIC

Prof. Chee-Beng Tan

Dr. Nir Avieli

Nancy Pollock

Jean Duruz

Roger Haden

SPECIAL WORKSHOP ON PRIDE, PREJUDICE AND POWER IN CRICKET

Gideon Haigh

Professor Rick Hosking

Boria Majumdar

Bernard Whimpress

Huw Richards

Jenny Thompson

Ashley Mallett

Michael W. Roberts

Tejaswini Patil Vishwanath

CONFERENCE PAPER PRESENTERS

Adnan, Ahmad Azrin [presenting with Bahari]
Ahluwalia, Dr. M.S.
Ahmad, Dr. Fadzila Azni
Akbarzardeh, Ass Prof. Sharam [with Prof Riaz Hassan]
Akhir, Dr. Noor Shakirah Mat
Alatas, Dr. Syed
Aluwalia, Prof. Pal
Alvi, Dr. Mustafeez Ahmad
Ameli, Saied Reza
Anh, Nguyen Mai
Avieli, Dr. Nir
Azimidokht, Seyyed Hossein
Bahari, Dr. Zakaria
Bailey, Greg
Bainbridge, Jason
Barr, Dr. Michael D.
Bashah, Emily [AND Wade, Tracey]
Belle, Carl Vadivella
Bopage, Lionel [**DETAILS**]
Bose, Anuja
Chakraborty, Kabita
Cheng, Joseph
Chiro, Giancarlo [and Denice Daou]
Cook, David
De Silva Wijeyratne, Roshan
Dingle, Sarah
Dundon, Alison
Duruz, Jean
Emamjomehzadeh, Dr. Seyed Javad
Eves, Richard
Farrer, Douglas S.
Fuller, Dr. Paul
Gabriel, Dr. Karen
Ghabool, Ehsan
Ghazali, Alwani [AND Ibrahim, Zamrie]
Gill, Dr. Sarjit S.
Gold, Ann Grodzins [presenting with Ron Herring]
Govindasamy, Anatha Rahman
Hartley, Barbara

Hassan, Riaz
Hemer, Susan
Herring, Ron
Hill, Dr. Peter
Howell, Julia Day [presenting with Syed Alatas]
Hu, Professor Zhifeng
Ismail, Rizalawati
Iwabuchi, Koichi
Jawan, Dr. Jayum Anak [AND Dr. Mohammad Agus Yusoff]
Jiang, Ying
Kabir, Shah Md Nister Jahan
Kagawa-Fox, Midori
Khedr, Mona
Kishore, Vikrant
Kurylowicz, Tim
Kwon, Oh-Young
Lakhvi, Dr. Muhammad Hammad
Langford, Heather
Lee, Dr Yok-fee
Low, Kok On [AND Haji Inon Shaharuddin]
Mahato, Madan Kumar
Malik, Dr. Muhammad Zaid
Maud, Dr. Jovan
McDougall, Dr. Debra
Mehta, Deepak
Mingrui, Ye
Murshed, Dr. Sikder Monoare
Nash, Joshua
Nasir, Badlihasham Mohd
O'Brien, Roderick [AND Yuan Cai]
Olney, David James
Patil, Tejaswini
Penny, Dr. Benjamin
Permani, Risti
Pháp, Ven. Thích Thông
Pollock, Nancy
Pong, Dr. Thock Ker
Pugsley, Dr. Peter C.
Ranganathan, Maya
Razaullah, Mr.
Regan, Francis

Ricci, Roslyn Joy
Richter, Dr. Susan
Roberts, Michael
Sabjan, Dr. Muhammad Azizan
Sahoo, Sarbeswar
Salam, Shazrah
Salleh, Muhammad Syukri
Sanford, Whitney
Shanmugam, Kulam
bin Mohd Sharif, Dr. Mohd Farid
Šindelář, Pavel
Somasundaram, Daya
Sujato, Abbot Bhante
Syed, Md Azalanshah Md
Taghavi, Mohammad
Talaat, Mubina
Tamney, Joseph
Tan, Chee-Beng
Tomsa, Dr. Dirk
Trawick, Margaret
Trummer, Peter
Tso, Wokar
van Heekeren, Dr. Deborah
Varona, Glenn
Victoria, Brian A.
Vijayan, P.K
Walker, Dr. Dennis
Watson, Andrew J.
Weckert, John [presenting with Ron Herring]
Wood, Dr. Michael
Yaakub, Ahmad Nizar
Zhang, Dr Long
Zia-UI-Haq, Dr. Muhammad

Abstracts

Please note, due to time constraints not all details were available at time of writing.

Ahluwalia, Dr. M.S.

Professor & Chairman (Retd.)

History Department

Himachal Pradesh University, INDIA

The Sikh Diaspora and Crises of Identity

The paper analyses briefly the impact of globalization and westernization, which has seen a phenomenal rise in all walks of life of the Indians, including the Sikhs. Globalization has undoubtedly brought not only the new ideas and institutions but it has also brought significant rationalization on some of the traditional Sikh ideas and institutions. At the same time, to challenge the global influence appears to be the most critical dimension in the socio-cultural transformation among the Sikhs.

The paper further argues that in the contemporary global context, the history and religion of the Sikhs is being studied, reviewed and interpreted afresh. The concept of westernization and globalization has broadly been identified with modernization which has affected various aspects of global society. It has affected every section of the Indians in the Asia Pacific. However, its effect is steadily increasing particularly in case of the religion and culture of the Sikhs.

The Sikh diaspora adopted attractive aspects of modernization and globalization. However, it may be pointed out that in their social and domestic life they still continue to be largely orthodox or traditional in tune with the guiding principles of Sikhism. But by and large, the paper argues, there is a spontaneity in borrowing the western elements as a consequence of globalization.

The paper further examines the crises which have emerged in Sikhism, which has a multi-cultural base, which appears to be mainly due to the onslaught of globalization. As a result, the Sikh diaspora is facing deep crises of identity. The paper concludes that in spite of its being most cosmopolitan and liberal religion, it is a cross roads-courtesy- a challenge thrown by globalization.

Ahmad, Dr. Fadzila Azni

Centre for Islamic Development Management Studies

Universiti Sains Malaysia, MALAYSIA

Muslim Scholars' Perception of Conventional Management Methods

This paper has two main objectives. Firstly, it attempts to assess how conventional management methods are presently perceived by the Muslim scholars. Secondly, it suggests the basis of analysis in perceiving the conventional management methods.

Conventional management methods here refers to management methods originated from the west and Japan such as the Total Quality Management (TQM), Quality Control Circles (QCC), McKinsey 7-S Framework and Kaizen. These methods are widely proposed to and adopted by institutions and organizations throughout the world. These methods are also commonly accepted amongst the Islamic development institutions as the definitive reference for their management practices. The widespread use of conventional management methods particularly by the Islamic

development institutions has eventually led to considerable discussion among Muslim scholars on how to perceive them. The questions are, what are the Muslim scholars' perception of conventional management methods and the position of the perception looking from Islamic perspective? Subsequently, what is the Islamic basis of analysis best used to determine a perception of the conventional management methods? This paper attempts to answer these questions.

Akbarzadeh, A/Prof Shahram

National Centre of Excellence for Islamic Studies

The University of Melbourne

Title: Where do Muslims belong?

The issue of Muslim integration in Australia has attracted significant public attention in the wake of events beyond Australia's shores. The London bombing of July 2005 by a group of UK-born Muslims has raised urgent questions about similar risks to Australia. The experience of Muslims in Australia, however, is different to the United Kingdom. Three key factors work against the spread of Islamic radicalism among Muslim Australians:

- (1) Australian Muslims are dispersed throughout the country. This demographic feature has worked against spatial ghetto-ization and contributed to social interaction between Muslim and non-Muslim Australians. The process of social interaction is integral to Muslim integration.
- (2) Australian Muslims constitute less than 2 per cent of the total population.
- (3) Australian Muslims are ethnically heterogeneous. No single ethnic group constitutes an overwhelming majority. Politics of ethnic rivalry has worked against collective action. Added to this factor is the growth of Australian-born Muslims. Australia's record of Muslim integration has been more positive than generally assumed.

This presentation will rely on grass-root survey data to challenge misperceptions surrounding Muslim integration.

Akhir, Dr. Noor Shakirah Mat

Senior Lecturer

Department of Islamic Studies

Universiti Sains Malaysia, MALAYSIA

Peaceful Civilization via Religious Tolerance With Special Reference to Islam, Christianity and Buddhism

This paper illustrates how peaceful civilization is achievable via religious tolerance. The discussion will dwell on three significant religions, namely, Islam, Christianity and Buddhism. Selected themes of these major world religions that focus on peace and religious tolerance will be thrown to light. The main objective is to revitalize the fact that despite having diversities in religions, all of them promote religious tolerance and bring peace to the world over should they are rightly practiced. Assorted delineations of peace, tolerance, civilization and religion are highlighted and suggestions for a better future are proffered at the end of the discussion.

Alatas, Dr. Syed

Special Guest

Associate Professor of Sociology

National University of Singapore, SINGAPORE

Title of paper: Muslim Revival and Malay Identity

Current discussions on Malay identity in Malaysia and Singapore tend to stress language, the Malaysian Constitutional definition of "Malay", the colonial construction of Malayness or they seek to discover certain ethnic markers that distinguish the Malays from others. While these discussion may be interesting, they often tend to ignore the point of view of the Malays themselves, that is, the perceptions of the Malays themselves. In fact, a great proportion of Malay society is in fact not so concerned with ethnic identity as such, but rather with the role that Islam plays in Malay society. During the last few years the form that Muslim revival has taken in Malay society, in particular, the re-emergence of the Sufi tradition, has resulted in a latent but growing contradiction between Muslim modernism and traditionalism. Thus, the question of Malay identity can be restated in terms of the how and what the Malay community ought to appropriate from the Muslim legacy. Muslim thought at the grassroots level is characterised by the conflict between a legalistic and rigid mode of understanding, inspired by the Wahhabi school and the thought of Sayyid Qutb and Maududi on the one hand, and a more traditionalistic Sufi way. Both have been seeing a revival in the last thirty years in Malay society. The future of the Malay community depends very much on how this conflict is resolved.

Tamney, Joseph

Special Guest

Associate Fellow, Life Cycle Institute

Catholic University of America and Professor Emeritus of Sociology

Ball State University, USA

Howell, Julia Day

Special Guest

Griffith Asia Institute

Griffith University, AUSTRALIA

Moving the Axis Mundi: Globalising Indonesian Islam

This paper reflects on the transformations of cultural repertoires and identities in Indonesia (the world's most populous Muslim majority nation) from semi-local to global over the last several decades of post-industrial development. It looks at these transformations through the lens of the Sufi revival, which gained momentum from the 1980s, particularly among the urban middle and upper classes. The revival of this erstwhile marginalised Islamic

tradition has absorbed back into the 'world' religion of Islam those Muslims inclined toward intimate forms of piety formerly fostered by regional mystical cults.

However, contemporary Sufistic Islam is itself differentiated by pulls from multifarious, and, in some respects, rivalrous global cultures: on the one hand, by international Salafist predication movements, the orthodoxy of which is symbolically marked by appropriations from Arab culture; and, on the other hand, by the global 'spiritual marketplace' propagating an international, non-denominational elite subculture in which many middle and upper class Indonesian Muslims themselves participate. Salafist 'Islamic' identity now challenges not just regional Indonesian identities, but Indonesian national identity itself. Nonetheless, both Salafist 'Islamic' identity and Muslim nationalist-cum-'global citizen' identity are themselves refracted through internationally circulating entertainment genres and life-style consumption styles. This is evident in new, mass-media 'Islamic' popular culture: in Muslim televangelism, pop music groups, movies and spiritual how-to books. Interestingly Sufi elements, variously Salafist, traditionalist and even perennialist, are evident in all these arenas of popular culture.

Aluwalia, Pal

Keynote Speaker

Professor

International Centre for Muslim and non-Muslim Understanding

Alvi, Dr. Mustafeez Ahmad

Head, Department of Islamic Studies

Women's Institute of Science & Humanities

Riphah International University, PAKISTAN

Religion & Violence- postmodern perceptions

Religion is always considered to be the source of peace rather than being a promoter of violence. However, some major wars in history confirm that religion has been a bone of contention. Social theory & research shows almost consensus over the fact that all religions de-emphasize violence but post-modern studies analyze the story in different scenario; peace in theory & violence in practice. The World's leading religions - Christianity, Islam, Hinduism and Judaism- somehow or the other are considered to be involved in violence. A thorough study of the history confirms the same fact by showing different examples.

Apart from the selective & pejorative use of the label fundamentalism, the fact remains that postmodern phenomenon of violence has been ascribed to religion by George W. Bush by declaring his war "Crusade" & by Bin Laden declaring his reaction to this war a "Jihad". This assertion leads to the fact that all recent violent activities like 9/11, War on Terror, Palestinians-Jews clashes & wars in Iraq & Afghanistan are linked to religion. Even the cold war era, in this sense, was a conflict between Capitalist Christianity & an anti-God Communist regime.

Keeping in view this perspective, the basic question arises 'Does religion incite violence?' Can it be believed that Islam literally meaning peace with Prophet of mercy, Christianity with its Catholicism & Christ's Divine State, Judaism with the Decalogue and Hinduism with its Ahinsa' motivate people to be violent? Certainly not! There are some other

vital reasons to be discovered. It seems to me that actually the followers of a religion when charged with overwhelming urge of political & economic interests lead by a chauvinistic ruling elite invade any society, the religion is used as a tool as a motivating force. Same is the synthesis of postmodern debate on the topic.

Ameli, Saied Reza

Dean of Faculty of World Studies and member of Department of Communications

University of Tehran, IRAN

Dual Globalizations and Vireal Environment: Virtual and Real Representation of Islam and Muslims

Dual Globalizations are a paradigmical approach for understanding the socio-cultural phenomena, the geopolitics of the New World as well as the economic circumstances of the world. This paradigm is not only a framework for understanding virealities but it also affects socio-cultural, political and economic policy. It is also an important factor in how the society is run in many layers. For example the new cities should become vireal in terms of capacity, structure and services.

According to dual globalizations, connectivities, globality and trans-locality are all at the heart of globalizations both in the physical and the virtual world. Dual globalizations also explain interconnectedness between the virtual and the real world. Technological power for globalization in the real world is transport systems, the faster they become the smaller world we will experience. On the other hand, simultaneous communication industry is also the master power for globalizations in the virtual world. In this world instant, synchronic and network communications in the form of simultaneous, ubiquitous and live communications between absent and present have become a part of the everyday life.

These two types of globalizations have gradually created two different but interrelated worlds entitled as the first world-the physical real world and the second world-the actual virtual world. The second world is highly dominated by representation reality in which individuals, communities and ideas reproduce according to the policies, ideologies and agendas. However issues in the second world are not taking place in an isolated environment. This means that things and ideas in the second world are a practical source of action and reaction in the first world and vice versa.

The Vireal Environment is resolute of virtualization of the real world and the realization of the virtual world. This inter-connection gradually creates two worlds within a unified environment- a virtual/real environment. The first consequence of this unification is that whatever happens in the first world affects directly the issues in the second world and vice versa. All types of representation, such as TV, radio, cinema, literature and internet representation are part of the second world environment. Otherization in the form of xenophobia such as Islamophobia and Muslimphobia is one of the images of the second world representation which affects policies and behaviors in political, cultural and sometimes economic arena. This paper tries to elaborate this idea in a systematic structure to show the reasons and consequences of religious-phobia representation.

Understanding the problem of others-phobia in the form of religious-phobia which has become an international problem in the contemporary age , helps us have a theoretical and conceptual picture of the problem. It also aids us in finding a resolution to reduce the expansion of political clashes into the cultural and religious level.

Anh, Nguyen Mai

Faculty of Architecture

Delft University of Technology, THE NETHERLANDS

The cultural and religious impact of Hanoi's housing typologies

It can be said that Hanoi's housing is a concerned issue in the views of its authorities and citizens. The housing number and quality are not fulfilled the residents need such as: only 49.9% householders have permanent house (General Statistics Office 1999); 70% Hanoi's families couldn't have house by their income; 120 000 householder urgently need dwelling (Kinh te & Do thi 2008); there are 77 old apartment buildings in risk, some of them having tested exams as dangerous building and residents need to move out urgently for their safety (NhadatSaigon. Vn 2007). Hanoi's authorities have some policies for solving housing problems. However the results are limited or out of control. For instant, Hanoi tries to solve the dangerous building issues since 2005 by nongovernment budget, but till today none of projects was started (Vietnam.net 2008); or it makes many discuss when it carries out a policy to develop only two housing typologies: high-rise apartment building and villa; while attached housing, a popular typology, is banned in all housing projects. In other hand, experts are also confused in housing future of Hanoi too. The answer for Hanoi future housing models is still to be found (Trinh Duy Luan 1996, Dang Thai Hoang 2002).

The purpose of our study is to identify the cultural and religious impact on housing for clearing a reason of Hanoi's housing problem and to open an approach basing on culture to solve this housing issue.

Avieli, Dr. Nir

Department of Sociology and Anthropology

Ben Gurion University, ISRAEL

In Christmas we don't like Pork, just like the Maccabees:

Festive Food and Religious Identity in the Protestant Christmas Picnic in Hoi An

Every Christmas, the tiny Protestant community of Hoi An (central Vietnam) congregates and marks the day with a Service, a short ceremony and a communal picnic in the church yard. In this article, based on anthropological fieldwork conducted in town since 1998, I explore the meanings of the culinary features of the event. By analyzing the dishes and eating arrangements at the picnic I show how differing facets of the participants' identity: the religious, the ethnic and the regional, are exposed, defined and negotiated. I argue that while the eating arrangements hail ethnic Vietnamese identity, the dishes themselves hint for foreignness and 'double marginality': not only of a Christian minority among Buddhists but also of Protestants among Catholics. My findings suggest that the complicated relationship between nation-states and marginal religious groups, as well as among members of differing religious communities within the same ethnic group, are often expressed in subtle practices that are easily overlooked by outsiders but are meaningful and evocative for the participants. The discussion is focused on the meaning of the culinary arena as a sphere of socio-religious negotiation, especially within politically authoritative contexts.

Azimidokht, Seyyed Hossein

Assistant Professor

Yazd University, IRAN

Islam and Spiritual Human Being

In the essay the writer tries to detail views of Religion Islam about spirituality and the way of living. He first defines spirituality as a situation which requires human being to be aware of his beliefs, desires, and actions. Then the writer says that according to Islam, spiritual human being, in part of beliefs, should entertain the belief that God exists and that the world is going toward an aim and the course of world can not be meaningless. This spiritual being, although enjoys some intrinsic inclinations by which he is distinct from animals, should be free of some passions and tendencies. On the other hand spiritual human being should act according to some general rules that authenticate his actions. By this, human being can live in a world free from disappointment, revolt, prejudice and arrogance. People who act according to this version of spirituality have a consistency between their beliefs, desires and actions and live in calm and seek truth and respect each other. The author believes that we human beings can be close together by this version of spirituality.

Bahari, Dr. Zakaria

Centre for Islamic Development Management Studies

Universiti Sains Malaysia, MALAYSIA

Islamic Consumer Behavior (ICB): Its Why and What

Issues on consumption become more important to all groups of society. They are so as the current world economic changes directly affect the consumer economics and family regardless the level of income. The emergence of many usual consumption theories and models seem feeble to overcome the current consumption issues. What is wrong with the current approach that has shown a positive result in generating economics return? Or probably failure on the consumer side in translating all usual approaches into action? Should the available approaches certainly unable to function as desired, is there any other alternative? Generally, this paper tries to answer these questions. Specifically, this paper attempts to examine the necessity of Islamic consumer behavior and how it should be displayed in the Islamic framework. Thus, the objective of this paper is two folds. One is to identify the philosophy, concept and motive of usual consumption. It shows the dominance of few usual consumption approaches that serve to guide the decision making of consumers. Two is to discuss few Islamic critics on usual consumption approaches. The discussion is based on five principles of Islamic consumer behavior, such as Islamic worldview (tasawwur) as consumption mould, ibadah as consumption method, quality consumption as an act of choice, mechanisms of getting benefits in this world (al-dunya) and hereafter (al-akhirah); and His consent (mardhatillah) as consumption motive.

Adnan, Ahmad Azrin

Centre for Islamic Development Management Studies

Universiti Sains Malaysia, MALAYSIA

Islamic Consumer Behavior (ICB): Its Why and What

Issues on consumption become more important to all groups of society. They are so as the current world economic changes directly affect the consumer economics and family regardless the level of income. The emergence of many usual consumption theories and models seem feeble to overcome the current consumption issues. What is wrong with the current approach that has shown a positive result in generating economics return? Or probably failure on the consumer side in translating all usual approaches into action? Should the available approaches certainly unable to function as desired, is there any other alternative? Generally, this paper tries to answer these questions. Specifically, this paper attempts to examine the necessity of Islamic consumer behavior and how it should be displayed in the Islamic framework. Thus, the objective of this paper is two folds. One is to identify the philosophy, concept and motive of usual consumption. It shows the dominance of few usual consumption approaches that serve to guide the decision making of consumers. Two is to discuss few Islamic critics on usual consumption approaches. The discussion is based on five principles of Islamic consumer behavior, such as Islamic worldview (*tasawwur*) as consumption mould, *ibadah* as consumption method, quality consumption as an act of choice, mechanisms of getting benefits in this world (*al-dunya*) and hereafter (*al-akhirah*); and His consent (*mardhatillah*) as consumption motive.

Bailey, Greg

Program in Asian Studies,

La Trobe University, AUSTRALIA

Wither Buddhism?

Buddhism in the popular Western mind has always been regarded as a religion steeped in the attitude, if not practice, of non-violence. Yet throughout their history most Buddhist countries have experienced their fair share of violence, state-controlled and otherwise. Even when the Buddha was living there was considerable conflict between the states of Kosala and Māgadha over political hegemony in northeastern India. A number of texts in the Pāli Canon depict the Buddha engaged in discussions with members of the political/military elite. The aim of this paper is to present an analysis of these passages insofar as they impact on a Buddhist view of violence as it pertains to situations of real-politik as opposed to universal ethics. Time permitting some attention will be paid to how the Buddhist sangha, partially dependent as it was on state support for its survival, reconciled itself with real-politik in the four or five centuries after the Buddha's death.

Bainbridge, Jason

Lecturer in Media, Journalism and Communications

University of Tasmania, AUSTRALIA

New Mythologies: The convergent narratives of Ulysses 31 and The Mysterious Cities of Gold

In the early 1980s the then French-based television production company DIC produced two highly influential children's cartoon series, *Ulysses 31* with Japan's Studio Pierrot. Both were based around explorations of religious myth and tradition and both were subsequently dubbed into English.

Viewed today, these French-Japanese co-productions are fascinating examples of *convergent* media texts, convergent not only in terms of their production, but also in terms of their content – combining live-action documentaries with animation, blending science fiction with classical myth and adventure stories and mixing Japanese anime with European art styles.

In this paper I want to use these texts to explore ideas of convergence culture both in the pre-digital mediasphere and in the broader implications they carry for textual production and dissemination in the future.

Barr, Dr. Michael D.

School of Political and International Studies

Flinders University, AUSTRALIA

Never say die: Political Confucianism in Modern Asia

Despite its demise as an official state religion and as a system of governance, Confucianism remains a valuable political resource throughout East Asia and in societies where ethnic Chinese dominate. Far from receding into the background in the face of modernity, in the second half of the twentieth century Confucianism emerged as a potent tool for a variety of regimes and politicians across Pacific Asia – especially those facing crises of legitimacy due to ideological drift. Political Confucianism is highly attractive to East Asian and Chinese elites because it provides a ready and malleable tool as they seek ways to capture the support of their constituencies and to manipulate nation-building efforts in their respective countries.

This paper is an exploration of the phenomenon of political Confucianism, particularly as it has manifested itself in contemporary China and in Singapore in the 1980s. It is drawn substantially from the author's chapter in the *Routledge Handbook on Politics and Religion* (ed. Jeff Haynes, 2008).

Singapore's Catholic Social Activists: Alleged Marxist Conspirators

This paper looks at the rise and demise of a Catholic social action movement that emerged in Singapore in the 1980s, only to find itself accused in May 1987 of engaging in a 'Marxist conspiracy' and suffering arbitrary and extrajudicial suppression. With its typically ruthless approach, the Singapore government confronted the Catholic hierarchy and forced the bishop to accept the spurious charge that a few church workers and clerics were followers of liberation theology and were part of a subversive conspiracy to overthrow the social order. The offending clerics were forced out of the country while their lay associates were detained for periods varying from a few months to several years. It draws on archival and oral sources to trace the activities of this group, as well as the movement's pedigree back to an earlier generation of activists in the late 1960s. It also examines precisely why they were targeted by the government in 1987.

The paper is based on the author's chapter in the recently published book, *Paths Not Taken: Political Pluralism in Post-War Singapore* (ed. Michael D. Barr and Carl A. Trocki, Singapore, NUS Press, 2008).

Bashah, Emily

Flinders University, AUSTRALIA

How a Victim Schema is Implicated in Vicarious Trauma and Revenge Justification

Wade, Tracey

Associate Professor

Flinders University, AUSTRALIA

How a Victim Schema is Implicated in Vicarious Trauma and Revenge Justification: An Exploratory Analysis Integrating Social and Cognitive Psychological Factors

The study surveyed a community sample of 105 American Jews living in Arizona who volunteered to complete a questionnaire on the "Influences of Ingroup Identification on Cognitions and Emotions." Participants consisted of equal proportions of adult men and women varying in levels of identification with their Jewish heritage. The authors measured Jewish affiliation, perceptions of belonging to a victimized ingroup, religiosity, victim schema, vicarious trauma, and revenge justification towards Muslims and Islamic fundamentalists. Results indicated a relationship among religiosity and revenge justification was mediated by perceiving oneself to belong to a victimized ingroup. The pathway model among these variables consisted of separate religiosity dimensions: perceiving God as a judge and holding vengeful religious beliefs. Analysis also indicated that the relationship between commitment to one's Jewish culture and vicarious trauma was mediated by components of a victim schema: mistrust and perception of abuse. The development of vicarious trauma and revenge justification is discussed as an integration of social and clinical psychological phenomena. The authors also discuss how personal and cultural identities are influenced by ethnic violence, how perceived vulnerability and victimhood can engender religious and/or ethnic intolerance as well as how religious and cultural identities shaped by victimization can exacerbate social and political conflict.

Belle, Carl Vadivella

Hindu Chaplain

Flinders University, AUSTRALIA

Hinduism in Malaysia; A religion in evolution

Hinduism has been re-established as a significant minority religion in Malaysia as a by-product of the Indian migration which followed the British colonization of Malaysia. While the majority of "Madrassi" Tamils arrived as labourers and tended to reproduce in Malaya the remembered "Little Tradition" Hinduism of their home villages, other Hindu immigrants, most notably Ceylonese Tamils and Chettiar merchants, introduced Great Tradition (*Agamic*) forms of Hinduism. As a result Hinduism in Malaysia is an astonishingly heterogeneous religion, consisting of a collocation of sects, traditions and belief structures, often fissured by persisting caste and regional loyalties. As in Tamil Nadu,

reformist movements have sought to reconfigure the structures and practices of perceived popular Hinduism. While reformism has assumed a multiplicity of forms, two major influences can be identified, firstly middle class reformists espousing an imagined Agamic/Sanskritic Hinduism, and Tamil reformists promoting Dravidian ideologies. However, the most significant impulses in reformulating Malaysian Hinduism have been those which have produced syncretized outcomes, i.e. those which have aligned or fused one form of Hinduism with another. This paper will provide an overview of the transplantation and evolution of Hinduism in Malaysia, and will identify syncretic forms which are redefining Hindu belief structures and ritual worship. The paper will examine as a case study the festival of Thaipusam which not only provides a forum for the public articulation of the concatenation of religious forms, (an “incipient unity” (Arasaratnam)) which collectively comprise Malaysian Hinduism, but also clearly reveals the underlying currents of Hindu reform. It will also suggest that the festival sends agonistic signals which implicitly resist the pressures of officially sponsored Islamisation and asserts wider civilizational allegiances, thus locating Malaysian Hinduism within a wider Indic-Hindu community, including both metropolitan India, and the global Tamil diaspora.

The Hindu Challenge in Malaysia: The rise and fall of Hindraf

The racial policies of British colonialism in Malaya produced a society which was ethnically divided and vocationally compartmentalized. Ethnic distrust and suspicion consolidated during the period of the Japanese occupation and its volatile aftermath. Since 1948, Malaya/Malaysia has been dominated by the politics of communalism. The 1969 racial riots entrenched Malay-Muslim political hegemony and resulted in the introduction of wide ranging affirmative measures to promote Malay economic interests. The Indian community, devoid of effective leadership or an influential commercial class, has been increasingly marginalized. In recent years the processes of Islamization, underscored by a series of contentious judicial rulings, and the authorized destruction of dozens of Hindu “estate” temples, appeared to emphasize both the powerlessness of the Tamil community, and the contempt in which it was held. The 2007 destruction of the Sri Maha Mariamman Temple in Shah Alam, coupled with police assaults on the temple priest, and the destruction of consecrated statuary, immediately prior to the Hindu festival of Deepavali, provoked widespread Hindu anger, and fuelled the rise of the newly formed Hindu Rights Action Force (Hindraf). The disciplined neo-Gandhian tactics adopted by Hindraf, and the heavy-handed Government response, produced a seismic shift in Indian voting behaviour during the 2008 general election, and destroyed assumptions of Indian social apathy and political acquiescence. This paper will discuss the rise of Hindraf in the context of a Malaysian polity dominated by the imperatives of ethnicity and increasingly responsive to a hegemonic political and cultural framework shaped and driven by Malay-Muslim racial and religious ideologies. It will also examine factors attending the formation and banning of Hindraf, and detail the responses of the Malay/Barisan Nasional elite to the perceived challenges posed by the new political landscape in Malaysia.

Bopage, Lionel

Friends for Peace in Sri Lanka

A Radical Sinhala Party’s Campaign among the Tamils, 1977–82

Between 1977 and 1982 a genuine attempt was made by the Janata Vimukthi Peramuna [People’s Liberation Front] to secure links between the Sinhala and Tamil youth through political dialogue. This was not successful due to the different historical and nationalist trajectories of these groups, their social base, and some of the opportunistic policies that the JVP espoused, particularly from late 1982.

After the failed 1971 insurrection, the leadership of the JVP had the opportunity to reflect on its political theory and praxis. Implementation of the new constitution for Sri Lanka in 1972 and the protests of Tamil youth also informed these reflections. After the release of its leaders in 1977, the JVP decided to pursue political activities among all communities in the island.

Political activity in the North and East was patchy. The JVP held many private and public discussions at people’s houses, in parks and libraries. This political interaction occurred when many Tamil youth were hardening their

nationalist positions because of the repressive policies of the state. Despite threats from some Tamil militants, the JVP persisted in its political activities in the North and the East until 1982.

However, the poor showing of the JVP in the Presidential elections of 1982 led to a revision: some ideologues claimed that the party's advocacy of the Tamil people's right to self determination was one reason for this failure. From that moment, the JVP moved from a socialist to a chauvinistic policy stand. The political opportunism of its leadership was a critical factor in this shift. They revived the slogan "Indian expansionism" which had featured in the JVP programmes before 1972. Three other factors encouraged this development:

The JVP's social base mainly comprised of rural, semi- proletarian and petit bourgeois Buddhist Sinhala youth; Neo-colonial political and economic developments in the country were not conducive to building interaction between the Sinhala and Tamil youth.

Interaction of most of the JVP's membership with Tamils was minimal, so that empathy towards the issues facing the Tamil people was minimal.

Nevertheless, the muted examples of political dialogue during the late '70s and early'80s indicate that dialogue is feasible among restive political elements on opposite sides of the fence. In the present situation such dialogue has become essential.

Bose, Anuja

University of Toronto, CANADA

Hindutva and the Politicization of Religious Identity

An important question that gets frequently asked about Hindu nationalism in India is "why the secular and civic nationalism of Jawaharlal Nehru degenerated into the ethnic nationalism of the Hindutva ideologues?" An answer to this question is typically articulated by looking at crucial transformations in Indian politics. For instance, the decline of the Indian National Congress in the late 1980s, and the gradual erosion of democratic structures are the two most common reasons given to explain the rise of the Hindu nationalist party, Bharatiya Janata Party, to power. However, these explanations do not probe into why religious identity was particularly prone to politicization in India. To that end, the prevailing explanations for the rise of Hindu nationalism leave some fundamental questions unanswered.

This paper seeks to understand why religious identity in particular has the propensity for mass appeal in India. It delves into a popular debate over secularism in India to answer this question. This debate provides important insight into the relationship between secularism, modernity and the politicization of religious identity. It will be argued that the institutional practice of secularism and the processes of modernization made religion a political category that was particularly prone to politicization. Specifically, the practice of secularism in India produced religious identity as a dominant political category that could be seized by political parties for strategic interests. Hindu nationalist parties such as the BJP emerged as a particularly powerful force in this context because it was able to tap into and exploit the feelings of 'threat' exhibited by the dominant Hindu community and second, because it was able to adapt to the processes of technological and economic modernization, making Hinduism more relevant to capitalist modernity.

Chakraborty, Kabita

Centre for Asia Pacific Social Transformation Studies

University of Wollongong, AUSTRALIA

Performing the 'Good Muslim girl': identity, risk and desires

How do young Muslim women negotiate their Muslim identity in a rapidly modernizing India? In this presentation I investigate how young women in the *bustees* (slums) of Kolkata negotiate their relationship with Islam while participating in *haram* (acts forbidden in Islam) activities such as mixed-sex dance and consumption of Western dress. I explore some of the ways young women negotiate social risks to live out their *haram* desires. I also examine how young women come to terms with their Muslim identity when performing *haram* acts. Throughout this presentation I discuss how Islam is one of the factors that make up a young woman's identity, and for most young women, there is a time and place for performing the 'Good Muslim girl'.

Cheng, Prof. Joseph Y.S

Contemporary China Research Project

City University of Hong Kong, HONG KONG

Confucian Values and Democratic Governance in Hong Kong

This paper attempts to examine the interaction between Confucian values and the governance processes in Hong Kong in the post-Second World War period. As a British colony developed first as an entrepôt, then as a base for labour-intensive industries and subsequently an international business service centre and financial centre, the rule of law and individual freedoms were respected in an early stage, at least they became quite well established from the 1950s onwards. Hence democratization has largely been concentrated on the establishment of a democratic political system. In 2003, the pro-democracy movement in the territory began to demand for the direct election of the Chief Executive by universal suffrage by 2007 and the election of all the seats of the legislature by the same method in 2008. Democracy in this way is treated as a procedure for making political decisions, something similar to what Robert A. Dahl calls polyarchy.

Like most Western European countries, Hong Kong is now anticipating economic slowdown, and Hong Kong people may have to seek their satisfaction elsewhere. New aspects of self-cultivation and family harmony will have to be explored in the context of traditional Confucian values which, hopefully, will continue to provide inner peace and emotional support.

Chiro, Giancarlo and Denice Daou

School of International Studies

University of South Australia, AUSTRALIA

Culture Maintenance and Religious Identity among Members of the Druze Community in South Australia

The paper investigates the cultural values and religious identity of Druze community members in South Australia. The conceptual framework and approach to the study is provided by Humanistic Sociology, according to which cultural and social phenomena can only be fully understood if they are studied from the point of view of the participants (Smolicz, 1999: 283–308). The data for the present research were gathered in several intensive interview sessions with a small group of participants of Druze origin combined with the participant observations of one of the authors who is also of Druze origin. The study demonstrates the successful establishment of the Druze community in South Australia and their general maintenance of Druze cultural values and religious identities. In addition to the impact of modernisation on traditional values and practices, such as marriage and family values, the research identifies changes in cultural and political values of the Druze community in South Australia as a result of the impact of more recent arrivals.

Cook, David

Associate Professor of Religious Studies

Rice University, USA

Assessing the importance of martyrdom operations for globalist radical Islam in the light of the Iraq experience

Although suicide attacks or martyrdom operations had been well-known among various liberation movements, such as the Tamil Tigers, since the 1980s, their use by radical Muslim groups since 2000 has made the tactic famous. Both Palestinian and Chechen groups had also utilized suicide attacks against Israel and Russia respectively. But with the 2003 invasion of Iraq by the United States, and the subsequent development of a diverse Iraqi resistance movement (primarily among the Sunni minority, but also embracing Shi`ite militias such as the Mahdi Army and the Soldiers of Heaven) martyrdom operations have become ubiquitous, and are primarily identified with Muslim radicals.

This article will explore the ramifications of the transformation in tactics utilized by radical Muslims from Iraq, and the spread of martyrdom operations into other Muslim countries such as Afghanistan, Pakistan, Indonesia and Bangladesh. I would like to discuss the modifications in the Iraqi paradigm as it is transferred to other countries, and what the future is for the utilization of suicide attacks within both national liberation struggles and anti-governmental jihads by radicals. Muslim radicals themselves have asked questions concerning the excessive use of martyrdom operations in Iraq: what has this gained (or lost) the movement in terms of possible victory, diffusing its message among Muslims and non-Muslims, and gradual changes in the methods and personnel of suicide attacks. It is also necessary to ask whether other non-Muslim national liberation groups throughout Asia are likely to be attracted by Iraqi methods or not, and why.

De Silva Wijeyeratne, Roshan

Law School
Griffith University

Dingle, Sarah

Department of History
University of Adelaide, AUSTRALIA

Limited missionaries and the limits of history? The CMS missionary perspective on Maori culture, 1830-1860

My paper examines recent trends in the historiography of nineteenth century CMS mission in New Zealand, highlighting the paucity of work which considers the role of evangelical theology in missionary worldview and attitudes to Maori culture. I question the prevalent, though unspoken, assumption that historians, often operating from a so-called 'secular' intellectual basis, can accurately represent, or even relate to, missionary attitudes to Maori without giving considerable attention to the role of theology in missionary perceptions of Maori culture. While many historians consider missionary relationships with Maori to be limited by their religious worldview, I question whether an accurate representation of missionaries actually can be made without considering the fundamental importance of religion in missionary approach to Maori culture. This is particularly the case when considering the relationship between Christianity and civilization in missionary thinking, and debates over perceived cultural imperialism. The issue then becomes a question of: with whom do the limitations really lie?

Dundon, Alison

University of Adelaide, AUSTRALIA

'DNA, Israel and the Ancestors - Exploring the 'glocal' in Mission and Christianity in Papua New Guinea'

This paper critically evaluates the global/local divide inherent in characterisations of the Christian proselytising process and contemporary Christianity in Papua New Guinea, suggesting that the relations that arise out of such an engagement are much more complex than this distinction would suggest. Taking the site of interaction between the Unevangelised Fields Mission (UFM), a non-denominational, evangelical mission that originated in the United Kingdom, and Gogodala speakers in the Western Province as the main focus of the paper, I explore the 'transformative engagement' between UFM missionaries and the Gogodala in light of a recent claim for Jewish ancestry and Israeli nationality. This is based on the contention that the original Gogodala ancestors, whose migration to the area is detailed in formal ancestral narratives or iniwa olagi, are descendents of the Lost Tribes of Israel. In July 2003, this culminated in a visit by Professor Tudor Parfitt, Director of Jewish Studies at the University of London, (and later in 2005) to investigate these claims (cf. Parfitt 2003: 175). This paper examines the extent to which this claim for identification with Israel represents an ongoing dialogue about the origins and nature of Gogodala Christianity and the implications for the blurring of boundaries between local and global.

Duruz, Jean

Senior Lecturer, Division of Education, Arts, and Social Sciences

University of South Australia, AUSTRALIA

Growing up Transnational: travelling through Singapore's hawker centres

The paper focuses on Singapore as a city of edible intersections and on a particular site of multi-ethnic eating, the hawker centre. The hawker centre, as a comparatively recent historical phenomenon, offers a resonant example of transnational space, constantly negotiated within 'local' memories. With the removal of street hawkers and their carts from the city streets, and the containment of hawker food within purpose-built structures, these centres emerge in collective cultural imaginaries both as sites of regulation (for example, in regard to hygiene, cleanliness and space allocation along 'ethnic' lines) and of spontaneous possibility ('taking a chance', for example, in regard to eating with 'strangers' or to sharing unfamiliar food). This paper is concerned with the hawker centre in two main respects – as a site for performing and remembering rites of passage into adulthood; as a site for practising cosmopolitan masculinity. In other words, the centre itself allows possibilities for generational, gendered and 'ethnic' identity work across time and across space – a form of 'borderwork' (Hodge and O'Carroll, 2006) that entails 'safe' and experimental eating within/across cultural borders while observing religious and cultural laws/taboo. Drawing on ethnographic material arising from interviews with Indian Singaporeans (living in, living outside, Singapore), the paper maps these friends' memories of a specific hawker centre, established in the early 1970s on a housing estate in Singapore's west. Stories of ritual movement within, and beyond, this centre's boundaries, suggest the Singapore hawker centre as nostalgic and predictive space for the contradictions of transnational belonging.

Emamjomehzadeh, Dr. Seyed Javad

Professor

Isfahan University, IRAN

What Is Globalization's Place within Islam

Globalization targets the lessening of the gaps separating different communities. This is made by exchanging benefits in all facets of life including economic, social, scientific, and political governance. That is, they exchange information, understand each other's values and codes of ethics and build a common ground.

Regardless of numerous definitions of globalization, some scholars characterize Islam as incompatible with globalization. They emphasize on Islam as a fighting creed and endeavour to argue that Islam and globalization are inflexibly in opposition to each other. On the contrary some others point out that religions in general and Islam in particular not only are in accordance with but also facilitate globalization.

To answer to the question of globalization's place within Islam we first explain the opponents' ideas of positive relationship between Islam and globalization and then elaborate the real position of Islam towards globalization. We theoretically stress on the fact that Islam agrees with globalization and even regards it as its final and long term objective. And it will be practically emphasized that if western world understand the compatibility between Islam and globalization and consider its role and influence, there will be no remarkable room for radical Islam and fundamentalism. Most radical and fundamental movements are reaction to injustice and exclusion from globalization's horizons. Islam must be understood as a socially and politically significant historical narrative that interacts with globalization.

Eves, Richard

The Australian National University, AUSTRALIA

Global meets local: Christian apocalypticism and discourses of the end of the world from New Ireland (Papua New Guinea)

If Papua New Guinea is a country that is marked by its linguistic and cultural diversity, with a reputed 850 languages, it is also a country that is marked by the pervasiveness of Christianity, with a reputed 97% of the population identifying as Christian. Increasingly, Christianity there is dominated by evangelical, charismatic and Pentecostal groups for which “fundamentalist” is an entirely appropriate label. Much of the impetus for the recent expansion of these forms of Christianity has come from international groups, which have inherited the nineteenth century Protestant “errand to the world” and see their role as spreading their evangelical interpretation of the gospels. The way these new forms of Christianity are realised locally is a more multifaceted phenomenon than its distinctively global flavour might imply, and this paper examines the particular local inflections of the apocalyptic discourse that often accompanies these new forms of Christianity. Drawing on case material from Pentecostal Christians in New Ireland, Papua New Guinea, this paper examines the global visions of this discourse, and explores how these visions resonate, or fail to resonate, with local conceptions.

Farrer, Douglas S.

Department of Sociology

National University of Singapore, SINGAPORE

Dance of the Warriors: How to put your hands into Boiling Oil and not get Burned

Dance of the Warriors is a 55 minute ethnographic film documenting Malay Islamic ritual, theatre, and performance as it emerges from contemporary Malaysia. Preparations for a ritual ordeal by boiling oil performed by Malay martial arts (*silat*) groups are shown to commence at sunrise, with the clearing of the grounds by a *guru silat* (*silat* master) followed by the arrival of the neophytes for their initiation into the martial arts cult. Initiation proceeds via rites of divination and revelation. The spirit of an ancestral warrior is summoned into a lime (*mandi limau*) which is cut in half by the guru to decipher the personality type of the *silat* novice according to an ancient ritual formula.

Hundreds of coconuts are chopped to extract the milk and pulp that is to be pressed, strained and boiled in cauldrons. Forty men say one thousand prayers each into cauldrons as they stir the mixture, a lengthy process to prevent the oil from burning the participants at nightfall when they place their hands into the boiling oil. The *mandi minyak* is conducted to prove the blessings of Allah for this martial arts path. Initiates subsequently participate in martial arts performances that become increasingly ludic into the night. Demonstrators crack open coconuts with their bare hands, husk coconuts using their teeth, perform acrobatics and engage in ritual sparring.

The observational style of *Dance of the Warriors* facilitates a liminoid immersion into the field of Malaysian martial arts cults that are well known to erupt into violence when Malay political hegemony is threatened. However, the ordeal does not solely navigate an invulnerability ritual of war magic or warrior religion, but may simply promote good health and salve injuries, or ritually mark an intention to travel. The group filmed here journey to the United Kingdom to stage a theatrical production called *Dance of the Warriors* (2003) in London. This film illustrates Farrer's forthcoming book, *In the Shadow of the Prophet: Martial Arts and Sufi Mysticism in Malaysia*.

New Perspectives on Warrior Religion

A new understanding of religion and organized violence is of vital importance given the interminable “war on terror,” and the widespread confusion and hostility surrounding the key ideological differential of the modern world order, that being the division of those with, and those without, religious “faith.” The “warrior religion” panel seeks to address questions concerning the linkages of organized violence to religion. Bluntly put, “warrior religion” refers to any organization of the “means of destruction” where religion provides a dividing line between “us and them.” Contributors to this panel may address a number of issues including authority, obedience, training (brainwashing or choice), psychological and organizational factors, violence, and war, from within a variety of religious settings including Buddhism, Christianity, Hinduism, Islam or any other so-called religion. Such variation encourages comparison to highlight similarities and differences in the connections of war to religion.

Max Weber regarded Islam as the archetypal “warrior religion.” For Weber, Islam psychologically prepares the follower for battle by reconciling the believer to death and the afterlife. More importantly, in Weber’s view, the organization of Islamic worship tightly knits the community (*ummah*), and prepares the believers to follow orders from the leader of the prayer. Weber’s views on Islamic warrior religion came under fire from Bryan Turner in his now classic work on *Weber and Islam*. According to Turner, the incipient Orientalism and Eurocentrism of the colonial era influenced Weber’s definition of Islam as a “warrior religion.” Moreover, Weber departs from his method of *verstehen* taking an outsider’s viewpoint. However, Turner’s *Weber and Islam* is similarly written from an externalist perspective of social theory, outside of religious organization and practice. Mindful of the orientalist pitfalls, the object of this panel is to blaze a trail through the *verstehen* of warrior religion, where religion is harnessed to violence in cross-cultural theory and practice.

Fuller, Dr. Paul

Department of Studies in Religion/Indian Sub-Continental Studies

University of Sydney, AUSTRALIA

Buddhist Doctrine, Buddhist Practice

This paper will begin with an analysis of the nature of Buddhist doctrine. The paper will address the nature of doctrine in the wider field of Religious Studies before moving on to an analysis of what we could mean by describing certain key Buddhist doctrines. Do Buddhist doctrines operate in a similar way to those in other religions? In fact, could we claim that Buddhism has no doctrines in the traditional sense of ‘religious doctrine’? If this is the case then our understanding of what it means to be a Buddhist, and our understanding of so-called ‘Buddhist Culture’ may need to be revised.

Having given a theory about what Buddhist doctrines are the paper will move on to consider, given the nature of the doctrines, how this should be reflected in Buddhist societies. Should we be able to discern certain types of behaviour which are reflective of Buddhist teachings? Should Buddhism preclude certain activities, the death penalty and abortion, for example. In fact, what does it mean to be a Buddhist? The paper will conclude by addressing these issues and making some attempts to describe the ways in which Buddhist doctrines shape Buddhist behaviour.

Gabriel, Dr. Karen

Centre for Women's Development Studies, INDIA

Religious Identity as National Identity: The Case of the Gujarat Genocide

Side stepping the constitutional, legal and secular bases of citizenship, Hindu nationalist forces are peddling notions of legitimacy that are divorced from formal citizenship. Indian-ness is increasingly defined by them as a religio-cultural attribute and an ideological inclination (explaining the attacks on the intellectual leftwing as well). This impulse has manifested in notions like "Hindu, Hindi, Hindustan" in which religion, language, culture and nationality are yoked to generate notions of a nation that is both civilizationally and denominationally Hindu and a citizen who is religiously and culturally Hindu. In addition, the Hindutva paradigm is a sturdily gendered one, and has benefited hugely from the global anti-Islamism. The Gujarat carnage of 2002 was the first instance of a state-wide persecution of the Muslims by a state controlled by Hindutva forces. Additionally, the central government was a coalition led by the Hindu nationalist Bharatiya Janata Party (BJP). Several independent reports on the Gujarat pogrom have noted that

- a. The attack on Muslims was well-planned and precisely executed.
- b. There was clear *and* extensive state complicity, in the riots and
- c. There was unprecedented sexual violence against Muslim women.
- d. Sections of the Gujarati vernacular press played a dangerous role in promoting the violence and in provoking sexual violence against women.

This paper will argue that the 2002 Gujarat carnage was part of a concerted effort to redefine the Indian nation in terms of a Hindutva lexicon which is fundamentally masculinist, exclusive and homogenous.

I will look at the national script that was enabled by the sexual violation of Muslim woman and analyze the (i) state's complicity in the carnage and (ii) institutional breakdown. It will also examine the implications of this for the construction and meanings of national identity and the conceptualization of the Indian nation.

Gao, Prof Xiaohong

Communication University of China, CHINA

Ghabool, Ehsan

Assistant Professor

Language and Persian Department of Ferdowsi

University of Mashhad, IRAN

The Studies on Pacifism of Islamic Mysticism (Case Study: Rumi's Works)

Pacifism is one of the pillars of Islamic mysticism (Sufism). It is the power that leads the mystic to know God as an existential and absolute truth. He sees nothing all around him but God. Therefore, he loves all the cosmos. Rumi's major works, i.e. *Mathnavi Manavi* and *Lyrics of Shams*, are filled with this mystical view. His notion of pacifism is the confluence of pantheism and love. Pantheism makes the world the illumination of God for him (theophany); and thus, the love inside him becomes a universal one. In his world, hatred is not allowed.

His notion of pacifism is constituted of two parts: humanistic peace, and environmental peace. The humanistic aspect bestows him the love of all human beings, including his enemies, Justice, security, dedication, guidance, honesty, freshness, beauty, and love are all the products of Rumi's humanistic peace. The environmental peace is the serenity through which he becomes a lover of cosmos and nature. Respect to nature as a living thing and an aesthetic attitude toward the entire world are the results of this notion.

Rumi thinks of his doctrine as the outcome of pure wisdom; thus, he chooses allegory as the vehicle for developing his ideas. His mystical doctrine has spread Rumi's thoughts around the world especially in the west.

Ghazali, Alwani

International Islamic University, MALAYSIA

Hu, Prof. Zhifeng

Communication University of China, CHINA

Ibrahim, Zamrie

Islamic Science University, MALAYSIA

Revelation and Reason in Islam: Ash'arites and Mu'tazilites' Point of View

Muslims believe that revelation (*al-wahy*, i.e. al-Qur'an and al-Sunnah) is a source of knowledge and guidance. Allah provides in al-Qur'an answers to ontological and eschatological questions that are innate in humankind. Simultaneously al-Qur'an presents in it stories of human experience, code of conduct in individual and social context and determines criteria of a virtuous and a vicious person, among other aspects highlighted therein. On the other hand, al-Sunnah presents practical and demonstrative way of life required for a Muslim. The role of revelation in guiding a Muslim is dominant. The questions are: is there any room for human reason in Islam? How does revelation and reason relate with each other according to two major theological sects in Islam? This study purports to examine some concepts and styles of thinking promoted in al-Qur'an and al-Sunnah. It also seeks to elucidate the basic issues on the roles of reason and revelation by discussing the opinions of Ash'arites and Mu'tazilites, as representing two Muslim theological sects in the early development of Islamic thought.

Gill, Dr. Sarjit S.

Department of Social and Development Sciences

University Putra Malaysia, MALAYSIA

From MIC to Gurdwaras—The Shifting of Sikhs Political Regime

This paper focuses on the shifting of Sikhs political regime from Malaysian Indian Congress (MIC) party to Gurdwaras which eventually affects the formation of Sikh identity in Malaysia. This paper lays emphasis on the pivotal role of the Gurdwaras in developing the Sikh community. As Sikhism is a faith which recognises no division between religion

and politics, all major political Sikh movements in the Punjab, India have sprung from Gurdwaras. In Malaysia, each Gurdwara or Sikh religious organisation enjoys an independent administration. Hence, Gurdwara Management Committee (GMC) members' who administered the Gurdwara are 'respected' by the Sikh community. Prior to the 12th general election in 2008, some Sikhs who are MIC members and loyalists have exploited the local Gurdwaras to disseminate their political agenda. This political movement later creates resentment from the non-MIC Sikhs in the Gurdwaras. The GMC members were also in a dilemma concerning their roles and future political career due to the influences and abuses of power in the Gurdwaras. The reasons for this conflict are to be explored in this paper. Therefore, this paper also discusses how the roles perform by Malaysian Gurdwara Council (MGC) which in turn affects the formation of Sikh identity

Gold, Ann Grodzins

Professor of Religion and Anthropology, Director South Asia Center
Syracuse University, SYRACUSE

Playing God: mythological back stories

A collaboration between an anthropologist of religion and a political scientist could be as apparently unnatural as the contested seeds around which our session's broad aims turn. Modeling ourselves, perhaps, on the pragmatic farmers documented in Herring's research, Herring and Gold embark on a calculated experiment in hopes of productive outcomes. Gold's premise is that culturally embedded religious world views may have some influence on organized environmental activism as well as inchoate consumer attitudes, motivations and fears -- but that such influence is not inevitable. Rather religious narratives and imagery offer potential, pliable, mutable resources available to inspire and subject to manipulation. To facilitate a consideration of what a specifically Hindu / South Asian mythological back story for attitudes toward GE crops might be, and thus to provide material for Herring's speculative comparative venture in Part 2, Gold presents varieties of Hindu creation stories -- both Sanskritic and folkloric. Her section of the paper also draws on other selected, relevant textual traditions from India. These sources are tapped in order to address the following inquiries: 1) what kinds of relationships between a creative power and created beings are posed? 2) what kinds of relationships between human beings and the natural world are directly posited or implied? 3) what are the origins of species, and would discrete species as constitutive of nature appear to be significant in South Asian cosmogony (as in Abrahamic traditions)? 4) how are cross-species categories conceived? Would the elephant-headed Ganesh be a model for admirable and benign rather than monstrous and frightening cross-species beings? 5) How might Hinduism's sociologically famous concerns with food purity and categorized, hierarchically ranked food qualities be derived from, or linked to, mythic narratives and images? All of these considerations are designed to help us address larger questions around the potential impact or influence of culturally specific religious understandings on present-day attitudes toward crop technologies.

Govindasamy, Anatha Rahman

Flinders Asia Centre
Flinders University, AUSTRALIA

Hindu Rights or Indian Rights? The Secular Origins of Malaysia's Hindu Rights Action Force

On 25 November 2007, thousands of Indians protested in the streets of Kuala Lumpur under the leadership of a new coalition of Hindu organisations coming together under banner of the Hindu Rights Action Force (HINDRAF). The police broke up the rallies with predictable ruthlessness and detained five leaders of HINDRAF. One of these

detainees subsequently contested the general elections and won hitherto government seats as part of Anwar Ibrahim's push for power.

The flashpoint for HINDRAF's mass support was the destruction of Hindu temples by the Muslim-dominated Barisan Nasional government, but this paper argues that HINDRAF's leadership is concerned primarily with ethnic, rather than religious issues.

It is based on documentary and oral research – including interviews with three of HINDRAF leaders before the formation of HINDRAF and a selection of ordinary protesters who marched on 25 November. The paper explores the ambivalent relationships between both religious and ethnic nationalism *per se*, and between elite and grassroots perceptions of communal politics.

Hartley, Barbara

Lecturer in Japanese Literature and Film

University of Tasmania, AUSTRALIA

Between the gods and the nation state: the ambivalent space of Miyazaki Hayao's Spirited Away

Sen to Chihiro no kamikakushi (2002, Spirited Away) is an Academy Award winning anime by iconic Japanese director, Miyazaki Hayao. The text is generally read as a comment on the excesses of high capitalism in the global society, with a particular emphasis on the expression of this phenomenon in Japan. This presentation will focus on the eponymous trope of kamikakushi, literally 'hidden by the gods,' the meaning of which is incorporated into the English title, 'spirited away.' In keeping with Miyazaki's long-time interest in 'the girl,' or shōjo (e.g., the girl protagonists of Nausica of the Valley and Princess Mononoke), the expression kamikakushi, in fact, refers to a young girl taken away by the gods or other supernatural beings. An example of this spiriting away of a girl occurs, for example, in tale eight of the 1910 text Tales of Tono (Tōno Monogatari; trans. 1975 The Legends of Tono). This text, written by the doyen of Japanese folklorists, Yanagita Kunio (1875-1962), is a 'recognised classic' of Japanese native ethnographic studies. Miyazaki's invoking of a trope closely associated with native ethnography in Japan locates the Spirited Away text, too, within the conflictual space associated with this discipline. Although Yanagita began working in this field in order to record the voice of the common people rather than the elite, many later saw his work as representative of the homogeneity and exclusiveness characteristic of the modern Japanese nation state. This presentation argues that Miyazaki's film, too, is ambivalent with regard to destabilising the hegemonic discourses of contemporary Japan. The discussion will also examine the significance of the girl in 'Spirited Away'. Does she indeed suggest alternative gender possibilities? Or, is she a handmaiden of the very forces the film seeks to contest?

Hassan AM, Prof. Riaz

ARC Australian Professorial Fellow

Department of Sociology

Flinders University, AUSTRALIA

Special Panel and Public Forum

Religious Revivals: Challenges and Prospects for Islam at the Grassroots in the Age of Global Media

Religious beliefs are a fundamental part of many peoples' lives and the idea that modernisation through economic development automatically means ever increasing secularisation seems almost out of date at the beginning of the 21st century. There are some indications that in Asia some groups are indeed becoming more secular as modernisation there continues a-pace but at the same time we are also seeing strong religious revivals, often as responses to those same processes of rapid development and change.

Globalisation and the affordable and accessible mass media of all sorts in all parts of the world means that for the first time, Islam can also be promoted and reflected around the world in movies, music and popular soap operas. These new influences can both support revivals of Islam by showing its place in the world as well as challenge those forms which evolved unique traditions as a result of their relative isolation from the Middle East for centuries, especially after the advent of European colonialism.

Western media, especially in Australia and America, have been very concerned with the rise of fundamentalism but the speakers in this forum are interested in other, equally if not more important forms of Islamic beliefs that are currently rising in popularity amongst some of Australia's nearest neighbours and beyond.

Special Guests

Associate Professor Julia Howell of Griffith University is keenly interested in how modern media is influencing grassroots perceptions of what being a Muslim means to believers around the world, including in places like Australia.

Associate Professor Syed Farid Alatas is interested in how the revival of Sufism in Malaysia is resulting in tensions between the old and the new while simultaneously significantly reshaping how ethnic Malays view themselves.

Professor Joseph Tamney of the Catholic University of America, is one of America's foremost academic writers on religion has been researching how modernisation has been handled in Malaysia as its peoples seek to balance religious beliefs and the forces promoting greater individualism and the needs to separate politics and religion in a constitutional democracy.

Associate Professor Shahram Akbarzadeh is head of the (Asia Institute) Islam in Global Affairs, Central Asia at the University of Melbourne

Global Rise of Suicide Terrorism

Suicide bombing is the fastest growing form of terrorism globally. Between 1981-2006 suicide bombings increased by a factor of 50 whereas terrorism incidents increased by a factor of 19. Using data from the Flinders University Suicide Terrorism Database the paper reports preliminary findings on the distribution of suicide bombings and their lethality relative to other forms of terrorism. Suicide bombings constituted 4 per cent of all terrorist attacks but accounted for

31 per cent of all terrorism related deaths. On average a suicide bombing attack kills 12 times more people than a non-suicide terrorist attack. The paper also examines significant variations in the lethality of suicide bombings across different countries and offers explanations of these variations. It concludes with a discussion of different explanations of the phenomenon.

Hemer, Susan

Lecturer in Anthropology

The University of Adelaide, AUSTRALIA

Kundu Drums, string bands and amplifiers: localising the Catholic and United Churches in Lihir, Papua New Guinea

This paper explores the history and current relationships between Lihirians and Christianity in order to argue that Lihirians demonstrate 'neither passive acceptance or heroic resistance' in the face of globalisation (Foster 2005:167). Lihir has been the site since early last century for the work of many missions including the Catholic Missionaries of the Sacred Heart and the Methodist (now United) Mission. The results of a century of missionisation for the United and Catholic Churches has been quite different, and has changed over time. This is reflected in different and changing leadership styles, approaches to music, dress, language and ritual in church services. The Lihir context provides a context for observing the 'complex connectivity' of relations of globalisation (Tomlinson 1999).

Herring, Ron

Cornell University, USA

Playing God? 'GMOs,' Miracles, and Monsters

Different societies have responded differently to the global spread of genetically engineered crops, often called "GMOs." How much of the international cognitive rift on transgenics is attributable to cultural and religious traditions, as opposed to concerns of social justice, ecological precaution and material interest? Or are these concerns inter-related? England's Prince Charles famously described genetic engineering as "playing God;" he predicted dire consequences of ignoring the "essential unity" of the living and spiritual worlds. European opposition centered on "Frankenfoods" and monsters such as strawberries with fish genes. Proponents often wax eloquent on miracles of creation enabled by the genomics revolution in biology. This panel seeks to specify this problematic for Asian societies. We will consider in what ways, if at all, religious orientations (theologies, cosmologies, creation myths) affect the reception of GE crops or provide symbolic impetus for opposition movements. Of particular interest are evaluations of human relationships with the natural world. Opponents of genetic engineering hold human manipulation of genomes that cross species boundaries unnatural, perhaps dangerous, and mired in ethical dilemmas. What do Asian religious traditions have to say about the nature of the natural? A species-centered view of nature correlates with some notion of creator or designer with a plan and a stable equilibrium of functionally inter-dependent elements of natural systems. Are species as constitutive of nature equally important in Asian cosmologies? How are cross-species categories conceived? E.g, India's elephant-headed Ganesh is not a monstrous chimera, but a favorite deity. Are there parallels to the Hindu acceptance of chimeric deities with acceptance of chimeric seeds? What difference do these ontological perspectives make in conceptualizations of biotechnology? Second, GE foods raise issues of religious and moral meanings of food taboos and acceptable food systems. Finally, it is interesting to ask how stigma become attached to plants bred by new forms of modifying plant genomes as opposed to older ones. The fundamental opposition to transgenic has become organic. What are the cultural roots of an organic designation and validation of cultivation and food? What are the legitimations of organic

superiority? In India, for example, organic farmers often derive faith from Gandhian philosophy; what other religious traditions offer support for alternative agricultures? How are these cultural tropes integrated with the practical and agro-economic imperatives of making a living by farming?

Weckert, John

Professorial fellow, Centre of Applied Philosophy and Public Ethics

Charles Sturt University

Editor in-chief of the Springer journal “Nanoethics: Ethics for Technologies that Converge at the Nanoscale”.

Hill, Dr. Peter

Lecturer: Academic Development

University of South Australia, AUSTRALIA

From East to East: Russian Orthodox Missions in Japan and Indonesia

While the Western missionary movement in the Asia Pacific region is well-documented and has been extensively discussed, by contrast scant attention has been given to the extensive Russian Orthodox missions in Asia during nineteenth century, or to the Church’s missionary revitalisation of recent years.

This paper will briefly survey two Russian missions. First, the mission in Japan, pioneered by the remarkable Saint Nicholas (Ivan Kasatkin) of Japan in 1861; and second, the young, largely indigenous Orthodox mission in Indonesia, which a few years ago came under the control of the Russian Orthodox Church Abroad. After briefly surveying the history of these two missions, the paper will compare the differing, and sometimes surprising, approaches taken to inculturate Orthodoxy in the respective societies.

Ismail, Rizalawati

School of Culture and Communications

University of Melbourne, AUSTRALIA

Malaysianizing Media and Communications Research

The rise of global media and its impact on local and national cultures and narratives have raised serious concerns and led to a re-thinking of media theories. The mediatizations of everyday life and global media’s tremendous impact on national boundaries and ideologies have attracted theorists from a range of disciplines to engage with studies on media’s role in an increasingly global context. Scholars in Asia (see) for instance, have expressed concerns over the lack of Asian perspectives in the theorisation of media. This paper examines the extent to which Malaysia has ‘malaysianized’ its media and communication research since the early 1970s when the field was first introduced at tertiary level. Content analysis of local journals such as.....point out differences in the theoretical approaches and themes adopted by local researchers and these seem influenced by factors such as generation, education, nationalism and Islamism. Notwithstanding this, media research in Malaysia tends to continue to reflect a non-critical adoption of the early North American tradition, in the main the ‘effects paradigm’. Generally, with exception of a few senior researchers, there appears reluctance among younger researchers to engage with and actively debate

scholarly literature whether from an occidental, oriental or indigenous perspective. Media and communications is increasingly selected as an undergraduate major and a postgraduate degree specialism by students in the social sciences and humanities and its popularity as an applied/industry driven discipline seems to have led to a mushrooming of schools, faculties and departments in over a dozen Malaysian public universities, not to mention private and twinning ones. This may soon raise a national alarm as we witness a widening lacuna between research output and pedagogical input as well as a deepening gap between what is seen as local and international research.

Iwabuchi, Koichi

Waseda University, JAPAN

Revisiting the Implication of Asian Media Cultures in Globalization

In the latter decades of the twentieth century, various (national) media markets have been penetrated and integrated by the powerful missionaries of global media culture such as News Corp., Disney and Time-Warner. However, cultural globalization does not just mean the spread of the same products of Western (mostly American) origin all over the world through these media conglomerates. No less has become conspicuous the development of media cultural contra-flows from East Asian nations to other parts of the world as well as of new patterns of regional media co-production, circulation and consumption. Media cultures from places like Japan, South Korea, Hong Kong, Taiwan and China are finding unprecedented acceptance all over the region, leading to the formation of new links among people in East Asia. This development of media cultural connections has considerably advanced mutual understanding and cultural exchange among the people in the region. However these developments do not eventually work to fundamentally decenter uneven transnational media cultural flows and to truthfully promote a dialogic connection among people of various places. We should not lose sight of how it has been occurring in the uneven globalization process, in which the logic of corporatism has deeply penetrated the production, circulation and consumption of media culture, and in the context of intensifying inter-nationalism in which the states' interest in the opportunistic and narrow-focused uses of media culture for the purpose of maximizing political and economic national interests is intensified. It is imperative for various social actors to seriously engage with transnationally collaborative and pedagogical practices, so as to advance media cultural connections in more democratic ways.

Jawan, Dr. Jayum Anak

Professor of Politics and Government

Department of Government & Civilisation Studies

Universiti Putra Malaysia, MALAYSIA

Yusoff, Dr. Mohammad Agus

Associate Professor in Politics of Federalism/ Head of Programme

National University of Malaysia, MALAYSIA

Ethnic Relations in Malaysia: The Aftermath of the 2008 General Elections

This paper aims to discuss the impact of the results of the 2008 general elections upon inter ethnic relations in Malaysia. Many assumptions have been previously provided the basis for understanding and explaining Malaysia's

harmonious inter ethnic relations that has sustained political stability, economic progress and social harmony for the last fifty years. But the results of the 2008 general elections challenged all that. What's more with many political developments that appear to plunge the whole governing system into a crisis of confidence. In line with the above scenario, specific issues and challenges that this paper addresses with regard to the landmark general elections, are namely: how will inter ethnic relations change?; Is democracy and the emergence of a two party system sustainable? Will Malaysia be able to weather this sudden change place upon its political system?

Jiang, Ying

University of Adelaide, AUSTRALIA

How is Confucianism shaping Chinese nationalism today?

In 2008, Chinese nationalism has been largely represented on the global stage, one website attracted the most attention: www.anti-cnn.com. The Anti-CNN website triggered off by two issues: the Tibetan Violence and the 2008 Beijing Olympic Torch Relay. Based on my primary research on the forum of this high-traffic website www.anti-cnn.com/forum/en, it can be argued that the driver for this over-reacting behaviour on the anti-CNN forum is the nationalistic sentiment in China. This paper will discuss the question of what has shaped this latest wave of Chinese nationalism (extreme nationalism) that is largely expressed on the global stage. It will argue that the revived Confucianism is the very basis of China's current nationalism. The ways Chinese imagine their "Century of Humiliation" at the hands of Western imperialists in the past have a powerful influence on the nature and direction of Chinese nationalism. But to the nationalism in China today, the pride in the superiority of Confucian civilization is central. It will argue that Confucianism has been promoted by the CCP (Chinese Communist Party) aiming at restoring the religious functions of Confucianism, the current nationalism derived from Confucianism is used by the CCP to fill the ideological void opened by the collapse of communism.

Kabir, Shah Md Nister Jahan

Department of Media Film and Communication

University of Otago, NEW ZEALAND

Constructing Islam in the New Zealand Press: A Case Study

Currently debates on Islam or Muslims have high media visibility in the global media. These debates address a number of issues, including cultural conflicts, state relations with predominantly Muslim countries, Islamic values, and Muslim migration to the West. The various debates have also attracted academic attention.. Arguably, the West has limited knowledge of Islamic culture as reflected in media stereotypes and synecdoche. Activities by Muslim individuals are framed as representative of the whole community with the consequence of reinforcing negative stereotypes. The paper argues for greater media recognition of Muslims as representing a diverse global community. Consequently, it is important to understand the heterogeneity that forms Islamic culture and practices.

This paper discusses how a mainstream newspaper, *The New Zealand Herald*, which is the country's most circulated newspaper, has constructed Islam through its coverage. Islamic history, cultural norms and other religious phenomena, which are associated with Islam and Muslim peoples, are examined.

Kagawa-Fox, Midori

Centre for Asian Studies, School of Humanities and Social Sciences

University of Adelaide, AUSTRALIA

The influence of religion in the development of a code of environmental ethics: a comparison of the Japanese and the Western experience

Judeo-Christian beliefs have dominated Western moral consciousness for centuries. Those beliefs provided a philosophical element into the advancement of a moral consciousness towards the environment. There were however, critics who insisted that Judeo-Christian beliefs were contributing factors to the global environmental problems.

In the West, philosophical thought, in respect to the creation of an environmental ethics, was a top-down process. Writers and environmentalists, feminists and animal welfare proponents, and others, all contributed to the Western model.

Conversely, in Japan there is not a defined theory of environmental ethics. Japanese philosophy, religious beliefs, and traditions, exhibit a different relationship between the Japanese and their environment. However, is there is a so called 'Japanese way of environmental ethics'?

Kishore, Vikrant

RMIT University, AUSTRALIA

From Dandiya, to Disco Dandiya, from Bhangra to Bhangra Hip hop: Bollywood dance going the glocal way

An integral component of Bollywood films is dance. Many of the dance styles popular in Bollywood films today have been appropriated from folk dance forms from various parts of India. These Bollywood dance form styles, in turn, have been heavily influenced by Hollywood musicals and MTV, and in some cases amalgamated with Western dance styles to create a hybrid or a 'glocalized' version of the original. While it is well known that Bollywood dance has gone global and has emerged in different forms in different cultural environments, what is less well known is that it has also been reappropriated and modified in the Indian context. There is a constant movement of these dance forms through the media from one place to another in a series of what Arjun Appadurai has recognized as 'cultural flows'. Dance forms return to Bollywood as part of these global flows. In this article I will explore the influence of the American popular culture on Bollywood song and dance sequences, and how Bollywood indigenizes these external influences.

Kurylowicz, Tim

Flinders University, AUSTRALIA

The emergence of 'new monastic' orders in 21st century Australia

The 20th Century saw the wholesale decline of many monastic traditions in the west. However a new wave of monastic life, the 'new monasticism movement', is materialising at the edges of the emerging church landscape in this new century.

The new monasticism movement in Australia shares much with its North American and United Kingdom counterparts, in structure, in critique of consumer culture and in particular consumer church culture, and in concern for earth care. This paper, a survey of emerging new monastic orders in Australia, shows the identity adapting to accommodate the Australian ecological and socio-political landscape.

Some new monastics in Australia are drawing from Celtic traditions and Indigenous spiritualities and attempting to practise a post-colonial spirituality of the land. While others locate in country or outer suburban areas, rather than urban centres, and focus their work of renewal towards 'abandoned' middle classes. All cases embody an approach to Christian practise that is sensitive to locality and highly reflective towards their context within post-Christian society.

Kwon, Oh-Young

Whitley College/Melbourne College of Divinity, AUSTRALIA

T'oegye, a Confucian Giant: A Contribution of T'oegye's Legacy of Wisdom and its Social Consequences in 21st century Korea

This paper will explore that T'oegye (1501-1570) was the most distinguished scholar of Korean Neo-Confucianism and the pioneer contributing to the establishment of a golden age in Korean Confucianism. Throughout his whole life he contextualised or incarnated into a Korean soil the Ch'eng-Chu school and the Chu Hsi School of Chinese Neo-Confucianism. He shaped a new creative form of Neo-Confucianism which was most relevant to the Korean spirit or culture. It is no exaggeration, therefore, to claim that the name of T'oegye itself represents Korean (Neo-)Confucianism as a whole and that what T'oegye was in Korea was the same as what Confucius was in China. Due to this, T'oegye is one of the most frequent topics explored in Korean Confucianism today. For instance, many universities have academic institutes of T'oegye studies which have constantly conducted a number of annual conferences on T'oegye and have published thousands of articles regarding T'oegye.

The paper will also deal with T'oegye's emphasis of wisdom. Wisdom is one of the most important topics in T'oegye's books where he gives high regard to it. T'oegye's perception of wisdom is revealed his Four-Seven thesis that was originated by Mencius (Mengzi, 371-289 BCE) and Confucius (Kong Fuzi, 552-479 BCE). T'oegye saw wisdom as one of the Four Beginnings (or human nature), such as benevolence, righteousness, propriety, and wisdom.

This paper will then explore T'oegye's high regard of wisdom and its social consequences in Korean society today. Korean society is an education-motivated and hierarchical structures-rooted society where these three – the possession of wisdom, high education, and high social standing – are considered synonymous. This is due to the deep impact of the Korean Confucian point of view regarding education, and the high value given to wisdom. Furthermore, this Confucian thought typified by T'oegye, has greatly influenced all areas of Korean culture including ethical and moral standards, social relations, family structure, philosophy, religion, and the political and economic systems.

Lakhvi, Dr. Muhammad Hammad

Assistant Professor

Department of Islamic Studies

University of the Punjab, PAKISTAN

Philosophy of Islamic Confines and Human Triumph

It is proved by experiences and observations that every man feels himself bound somehow right from his birth in do's and don'ts on every stage of life. It is true that he has been created free by nature but his freedom is not absolute whatsoever. He has to be entirely under the control of his parents in his early stage of life. In his youth, moral and social bindings make his life restricted to be lived according to the norms and values of the society. Mature and old age people are also duty-bound and are always required to obey moral, social and administrative laws of the state in which they live. Hence, the theory of absolute human freedom to do everything according to one's own will seems to be fallacious. When we try to make every one do as he pleases we soon find that no one is free to do much of anything. All the diverse kind of obligations of life which curb the human freedom are the outcome of man made rules formulated and amended time to time to achieve some worldly objectives. These gains can not be guaranteed unless the entire idea of life is precisely profound and perfect regarding its results. Such can only be the Divine one designed and revealed by the Creator because, it is obvious that, human perception never can be definite. If all the human beings are forcibly deprived of their absolute freedom anyway they must accept Islamic confines wilfully to attain the objective of success. The limits imposed by Islam on free will of man are entirely in favour of him individually as well as collectively to keep him on a balanced and moderate way that goes straight to the human triumph in this worldly life in addition to that of the hereafter.

Langford, Heather

University of Adelaide

Symbols Past and Present? What do they mean?

Symbols are visual or intrinsic representations. China has used symbols in various manners for millennia. What can the symbols and symbolic nature of China?

Throughout this presentation I will use both types of symbols from China's past to demonstrate how important this area is to the psychic and well-being of the ancient Chinese, especially during the Han dynasty (206BCE-220CE).

I will use symbols from antiquity to demonstrate the meaning of zoomorphic animals, plants, astrological symbols and religious symbols; their meanings and their artistic value.

Symbols belong to the religion and civil government as well as the lives and aspirations of the people of all levels of society. Buddhism not only introduced religion to complement the ideas from Confucianism and Daoism, but the symbols became an ongoing part of dress, architecture, and artefacts which are still recognized for their original meanings. These are all visual symbols which we see and can unlock their meaning.

The intrinsic symbols are as important, if not more so, as these are the symbols by which we read people, their status and their aspirations. We read our own interpretations of these symbols. E.g. someone who was buried over 2000 years ago in 20 layers of clothing and was accompanied by hundreds of artefacts of superior quality must have been rich and important.

An important part of Chinese society of the Han and other dynasties up to modern times is the fact that thread and cloth all had to be made by hand. Consequently, textiles not only displayed status, but symbolized many other facets of society, such as power. Symbols on textiles evoked power and gave messages to others. The dress of the

Emperor and officials were extremely significant in getting a message to others. These symbols were a form of law and order. The symbols used on the clothing had the dual meaning of demonstrating power and reminding how filial piety of Confucian ideals must adhered to, while displaying different symbols for protection and help for a more prosperous, healthy life in the actual drawings.

By presenting this paper, I hope to show the symbols of the past are relevant today. By being able to read symbols we can understand some of the differences in Chinese culture and that of Western societies.

Lee, Dr. Yok-fee

Department of Government & Civilisation Studies

Universiti Putra Malaysia, MALAYSIA

New Trends in Malaysia Chinese's Reactions: A Post-2008 General Elections Analysis

The 2008 Malaysian general election result has surprised many parties and also indirectly altered the traditional assumptions on the nature of the relationship among the multi-racial people in the country. There are three main parts in this paper. First part is to provide a background on the Malaysian government's management of pluralism, especially in maintaining the stable ethnic relations since the country's independence in 1957. In the second part, the author further looks into some ethnic related issues faced by the Chinese and the methods used to engage the issue prior to the 2008 general election. In the last part, the author analyzes some new trends occurred in Malaysian Chinese's reactions or perceptions towards the role of Chinese dominant political parties (namely Malaysian Chinese Association, Malaysian People's Movement Party and Democratic Action Party

Long, Dr. Zhang

Communication University of China

Low, Kok On

Senior Lecturer

School of Arts

Universiti Malaysia Sabah, MALAYSIA

Haji Abdul Salam: A Living Keramat in Sabah, Borneo

The worshipping of saints (keramat) and the belief of their miraculous powers is still popular among the Malays. Orthodox Islam viewed such folk belief negatively. Malaysia Islamic Affairs Council (MUIS) for example has announced that keramat worship is against the monotheism concept of Islam. However, such prohibition does not weed out the belief in keramat among the Malays. In a field trip collecting oral stories among the local folks in the west coast of Sabah, a few interesting stories regarding a living keramat known as Haji Abdul Salam has been recorded. Many informants claimed to have met and saw with their own eyes certain miraculous acts performed by Haji Abdul Salam. This paper aims to analyse the popular beliefs in Haji Abdul Salam among the folks residing along the west coast of Sabah based on the verbatim texts transcribed from the field work.

Shaharuddin, Haji Inon

Associate Professor

School of Arts

Universiti Malaysia Sabah, MALAYSIA

Haji Abdul Salam: A Living Keramat in Sabah, Borneo

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Mahato, Madan Kumar

Vice-President, Dhanusha UNESCO Association, NEPAL

Religion: the basis of peace and non-violence

The world of today is characterized by the growing materialistic tendency, violence and intolerance which have led the society towards social, political and economic disintegration. It is not free from the fear of war and armed conflicts taking place even today in many parts of different countries. Act of terrorism, violation of human rights and culture of violence are the dominant features of this modern society. Due to these disruptive factors the society is heading towards social, moral and religious disintegration resulting in the birth of a culture of violence, hatred, intolerance and disrespect for others rights and dignity. All these destructive forces are responsible for causing terrorism to take a more horrible shape. Human values are on the process of erosion and disappearance from this present society. Culture of a country is a stage of disappearance because of the aggression by so called modern culture. The young people on whom the future of human society depends are misled, misinformed and are impressed in a wrong way with this society sinking deeper and deeper in the ditch of immorality, selfishness and quite unable to enjoy a secure, bright and greed prosperous future. The root cause of these destructive tendencies to be on the rise is lack of spirituality and morality to be present in humankind and human society. All these destructive factors to which human beings, mainly, young people have fallen victims can have no place in the society when mankind starts living a religious life importance of religious peace in the present society.

Nepal confronts its Hindu Identity

Since the pre-historic period, Nepal has always been known as a Hindu state despite a question remains unanswered about which of the two religions, Hinduism and Buddhism, came to Nepal first. Nepal's recorded history is an account of rulers, not of people, but no evident is yet found that the king and majority population followed different religions as it was the case of Kashmir and Hyderabad before their accession to India. Such a general belief is, however, contradicted by Nepal Federation of Indigenous Nationalities (NEFEN)'s controversial stand, asserting ethnic groups (originally non-Hindus) as only original inhabitants of Nepali territory and labelling the Hindu caste groups as non-indigenous and new comers to Nepal. Nonetheless, there is no record of tussle between the king and the people on the question of religion. There are only few exceptional cases in the history of religious tolerance in

Nepal unlike several instances of communal violence between Hindu Tamils and Buddhist Sinhalis in Sri Lanka and between Hindus and Muslims in India. Besides, Nepal has never been in conflict between the king's temporal authority and Brahmin's spiritual authority unlike clash between king and church in European countries in the medieval period.

Malik, Dr. Muhammad Zaid

Assistant Professor of Islamic Studies

Faculty of Islamic Studies

International Islamic University, PAKISTAN

Manifestations of Religion and Culture in the sub-continent of India and Pakistan

There are many manifestations of various religions and cultures. This article will be discussing the Islamic religion's manifestations and Islamic culture's manifestations and these both manifestations will be limited in the Indo-Pakistan area of the sub-continent.

When we talk about the manifestations of religion and culture we need to define both, as some times we give a cultural thing the force of religion and vice versa.

Mostly the Islamic culture is based on the Islamic religion, but still there are many aspects of the so called Islamic culture that have nothing to do with the true religion of Islam. The Islamic religion is defined by the holy Prophet himself. Islamic religion is also considered a complete code of life, as there is no aspect of life but a guidance is found either in the Holy Qur'an or in the traditions of Prophet Muhammad

On the other hand culture is defined by many social scientists, like Pickthall, Dr. Abdul Rauf, Bassam Tibi, Dr. Sayyid Matlub Hasan and others.

Some Manifestations of Religion and Culture discussed in this paper

Related to Marriage and Divorce group

Islamic Nationalism

'Treaty of Virtue' was a great event that introduced the sense of helping the persecuted and supporting the helpless in pre-Islamic Arabia. After the advent of Islam the Muslims went through religious persecution, so the Prophet advised them to leave Mecca for Ethiopia as 'there ruled a Christian king in whose land no one was wronged'.

The concept of Islamic Nationalism is global. It is the manifestation of two major realities: the unity of God and the unity of the human beings. God is one, said the Prophet and all the human beings are equal. It was manifested in the first (available) written constitution of the world that all the faith groups who are living in and around the newly Islamic State of Madina have the right and liberty to worship and practice the rituals according to their faith tenets.

The real spread of Islam during the lifetime of the Prophet was in the time of peace. In the times of persecutions, tensions and wars its spread was very limited. 'Invite the non-Muslims, to dialogue and discuss those things that are common among you all, instead of discussing those things that may make you differ' (Qur'an).

Globalisation does not mean that one should leave his religion, faith tenets and values. It is the understanding of each other's faith, values and culture and purifying the heart from the hatred of God's differently created peoples.

You are all children of Adam and Adam was created from dust. No Arab is superior to a non-Arab, nor a non-Arab is superior to an Arab. No white man is superior to a black man, nor a black man is superior to a white man. (Prophet Muhammad)

Maud, Dr. Jovan

Department of Anthropology

Macquarie University, AUSTRALIA

The Transnational Sacred and State Formation: Some Paradoxes of Cross-border Religious Tourism in Southern Thailand

The far South of Thailand is a region characterised by wide-ranging cross-border religious interactions. One dimension of this is the numerous ethnic Chinese from Singapore and Malaysia who seek out sources of sacred power whilst visiting the South. Although often occurring in distinctively Chinese religious contexts, cross-border influences have also impacted upon Theravada Buddhism, Thailand's de facto national religion, as southern Thai Buddhists have accommodated foreign Chinese religious desires and priorities into ritual events, iconography and even the architecture of monasteries.

Given the close historical relationship between Theravada Buddhism and the formation of Thai national identity, it would be reasonable to assume that the transformative influences of foreign Chinese would be a corrosive and fragmentary force, undermining the integrity and coherence of Theravada Buddhist institutions. However, in this paper I suggest that the impact of cross-border religious influences, including religious tourism, is more ambiguous than it might at first appear.

Based on ethnographic fieldwork in the South, the paper argues that 'state formation' should not be understood as purely based upon the activities of state officials and apparatuses. Instead, it may also involve unofficial activities in the realm of 'popular culture', even those which extends beyond national boundaries. These factors become pertinent in the far South, a peripheral region that has long had a problematic position within the Thai nation-state, and is widely associated in the national imaginary with Malay Muslim insurgency. In this context, I argue, even relatively unorthodox and 'Sino-fied' Buddhist forms, though not officially acknowledged and often resented by local Buddhists, may contribute to the overall prestige of the Buddhist monkhood and the viability of Buddhist institutions in the region. In so doing, they become agents of, rather than obstacles to, the processes of state formation in the South.

McDougall, Debra

Postdoctoral Research Fellow

Anthropology and Sociology

The University of Western Australia, AUSTRALIA

Vernacular Christianity and Globalising Religion in the Pacific: Shifting evaluations of locality in the metropole and periphery

European evangelical missions of the nineteenth century generally had little regard for the value of local custom in the Pacific Islands. Yet, over the course of the twentieth century, both local cultures and a putatively universal religion have been transformed through mutual engagement and the churches that have grown from these missions embody distinctly vernacular forms of Pacific Christianity. At the same time, in western metropolitan centres, successor churches to the evangelical missions have liberalised and embraced forms of contextual theology that valorise local manifestations of Christianity. Given these developments, one of the ironies of contemporary religiosity in the Pacific is the rapid rise of churches and missions that have been influenced by the globalisation of American fundamentalism and Pentecostalism in the twentieth century. Many of these churches take stances on local culture that may be even more uncompromising than those of the nineteenth-century missionaries. Focusing on the Solomon Islands, I track the shifting, ambivalent, and often contradictory ways that globally mobile missionaries and locally-grounded Pacific

subjects evaluate the secular and religious significance of locality to try to make sense of the current religious moment in the Pacific.

Mehta, Deepak

Department of Sociology

University of Delhi, INDIA

Mysticism and Miracles: An Ethnography of the Witness in North Indian Islam

Focusing on the resurgence of religious dimensions in contemporary debates on the political, this paper analyses two contrasting biographies within subcontinental India in their relationship to Islam. The first biography – the life of Sufi Baba – seeks to ground religious experience in a mystical elaboration of the body, a body that is posited as both masculine and feminine. The second biography – of a former communist turned devout Muslim, Gulzar Ahmad Raja - is a study of a recent convert to Wahabbi Islam, highlighting the power of the word in the making of a religious congregation. In this orthodoxy, a sharp distinction is made between the figure of the masculine and the feminine. More importantly, the circulation of this difference is anchored to a globalized political theology. Placing these biographies in juxtaposition it is argued that contemporary understandings of Islam in North India are mediated by a range of networks that are at once cultural and transnational.

Mingrui, Ye

Communication University of China, CHINA

Murshed, Dr. Sikder Monoare

Associate Professor

Department of Linguistics,

University of Dhaka, BANGLADESH

Postcolonial Indigenous language & cultural change in Bangladesh

The British Empire ruled the Indian subcontinent for almost 200 years (from 1757-1947). During this colonial period, there were immense changes in the education and cultural sectors of the continent. The impact of the colonial rule also continued to be felt in the postcolonial period. During colonial rule, the changes had immensely influenced the indigenous people in particular. The changes that took place in the culture and lifestyle of the indigenous groups of Bangladesh during the colonial period were mainly because of their conversion to the Christian religion and involvement in the urban workforce. But there is no doubt that changes continue to take place in the language & culture of the indigenous people. The reasons behind these changes are mainly: destruction of forests, unemployment, development of communication, interaction with the Bengalis for business purposes, educational expansion etc. It should be noted that although many changes took place among the indigenous group of people, there was no involvement of the state. The only step that has been taken is that a cultural institute was established to look after their language and culture. Regrettably, very little of their cultural life is to be seen in the mass media. In Bangladesh, although decision has been taken about ten (1997) years back for the indigenous group of the people to allow them to obtain primary education in their own (mother) language, it is yet to take place in reality. The survivals

of the indigenous language are now at stake because of the influence of Bengalis the state language Bangla. This paper made on this very ground.

Nash, Joshua

University of Adelaide, AUSTRALIA

Globalising Vrindavan – Spirituality, Nature and Culture: Lessons from Vrindavan, Northern India

Shri Hit Sadhana Mandal (The Devotional Movement for the Upliftment of Vrindavan) was established in 1975 to arrest the declining environmental, cultural and spiritual state of Vrindavan, Uttar Pradesh, India. In recent years Vrindavan, the medieval Hindu pilgrimage town associated with the legend of Radha and Krishna, has experienced massive change particularly after the influx of Western pilgrims beginning around 1970. As a result of increased human load, a watering down of traditional beliefs and practices and lack of awareness of the importance of nature and environmental consciousness in the pastimes and culture of Radha and Krishna, Vrindavan is in a sordid state and the modern conservation movement has failed to live up to its own expectations. The initial push for Vrindavan conservation came from *Shri Hit Sadhana Mandal* and this came on the ground in 1991 when World Wide Fund for Nature – India inaugurated the Vrindavan Conservation Project hailing Vrindavan as a pilot model for religion and conservation worldwide. This paper draws heavily on 10 years of fieldwork with Shri Hit Sadhana Mandal's founder ecologist Sri Sevak Sharan. It proposes several models for understanding and living the natural and spiritual basics practically taught by Radha and Krishna in Vrindavan and argues that these universal basics are not only applicable to India but also to Australia and nature and humanity everywhere.

Nasir, Badlihisam Mohd

Associate Professor

Department of Dakwah and leadership Studies Faculty of Islamic studies

University Kebangsaan, MALAYSIA

Islam Hadhari as a State Policy in Responding to Religious Violence

Islam Hadhari (Civilisational Islam) that emerged after the landslide victory of Barisan Nasional (National Front) in 2004 has become a very popular in Malaysia. It is noticed that Islam Hadhari is a newly promoted concept that could be applied as the state policy to govern Malaysia in the modern era. It is also a continuous approach of Penerapan Nilai-nilai Islam (Inculcating Islamic Values) that was firstly introduced by Tun Mahathir Muhammad in the early 1980s. As for the government ruling party, Islam Hadhari is a concept that promotes Islam in the most subtle approach for the contemporary Malaysia. Since it had been immediately promoted after the September 11 2001, the concept could also be considered as the best policy in responding to religious violence in all over the world. As a nation that used to experience difficulties in establishing peace and harmony among the multi-racial society, the concept is believed to be the modern way in applying Islamic policy within the Malaysian society. The paper would firstly introduce the concept of Islam Hadhari as promoted by the government before seeking its attempt in eradicating religious violence. A brief evaluation on the effectiveness of the policy would also be discussed in the paper.

O'Brien, Roderick (with Yuan Cai)

University of Adelaide, AUSTRALIA

New Data on Religious Belief in China

Few decades ago, some scholars have predicted the eventual demise of religion in Communist China. However, recent statistical studies and survey suggest that, it is the future of Marxism not religion that is in existential crisis. This presentation will make available in English recent statistical studies of religious belief in China. In the past few years, there have been studies by local and international scholars with unprecedented opportunities to collect first hand data. These evidence, however limited offer a glimpse into the religious belief of Chinese and especially that of young people.

Yuan, Cai

University of South Australia, AUSTRALIA

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Olney, Mr David James

School of History and Politics

University of Adelaide

Managing Violence: The Soldier, The Group, And The State

Liberal democratic governments make decisions about when to employ violence, entrusting the management of violence to a professional officer corps, and expect soldiers to effectively apply violence. Soldiers are conditioned to apply violence, and officers are trained to manage soldiers, but do democratic governments have a clear understanding of the consequences of conditioning citizens to apply and manage violence? Managing and applying violence requires a particular kind of group culture, which encourages discipline, honour, and obligation, and these are not the normal characteristics of liberal democracies. There is a gap between the culture of the soldier and the liberal democratic state, and it is soldiers who bear the cost of this cultural divide.

Patil, Tejaswini

School of Social Work and Social Policy

University of South Australia, AUSTRALIA

Religious or racialised nationalisms? : An examination of the print media narratives during the Gujarat Riots of 2002 in India and Cronulla Riots in 2005

This paper reports on research that explored the links between nationalism and racism through a comparative case study of written texts in the Australian print media during the Cronulla riots in Sydney in 2005 and the Indian print media during the Gujarat riots in 2002. It is suggested that the resurgence of nationalism and racism could be attributed to the rise of neoracist discourse, which seeks to highlight the 'harmfulness of abolishing boundaries' (Balibar, 1990). It is suggested that the neo-racism discourse as a phenomenon has contributed powerfully to the resurgence of traditional discourses on nationalism and racism through the use of new language forms. With this in mind, this research examined the role played by the media as enablers of images and representations that are embedded in 'neo-racist' language. The potency of neo-racist discourses within the media was highlighted by events like the September 11 attacks and the Western world's response to the so-called 'war on terror'. The media debated issues about national identity, patriotism and who constitutes the 'Other' or 'foreign'. The Cronulla and Gujarat riots occurred against this background, possibly strengthening xenophobic discourses within the media. At the same time, they have perpetuated traditional discursive constructions within society. Foucauldian discourse theory is used to examine newspaper articles and to search for indications of nationalist, racist and the 'new' neo-racist writings that are subsumed by power and which also perpetuate dominance. Analysis of results is ongoing; however, a preliminary Understanding of the data suggests that print media representations of the Cronulla and the Gujarat riots has brought back into focus, perpetuated and strengthened nationalist, racist and neo-racist discourses.

Penny, Dr. Benjamin

Division of Pacific and AsianHistory

Australian National University, AUSTRALIA

What Falun Gong tells us about contemporary China

The Chinese people who became Falun Gong practitioners throughout the 1990s mostly lived ordinary day-to-day lives in China's vast cities, who experienced the effects and uncertainties of the economic reforms, who moved in their own social and familial networks. They had lived through the same history as their family members, friends and neighbours who did not become adherents. Before the suppression, Falun Gong practitioners could be found in factories, military establishments, offices, classrooms and every other place of work across the country. In short, Falun Gong was not apart from contemporary China, it was a product of contemporary China. The nature of contemporary Chinese society cannot be properly understood without taking its ability to produce Falun Gong into account.

This paper is an attempt at determining what specific observations can be made about contemporary Chinese society if we look at it through the prism of Falun Gong: not as something aberrant as the Chinese government does but as an organic product of that society.

Permani, Risti

School of Economics

University of Adelaide, AUSTRALIA

Religious Schools and the Community Religiosity: Evidence from Pesantren in Indonesia

This paper studies the impacts of religious schools on the religiosity of their surrounding communities using Pesantren or Islamic boarding schools in Indonesia as the case study. An underlying concern is on the communities surrounding Pesantren's choices of religious versus secular education for their children. The contributions of parental religiosity, Pesantren's establishment and a variety of socio-demographic characteristics to school choices are to be examined within the context of a structural model. The data are taken from field survey administered to nearly 500 head of households living surrounding nine Pesantren in Indonesia.

Pháp, Ven. Thích Thông

Buddhist Chaplain

Flinders University, AUSTRALIA

A Life Of High Adventure: Integrating The Monk And The Pastor

In my journey towards living my life as an Anglo-Celtic Australian Buddhist monk, I took with me all of who I am. The monk is, according to the logic of 'Shunyata' or "Emptiness", the continuation of the person he or she has always been. So I practise the additional vocation of pastor. While this vocation is not always clearly articulated as part of the meditating monk's life, in the lived reality of monks and nuns in my lineage here in Australia, it is present and real.

I have sought, in this contribution, to articulate authentically the pastoral role I play as a Tertiary Chaplain in terms of the bodhisattva ideal. I have made specific reference to two pastoral encounters in my context as the Buddhist chaplain at Flinders University in South Australia. These include the manifestation, even to a small degree, of the energy of Avalokiteshvara Bodhisattva and Manjushri Bodhisattva.

This is not intended to be a polemical statement on behalf of Engaged Buddhism but an exploration of how I can be true to myself as a monk. It is a preliminary reflection and welcomes comment from others trying also to find their way as Australians and Buddhist monastics with their spiritual roots in Asian cultures so different from our original cultural and spiritual sources.

Is that you? A Buddhist monk reflects on his chaplaincy.

This paper comes out of the first two years of my experience as the Buddhist chaplain at Flinders University, South Australia, and a member of its Multifaith chaplaincy. It reflects upon the meaning of 'chaplain' for me in the light of the relationship between my experience, formulaic interpretations of chaplaincy and the Buddhist insight of 'Animitta' or signlessness. I acknowledge with thanks the editorial help of Dr Lindy Warrell of Adelaide, South Australia and Dr Keith Foulcher of Sydney, New South Wales.

Pollock, Nancy J.

Victoria University of Wellington, NEW ZEALAND

Asian Influences on Pacific Gastronomy

This paper traces the patterns of transculturation emphasizing oriental influences on Pacific food ways in the past and in the present. The paper shows that not only particular foodstuffs, such as taro, but also social uses of those foods, as in feasts, and the cultural values underlying food sharing have left a deep impression on Pacific island gastronomy. Current trends in food choices such as 'chop suey' for different social events indicate ongoing influences from China and Asia. The impact of Ramen noodles, and Chinese take-aways indicates a contrast between one type of food that reaches outer islands and rural areas (noodles) as opposed to the fast food culture mainly found in urban areas. Adoption of new foodways across national and cultural boundaries is a continuous process over space and time.

Pong, Dr. Thock Ker

Senior Lecturer

Department of Chinese Studies

University of Malaya, MALAYSIA

Impact of State Policy and Globalization on the Maintenance of Minority Group's Culture : The Case of Malaysian Chinese Culture

The Chinese community in Malaysia is a distinct and special group of overseas Chinese as compare to other groups of overseas Chinese in the region of Southeast Asia. With the percentage of Chinese in the country diminishes to only 25.3%, the Chinese in Malaysia is now practically considered as a minority group in a state which is dominated the bumiputera (sons of the soil) Malay. The political power of the Chinese in Malaysia has been eroded after the episode of racial riot in 1969. Hence the community has encountered continuous political marginalization and encroachment of its interests due to the ascendancy and supremacy of UMNO Malay political clout. As overseas Chinese, Malaysian Chinese community in Malaysia have underwent various adaptation and acculturation in order for them to be accepted as citizen of the new nation. The cultural identity of Malaysian Chinese have been the traditional Chinese culture from mainland China. Nevertheless, due to the cultural diversity and the Malay dominated polity of the country, the Chinese have developed a distinct Malaysian Chinese culture based on the traditional Chinese culture and its development in the new milieu. Under this specific political constraints and the endeavour of the community, the Malaysian Chinese culture has manifested resilience in its path of development.

Globalization as a global phenomenon has impacted on many aspects of human life due to the formation of global village and the transmission of information and knowledge. Consequently, Malaysian society is too unable to evade the influence of globalization. However, this writer argues that this phenomenon has only minimal effect on the culture of the Malaysian Chinese. This peculiar development is due to the result of the ethnicized Malaysian polity and society, as well as the preferential treatment of the Malay community by the UMNO Malay-dominated state. This situation has given rise to the ascendancy of the ethnic consciousness in the society and hence consolidated the endeavour of the Chinese community to preserve and sustain their culture. The maintenance of the Chinese schools and the development of a distinct Chinese education movement poses as the main vehicle for the propagation of Malaysian Chinese culture. This paper aims to elucidate the characteristics of this new strand of culture and its development, as well as its continuity under the policy of an ethnic-hegemonic state and the influence of globalization.

Pugsley, Dr. Peter C.

Lecturer & Postgraduate Coordinator
University of Adelaide, AUSTRALIA

Globalising Indian Culture: Assertive Nationalism in Yash Raj Films

Yash Raj Films is one of India's most successful film production companies with a foothold in the massive global market. The globalisation of economies and distribution systems, together with the powerful Indian diaspora have provided Indian film directors from the Bollywood stable of Yash Chopra (Yash Raj Films) with both a global audience and a wealth of international locations for their films. These settings in turn provide a site for an assertive type of Indian nationalism. This paper examines three recent films, *Khahi Kushi Khahie Gham*, *Khahie Alvida Naa Kehna*, and *Salaam Namaste!* to see how London, New York and Melbourne, respectively, are reconfigured as cities in which Indian émigrés make their mark: successful in their careers (mostly) and comfortable in their new surroundings. This paper explores the discursive, narrativised structure of Indian identity, and the less than flattering, postcolonial, construction of the 'native' New Yorker, Brit or Australian, which Kaur (2002) sees as the creation of a "celluloid Occidentalism".

Ranganathan, Maya

Monash University, AUSTRALIA

Experiencing the LTTE online

The three-decade civil war for the separate Tamil homeland of Eelam in the North and East of Sri Lanka has been accompanied by the systematic and ingenious use of the Internet. The Internet plays a significant role in the construction and sustenance of an Eelam national identity among the Sri Lankan Tamils spread world wide -- so much so that even though Eelam is yet to become a reality on the ground, it enjoys an indisputable presence in virtual space. Insofar as the struggle between Sri Lankan government forces and the Liberation Tigers of Tamil Eelam (LTTE) has been extended to virtual space, this paper argues that the articulation of Eelam online now mirrors the situation on the ground in Sri Lankan media. While the dominance of the two different players in the struggle, the voices of dissent and even reason have been prevalent in cyber space for some time now, a recent phenomenon in the virtual world seems to be the near simulation of the sense of fear and censorship that pervades the media in Sri Lanka. While both parties are responsible for the silencing of critics through coercion, through an exploration of online engagements, this paper highlights the efforts at silencing dissent by players professing pro-LTTE views. A few case studies are presented to indicate that the intimidation and fear that pervade Sri Lanka today are being replicated online, thus negating those features of the technology that make it an ideal public sphere. While this focuses on the ways in which online criticism is countered by pro-LTTE members, this paper in no way argues that such methods are used by the LTTE only. It draws a parallel to the reportage on the manner in which journalists and academics critical of the LTTE have been dealt with by the LTTE within Sri Lanka. It takes up the cases of five researchers, journalists and bloggers to showcase the ways in which their arguments are countered.

Razaullah, Mr.

Institute of Management Studies

University Of Peshawar, PAKISTAN

Integration of Madrassah (Islamic Seminary) Education with formal education system in Pakistan: Challenges and opportunities

Extremism happens to be the heart of global security concern after 9/11. Western countries consider the religious intolerance as a source of extremism. Pakistani Madaris (seminaries) are thought as extremists producing factories. The question that why and how religious students reverted towards extremism. Hujra (pukhtoon community centre) which is traditionally the main supporter of Jumaat (Mosque); now seems to be overpowered by the religious institutions after getting trained motivated organized Taliban and financial freedom after Afghan war. In this paper the discussion will revolve around the legal status given to Taliban and their education status by the Islamic Republic of Pakistan. In this study primary and secondary both sources are used. The study concluded that no legal status exists for the millions of Taliban graduates in the state; and the aspired streamlining efforts of Madrassah (seminary) with formal education are non productive and ineffective. Even the supreme court of Pakistan is unanswered about these extralegal sons of republic. Sword hanged over the heads of the legislators elected based on their Sanad (Religious Degree) in 2002 election and they are consequently prone to any blackmailing by the formal system educated ruling elite class for their disqualification because of non holding Graduate degree. Government efforts always revolve around the concept that madaris graduates can be made productive through changing their curricula which is all time resisted by Madaris; It is concluded that there is another dimension mostly ignored is to integrate madaris education system with formal education system vertically rather than horizontal or in lateral arrangements.

Regan, Francis

Professor of Legal Studies

Flinders University, AUSTRALIA

Building the faith of the people (in the rule of law): A study of China's efforts to construct its contemporary legal aid scheme

The Chinese government has over the last 30 years invested large amounts of time, energy, money and other resources in order to reconstruct the legal system. The reforms have included: extensive law making including reforms to criminal, civil, administrative, and family law; improved education and training for judges, procurators, police and lawyers; and efforts to improve the performance of courts and law making bodies. The overall aim has been to bring China to the point where it is a society under the rule of law. One often overlooked, but nevertheless important reform in constructing a society under the rule of law, is the effort over the last 10 years to construct a legal aid scheme. The scheme is designed to assist especially the poor and disadvantaged Chinese people with two types of legal problems: first in the small, but often worrying legal problems of every day life; and second in the more serious cases in court where legal representation is required. This paper provides an overview of the legal aid scheme, and explains how it is meant to contribute to building a society under the rule of law. It argues that the legal aid scheme plays an important role is building faith in the rule of law among disadvantaged groups including the disabled, elderly and *nongmingong*, or migrant workers. But it concludes that much remains to be done to ensure that the legal aid scheme can achieve its potential in assisting the poor and disadvantaged, and in the process it can help to build the faith of the people in the rule of law.

Ricci, Roslyn Joy

Centre for Asian Studies

University of Adelaide, AUSTRALIA

Creating Wisdom in the Life of Lin Yutang

Lin Yutang was, and still is, a transcultural icon for China and the West. His struggle to accommodate his cultural heritage of Chinese folklore, Confucianism and Taoism with his Christian properly basic beliefs lasted almost a half-a-century. During this period he became the darling of American readers while his writing suffered condemnation in China. Following the demise of Deng Xiaoping's influence in 1995, Lin has once again become popular in China including having a 44 episode television series in Hong Kong based on his novel *Moment in Peking*. Lin's books, *From Pagan to Christian* and *The Importance of Living* bear witness to his faith dilemma whilst his speeches on 'The Chinese Cultural Heritage', 'Materialism As a Faith' and 'Chinese Humanism and the Modern World' impart a wisdom that both Eastern and Western cultures have forgotten in their race into materialism. This paper focuses on these three speeches to give insight into the impact of religion on one prominent East Asian person not to make assumptions about the effect of religion on East Asia as a whole. The audience is free to draw its own conclusions about the extent to which specific insights for one person might hold true for East Asian culture as a whole.

Richter, Dr. Susan

Junior Research Group Leader

University of Heidelberg, GERMANY

Buddha on terrace in Germany; a ,Japanese woman wears a necklace with an angel Globalizing religion as Decoration? Decoration as a new globalizing religion?

The fascination of exotic culture which appeared in Europe in the closing years of 17th and 18th century excited attention by the prevalence of Turquerie and Chinoiserie. What the members of royal and noble elites could get easily were not only original articles from Near- and West- Asia, but also the increasingly differentiated knowledge about the culture of source origin through voyage and foreign mission reports. This kind of knowledge made it possible to imitate architecture or manufacture of artwork. Decorative elements brought the society getting closer to the stranger and the countries far away during the early New Ages. Nowadays, indications show there's a tendency of a modern Chinoiserie in Europe: In Public Parks the Chinese teahouses attract their customers in an exotic world (Luisenpark in Mannheim); An open-air swimming pool in a small town near Heidelberg built a beach area with a house in Lombok-Style; An optician presents his glasses on the nose of a Buddha-Statue in store window. While the Wishnus with many arms is especially suitable for the presentation of jewels, a wood Buddha-sculpture from Bali stands on the terrace of an authoress' house. The audience now is the general public.

At the same time we can also find out the trend in Japan: Beside the great enthusiasm for western fashion, lifestyle etc., the religious symbols also become quite popular especially among the youth. They wear them as ornaments or use them as decorative elements for their private space. Such way of using the religious symbols is not applied to the religious without pictures such as Islam or Jewry, but- based on their own traditions - to far eastern Asia religions and western Christianity.

It is strange that exactly Buddhist countries like Thai are extremely opposed to the enormous demand of tourists for Buddha-figures, whereas in Bali, where the majority is Hindu, they are happy to satisfy the tourist demand of buying stone and wood Buddhas, and tolerate that the Ramayana figures become a popular goods in tourist markets.

Roberts, Michael

Anthropology,

University of Adelaide, AUSTRALIA

Panel - *Experiencing Life In Tamil Tiger 'Space'*

The Liberation Tigers of Tamil Eelam has been a remarkable phenomenon in world history: whether regarded as “terrorists” or “fighters for national liberation,” they have inscribed the organisational capacities of the Tamil peoples of Sri Lanka indelibly into the annals of struggle. They are perhaps the only resistance movement to deploy an air force (of vintage character) and a brown-water navy. The LTTE is also a highly efficient transnational corporation. The focus here is mostly on their Sri Lankan operations, though Ranganathan, a Tamil from Tamilnadu, will address the web activities of migrant Tamil people.

The survey in this panel will be highly empirical and experiential. The interactions with the Tamil people and LTTE pursued by four intrepid individuals will enable us to gain some insights into the life world of Tamil people in the course of underground guerrilla resistance and states of war. Proceeding in temporary stages, we feature: (1) Bopage’s clandestine efforts to effect links between radical Tamil and Sinhalese revolutionaries in the period 1977-83, (2) Tekwani’s clandestine journalism among the underground Tamil militant fighters in the 1980s, (3) Somasundaram’s experiences as a medical specialist serving the mentally-ill, including those traumatised by war from the 1980s-2005, in northern Sri Lanka and (4) Trawick’s anthropological ethnography among the Tamils of the Eastern Province in the fluid war situation of that region, where she moved with relative freedom from government occupied territory to areas where the LTTE writ reigned dominant.

These were extreme situations of privation and stress for both reporter and those reported on, bringing unusual stories to our eyes and ears. This background informs the extremism that is sometimes displayed by migrant Tamil – and for that matter Sinhalese – in such countries as Canada and Australia. In surveying and thus confronting such expressions of identity and loyalty, Ranganathan will bring all of us in Australia a bit closer to home.

Panel: *Sacrificial Devotion: Martyrdom In Comparative Perspective*

This panel will deploy the umbrella term “sacrificial devotion” and specific case studies guided by comparative interests to study suicidal action directed by fervency of political purpose. The explosion of interest in “suicide terrorism” reveals how liberal humanism struggles to engage with such zeal, especially when it is associated with nationalist goals and religious fundamentalism in settings beyond the West. In the midst of a propaganda war such labels as “suicide attacks” can obscure the force of selfless sacrifice for a cause that seems to motivate individuals on suicide missions, whether defined by an organisation which activists have joined or one that has been largely defined by the activists themselves (e. g. Nathuram Godse, the killer of Mahatma Gandhi in 1949 or with Yukio Mishima, the Japanese novelist who committed seppuku in protest in 1970).

Thus, the emphasis on “suicide bombers” excludes suicide protest (whether self-immolation, seppuku or fasts-unto-death), suicidal assassination in symbolic protest, empathetic suicide in grief and defensive suicide. The argument here is that any survey of motivational inspirations profits from extensions encompassing such actions.

This panel will explore such foundations with a comparative eye that dwells on commonalities as well as meaningful differences in different historical and cultural settings. Towards this end the umbrella term “sacrificial devotion” challenges and bypasses the declamatory language of “suicide terrorism” so that one can better comprehend the cultural nuances. In this usage the term “devotion” does not necessarily embrace a religious dimension, but certainly connotes reverence for a cause and thus to selfless dutifulness.

Personhood and Sacrifice Comparatively Speaking: Kamikaze, Shahada and Tiger

During the last seventy years or so those organisations that have deployed suicide attacks during their political or military struggles have invariably been in a position of military asymmetry. That is a necessary condition for this tactic. But additional cultural foundations are involved in the inspirations. This conjectural comparative exercise juxtaposes three cultural settings: (A) that motivating the Japanese kamikaze; (B) that motivating the *shuhada* operations of the Islamic militants in the Middle East; and (C) that inspiring suicide missions of Tamils in southern India and Sri Lanka. Critically, the concept of “suicide missions” covers, defensive suicide, protest suicide, symbolic assassination and suicide-in-sympathetic grief.

In all three instances, notions of honour were at play albeit with differences of emphasis and weight. However, particular emphasis will be attached within this survey to the different conceptions of personhood in the three settings in order to highlight the different relationship between individual and project in the three contexts viewed in generalised sweep.

Sacrificial Devotion: A Focus on Selfless Zeal

Over the centuries some individuals have revealed a remarkable quality of selflessness in their commitment to a cause. Even where this has involved massive killings, the zealousness cannot be questioned. Whether in suicidal act of assassination or as soldier for state or revolutionary cell, the roots supporting their fervency of purpose becomes a field of inquiry.

This determined intensity of commitment is seen within the acts of mass suicide as in the case of Jonestown, Guyana in November 1978 and the “Heaven’s Gate” (Nike) suicides in California in March 1997; and also applies to some of the operations of the Baader-Meinhof Gang in Western Germany, the Red Brigade in Italy, the Sekigun (Red Army) of Japan in the late 60s/70s and the Aum Shinrikyo of the 1980s/90s. Again, such steadfastness in ideological goal apparently fortified the equanimity with which Timothy McVeigh faced the fate of capital punishment when brought to book for his atrocious act of bombing in Oklahoma.

Liberal humanism, the dominant ideology within academic corridors, has struggled to engage with such zeal, especially when it is associated with nationalist goals and religious fundamentalism in settings beyond the West. I believe that one of its difficulties lies within the individualist epistemology embedded within the secularised Christian universe. Another difficulty derives from the popularity of psycho-babble in Western circles.

These and other difficulties have been evident ever since 9/11 produced an explosion of writing on “suicide bombers” and “suicide terrorism”. These terms have since become part of a vocabulary that de-legitimizes the goals of Islamic radicals who pursue their goals through what they themselves call “martyrdom operations”.

A veritable propaganda war is taking place at the moment. Where the hegemony of Western state interests prevails, as I discovered in exchanges with an academic journal recently, one is expected to abide by these condemnatory labels. I refuse to do so because all sides in most conflicts have indulged in acts that terrorize civilian populations; but also because of a desire to distance myself from ethical debates and image-building of a propagandist character.

Moreover, both labels, “suicide bombers” and “suicide terrorism”, deflect one away from my central interest in the force of selfless sacrifice for a cause that seems to motivate individuals on suicide missions, whether a cause that has been largely defined by the activist (as, say, with Nathuram Godse, the killer of Mahatma Gandhi in 1949 or with Yukio Mishima, the Japanese novelist who committed *seppuku* in protest in 1970) or a cause defined by an organisation which one has joined.

Moreover, with the LTTE in Sri Lanka these labels deflect attention away from the fact that the Tigers established the idea of defensive suicide as a fundamental oath for all their fighters from 1983/84 onwards. Each fighter commits himself or herself to biting a cyanide capsule (*kuppi*) when on the verge of capture – in order to avoid torture and to protect the LTTE. At their passing out parade each fighter receives a capsule as emblem-cum-seal of induction after the body of personnel has repeated this chant in unison in response to their commander’s initial prompt:

“Our revolutionary organisation’s purified aim is for a free society to achieve Tamil Eelam.” ...

As stressed by many scholars, there is tactical advantage when an organisation adopts the method of suicide bombers as a form of attack or assassination. It is a low-cost precision weapon and it is for this reason that it has been adopted by parties to a warring conflict who are outgunned and in a position of relative weakness. But the

pragmatic utilitarian advantages of such weaponry, whether in defence or in attack, must not be permitted to obscure the manner in which such action is valorised by segments of the population for whose (alleged) benefit the conflict is being waged. This appreciative reception points to cultural ingredients in the context that must, therefore, have guided both the organisation and those members who committed suicide -- whether in defence (of comrades), in protest (as with Thilipan and Annai Pupati of the LTTE) or in attack.

It is in order to focus on selflessness, the differing ways of expressing selflessness and the different cultural contexts conditioning such ways that I have argued for the use of the concept "sacrificial devotion" as an overarching umbrella term for our studies and debates. In this usage the term "devotion" does not necessarily embrace a religious dimension, but certainly connotes reverence for a cause and thus to selfless dutifulness.

As an umbrella term "sacrificial devotion" suggests that there may be commonalities in most contexts that we propose to draw into our comparative studies. But that does not preclude significant differences. For instance, it has been argued that the concept of "sacrifice" is deployed in different ways in the Christian realms from that of the Islamic Arab world (Asad 2007: 44-45). Likewise, during the World War II "neither the [*kamikaze*] pilots themselves nor the Japanese public considered their acts to be acts of suicide" (Ohnuki-Tierney 2007: 17). Indeed, there are three different words in the Japanese language to refer to suicide and two of them "suggest an honorable or laudable act done in the public interest." Thus, among the Japanese "suicide ... does not have the immoral connotation... that it has in the English language" (Axell & Kase 2002: 4).

Since the term *shahāda* translates as "martyrs" and since the use of the term *māvīrar* (literally "great hero") is also glossed within LTTE representations in English as "martyr," this comparative sweep therefore promises to be a study of martyrdom in both diachronic and synchronic sweep. At the same time, however, the comparative focus that is pursued here implicates the difference between "hero" and martyr" in the Western world. The Battle of Britain fighter pilots are said to have "sacrificed their lives" to protect Britain, but these heroes are not conventionally depicted as "martyrs." Why? This issue -- and like ones -- are going to be among the by-products of the line of inquiry mooted in this forum.

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Muhammad 'Abd al-Karim al-Shahrastani on the People of the Book (Ahl al-Kitab) and the People of a Dubious Book (Ahl Shubhat Kitab)

The question of the People of the Book (*Ahl al-Kitab*) has long been of central significance to the comparative study of religion. Many Muslim and European scholars have hence taken close heed of the People of the Book and their role as the holders of sacred books. The question of the People of the Book becomes more crucial when Abu al-Fath Muhammad 'Abd al-Karim al-Shahrastani (d.548/1153) develops another category identified as "*Man Lahu Shubhat Kitab*," (those who possess doubtful sacred scrolls) or "*Ahl Shubhat Kitab*" (the People of a Dubious Book). The present analysis thus is an attempt to evaluate the nature of the People of the Book and the People of a Dubious Book as exclusively developed by al-Shahrastani. The aim is to point out how he identifies these groups and how he treats them accordingly in his magnum opus, *al-Milal wa al-Nihal*. It is hoped that the study will provide a preliminary yet clear understanding of this concept, which hopefully can deepen our knowledge and enhance our perspective on the various delineations of the People of the Book and the People of a Dubious Book employed by scholars. This eventually will widen our horizon of understanding of religious issues and any misunderstanding or narrowed perception of other religious traditions could be avoided.

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Tolerant Religion and In-tolerant Civil Society: Hindutva's Entry into the Tribal Society in Rajasthan (India)

Hinduism is considered as a tolerant religion. However, since the 1980s, with the revival of Rashtriya Swayamsevak Sangh (RSS) in the Indian political scene, radical Hinduism or Hindutva has been responsible for widespread violence against religious minorities, especially the Muslims and the Christians. The spread of such violence has often obstructed the smooth flow of democracy and sustenance of cultural pluralism in India. Civil society, which once was boasted for its democratic contribution, is now playing sectarian politics and standing as a threat to the very secular, democratic and multi-ethnic culture of Indian society. Based on intensive fieldwork in tribal dominated southern Rajasthan (India) between September 2006 and February 2007, the paper makes an attempt to explore the relationship between an RSS affiliated Hindutva organization called the Rajasthan Vanvasi Kalyan Parishad (RVKP) and its role among the tribals. It argues that utilizing development as a medium, the RVKP has managed not only to "sanskritize" and then to assimilate the tribal groups into the Hindu fold but also to gain their political support during the elections. In return, the BJP led developmental state in Rajasthan has provided the financial and politico-legal support for the smooth functioning of the RVKP in the state. In addition to this, global (Hindu) organizations like the India Development Relief Fund (IDRF) and the Sewa International (UK) have provided constant financial support to the RVKP, which has helped it strengthen its activities in the tribal areas. In the process, the RVKP has gained legitimacy among the tribals and established itself as a "counter-hegemonic force" against, what it calls the alien anti-nationalist forces, the Muslims, the Christians and the Communists in the region. Though named as the tribal welfare forum, the RVKP is grounded on the foundations of Brahminical Hinduism with hidden agendas to "Hinduize the tribals" and to "saffronize the tribal heartland" for making India a Hindu nation. This sectarian politics of the RVKP has developed a "culture of fear and violence" in the tribal areas, which threatens the secular democratic ethos of Indian society.

Salam, Shazrah

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From Enlightened Moderation to Talibanization: Construction of "Islam" in the Pakistani Media

This paper looks at the construction of "Islam" in the Pakistani media over the past three years to argue that whether it has been the "modernistic" vision of Islam presented in the regime of Pervaiz Musharaf in the words of "enlightened moderation" or the "extremist" view of Islam preached and practised by the fundamentalist groups like "Taliban"- both constructs, as reflected in the discourse of Pakistani media, present a view of religion that is essentially "ritualistic" in nature. Furthermore, this image of religious "modernization" and "fundamentalism", though articulated within the native culture in native language, seems to be constructed from the viewing position of the very "Other" that is presented as the opposite of Islam, i.e. the West. This argument is based on such observations about the 'Pakistani media' in which "modernism" is translated in terms of free intermingling of the sexes; of men and women wearing westernized attire; with nationalism replacing religion in the foreground, as seen in many of the current industrialized Western nations. Similarly, instead of formulating any new understanding of Islamic ideology, ironically,

the “fundamentalist” discourse confirms to the West’s stereotypical notions of Islam, with “hooded” women, and bearded men engaged in forcefully closing music shops or the female educational institutions.

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Islamic Development Construct: An analysis of Islam Hadhari in Malaysia

This paper deals with an analysis of an Islamic approach to development in Malaysia within the construct of Islamic development principles. Named Islam Hadhari (literally, civilisational Islam), this latest Islamic approach to development of the country outlines ten principles relating to faith, governance, people, knowledge, economic development, quality of life, minority groups and women, integrity, natural resource and environment, and defence. Seen these principles as neither alien to nor conflicting with Islamic doctrines, this paper goes beyond by delving into the very foundation of its conceptual construct - whether it is fully embraced by seven foundations of Islamic development this paper believes in, that is pertaining to world-view, actors, time scale, framework, methodology, means and ultimate aim of development, or otherwise. Rather than investigating Islam Hadhari from Islamic perspective per se, this paper attempts to analyse the ‘Islamicity’ of the development approach from the perspective of Islamic development conceptual construct. It will be shown that, though its ten principles are very familiar with Islam, the conceptual construct on which it is based is unclear. Proposals for strengthening the conceptual construct of the Islam Hadhari then follow suit.

Sanford, Whitney

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Playing God, GMOs and Seed Swaraj: Narrative Realms of Gandhian Resistance

Controversies over agricultural biotechnologies such as GMOs illuminate contemporary challenges of feeding the world’s growing populations and demonstrate that this challenge has both moral and practical dimensions. Battles over these biotechnologies such as GMOs are waged in metaphoric language that evokes the paradigmatic realms in which they are embedded. Proponents of GMOs invoke salvific language of “feeding the world”, and opponents warn of “playing god” and “ Frankenfood”. This paper will explore first, the metaphoric and narrative dimensions of this controversy; and second, alternate agricultural paradigms based on Gandhi’s social thought.

While much religious response to GMOs has been based in theological terms, playing god, for example, some Hindu farmers have articulated their response in terms of social justice and food democracy. As a mode of nonviolent resistance, small-scale farmers and indigenous peoples are reclaiming food democracy by planting foods that are appropriate to local soils, cultures, and religious practices. Demands for food democracy reflect Gandhi’s belief that only those who controlled the means of their subsistence could be truly independent. He argued for independence at the national, village, and personal levels and resisted the centralized control of resources as a paradigm through which to rethink agriculture, hunger, and social equity.

This paper is based on fieldwork in the Indian state of Maharashtra, the home of Gandhi’s ashram Sevagram. Maharashtra boasts significant—and increasing—numbers of farmers who have established farms based on Gandhian social thought and Hindu practice. These sites of agricultural activism draw significantly on Gandhian

ideals and the *Bhagavad-Gita* as a guiding text because it emphasizes performing one's duty and reducing ego, thus reducing greed and attachment to consumer goods. Farmers on these organic and natural farms practice nonviolent farming and seed banks of local landraces that protect indigenous agrarian knowledge.

Shah Nister Kabir

Shanmugam, Kulam

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Is religion a marker of cultural identity? : an examination of practices and Tamil Hindus in Australia

Tamil diaspora has been the topic for many scholars in recent times. The transnationalism, globalisation and language & culture maintenance have been researched in relation to the Tamils in the diasporic settings. Religious practices of Tamils in the western countries have also been investigated in isolated contexts. (Baumann & Salentin, 2006) However, to what extent religion is seen by the Tamil diaspora as a marker of their cultural identity has not yet been studied. This paper will look at some of the aspects in terms of this question with regard to Tamil Hindus in Australia.

In Australia, Hindu temples have been established in all states. Tamils regularly visit the temples and spend a significant part of their time participating in the religious activities. They also show very strong religious attachment in their daily life. Whether their strong affiliation with the religion has an impact in the maintenance of Tamil language as their cultural identity is yet to be investigated. The connection between Jewish religion and Hebrew language OR Islam and Arabic has been analysed and the findings indicate the correlations between the respective language and religion. In the case of Tamil and Hinduism, this kind of strong connection is debated for many reasons. One reason is that Hinduism, Christianity and Islam are found to be the religions followed by Tamils. A large number of Christian & Islamic Tamil scholars have also made their valuable contributions to the fostering of Tamil as a language.

In this context, Hindu temples do not make articulated efforts to use Tamil as the language of sermon or prayer in Australia. The reason for this may be that the speakers of other languages than Tamil are also Hindus. So Sanskrit (an Indo-European language that is the ancestor of most of the languages of northern South Asia and of Sri Lanka,) is commonly used as the language of sermon and prayer

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Terrorism and rebellion in Southeast Asia: its justification and limitation in Islam

War, terror and rebel are intimately related. It is hard to imagine a war, terror and rebel that do not generate fear amongst people and involve murder and the destruction of public property. The essence of terrorism is the negation of combat. Its targets are attacked in a way that inhibits self-defence. What marks terrorism out in a public mind is its readiness to attack not just selected but also random targets. Rebellion is considered to be one of the worst and most serious crimes against life and property because of its evil purpose and adverse consequences. This paper seeks to

shed some light on terrorism and rebellion, with specific reference to the political opposition in Indonesia, Southern Philippines and Southern Thailand. It explains the definition of terrorism and rebellion with some gist of its justification and limitation in Islam. Acts of violence that are performed by groups of Muslim in Indonesia, to oppose the misconduct of their Muslim leaders can be regarded as rebellion. In contrast, acts of violence that is performed by the Malays in Southern Thailand and the Muslims of Southern Philippine, to oppose the tyranny of their non-Muslim government respectively, are morally justified by the oppression they have suffered over a long time and can be regarded as jihad. The thesis is divided into four chapters and structured as follows. The first section deals with the definition of terrorism. The second chapter identifies what the scholars say about rebellion. The third chapter considers political opposition and separatist movement in Southeast Asia.

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Heavenly Mandate in a Age of Globalisation: Stimulating Role of State in Religious Life of Contemporary China

The Chinese religious revival initiated by reforms of the post-Mao era is the phenomenon evident at each step in today's China and the issue frequently reflected in academic sphere. Chinese state plays a crucial role in this process. The tension between the state and religious subjects is constant in Chinese history and originates in the traditional concept of the government being the highest and all defining element in the society. It derives from the fight for the mandate over the society and results in many contradictions. We can observe its variations in present China: an explosive mixture of nationally-religious politics in Tibet or Xinjiang, a schizophrenic situation in the fast growing Christian population with dual pro-governmental and illegal churches, a hard governmental anti-cult attitude against new religious movements etc. However, the position of the current Chinese government to religions is recently motivated not only by controlling and dominating its society. The government has started and is further developing efforts to achieve so called "harmonious society", on its functioning should actually participate streams of the differentiated religious scene. Chinese state, besides being regulating and repressing religious life in its country, also actively contributes as a guarantor or even initiator of the religious revival. The government supports the popularity growth of the key figure of Chinese thinking – Confucius. The term New Confucians is being used in the field of political studies. Some state cults and rituals are being revived. Within the frame of tourist and cultural boom, huge amounts of state money are being invested in (re)construction of new temples, pilgrimage sites and institutions. After a long time, religious charity organizations are allowed to operate in China. This paper attempts to analyze these active approaches of Chinese government to the religious life, to explain their motivations and to prove their historical parallels.

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Parallel governments: Living between terror and counter terror in the Jaffna Peninsula, (1982-2006)

This paper is a naturalistic and ecological ethnography of the period between 1980 to 2008 in northern Lanka using participant observation, in-depth interviewing, focus groups, key informants, snow balling, random, convenient and purposive sampling and critical inquiry techniques. Various powers vied for the control, loyalty, obedience and subservience of the civilian Tamil population through terror, counter-terror; the media, arts, history writing, in cyber

space and other propaganda; democratic and extra-democratic means such as elections, relief, rehabilitation and other methods. The Lankan state, the Indian state in the period between 1987-1989, various Tamil militant and paramilitary groups and the shadowy underworld waged a bitterly contested war for the minds and consciousness of the Tamil population. Community leaders have been eliminated and alternate views and functioning suppressed. Whole villages and communities have been displaced multiple times. At the family level, the dynamics of single parent families, lack of trust among members, and changes in significant relationships as well as child-rearing practices were seen. Communities tended to be more dependent, passive, silent, without leadership, mistrustful, and suspicious. Additional adverse effects included the breakdown in traditional institutions (like the *ur* and *veedu*), structures, social processes, networks, dynamics, and familiar ways of life, and deterioration in social norms and ethics. A variety of community level interventions were tried. People have not been merely passive pawns, but have also attempted in multiple, though perhaps ineffective, ways to resist and shape the terms of the discourse and their own future.

Sujato, Abbot Bhante

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Dark Matter: the absence of women from Theravada monasticism

The Buddhist community has always been structured through the distinction between the lay and monastic wings. While the Buddha instituted these wings on a gender-neutral basis, with male and female monastics and lay people, modern Buddhist communities marginalize or outright deny the role of women as monastics. This is especially the case in Theravada and Tibetan traditions, where there is no option for bhikkhuni ordination. The resulting unbalance creates a distinctive set of tensions that bedevil the controversial and troubled path towards gender inclusiveness.

Rather than an explicit dialogue on gender issues, there is a one-sided public affirmation of gender equality from the progressives, answered largely with silence from the mainstream monastic bodies. Hence the presence of anti-feminine attitudes must be largely inferred from its effects, like the 'dark matter' of the cosmologists.

Different theoretical perspectives are at work: progressives rely on notions of equality as developed in modern thought, while the views of traditionalists are largely informed, whether consciously or unconsciously, by ancient myth and popular prejudice. This opposition is not an East/West issue, for in my experience Western monks are frequently more ideologically chauvinist than Asian monks.

A typical Buddhist response is to assert that if one can simply meditate to free one's mind, the problem will disappear. But, as is well known, meditation does nothing to change harmful social structures, as we have all witnessed in Myanmar.

Until a means of communication is opened up between the traditional and progressive thinkers in Buddhism, it is hard to imagine that any resolution will be found. Women are still denied by officialdom any accepted route towards a spiritually committed life. However, the Sangha authorities in Thailand and elsewhere are rapidly losing respect and power, so their opposition will become more and more irrelevant.

Practically speaking, the real solution will probably not come from any conscious change of heart, but from a Buddhistic 'live and let live'.

Meeting with spiritually dedicated women who are wearing the robes of bhikkhunis will change hearts far more than any theoretical discussion.

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Imagining Transnational Modernity: Malay Women, Foreign Soaps and the Modern World

This research is concerned with the continuing popularity of television soap operas, especially foreign programs, among Muslim women in Malaysia. This has not been without its tensions, and some authorities have expressed anxiety over what they consider to be the negative influences of foreign soaps. Some have argued that foreign soaps – transnational cultural texts – might undermine the standards of Malay womanhood and compromise cultural and national boundaries. Through an insight into the role of a particular TV genre as the soap opera as a privileged site for imagining modernity for Malay women, this study will provide a clearer understanding of transnational cultural flows and media consumption in the Malay world.

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Islamic mysticism, human rights

This article attempts to discuss the common Ideas and principles in Islamic mysticism and contemporary philosophy Ideas and human rights. All Islamic mystical divisions and schools in theory and practice have a main Idea and common principles, which are the same in human rights and modern philosophy of life. Their common principles Include: expediency, individuality, freedom of thoughts, utilitarianism (in religious rules and moral practices) and considering human rights as a natural and theological phenomenon. We can see the domination of these principles on the Sufis utterances and treatments.

On the other hands there are some differences between these two eras: the mysticism ignores the human individuality (according the Mazlo theory) but modern philosophy pay more attention to the individual needs, and considers it as the main principle of the human rights. Islamic Mysticism do not agree with radicalism and fundamentalism in theory and practice and therefore it has more association with morale and mentality of modern life and have much principles in common with human rights.

Talaat, Mubina

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Globalisation of Islamic Cultures of South Asia

There are now a good number of South Asian writers in Europe and America who are writing in English and their themes reflect hybridity of secular and religious cultures. Sara Suleri Goodyear is a professor of English at Yale, and in her memoirs writes about the country of her origin, Pakistan. She recalls, through the character portrait of her grandmother, the religious landscape of her country, from which she has now gained distance. Her grandmother

observed Islamic religious rituals and was the only woman worshipping God in an otherwise secular household. Her father was a famous journalist and her Welsh mother was a university teacher in Lahore. Goodyear has thus brought up the religious culture of Muslim (Indo-) Pakistan on the international scene. She has followed the footsteps of Salman Rushdie who has portrayed the 'purdah-observing' grandmother of Indian Muslim families in *Midnight's Children*, highlighting not only the religious culture or the Indian sub-continent but also criticized women for preserving the most conservative trends. Both writers have depicted an interaction, co-existence and a certain crisscrossing of religious and secular (modern and conservative) trends in the South Asian societies. These patterns are replicated on the global scene too.

In this paper, I have made an attempt to look into the depiction of characters and events which represent different patterns of religious and secular currents and cross-current in the works of Sara Suleri Good Year and Salman Rushdie. The aim of the study is to view the ebb and flow of religious and secular trends as well as their crisscrossing in the evolving global culture.

Tamney, Prof Joseph B.

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Religion-State Relations in Malaysia

Malaysia is a relatively modern, religiously diverse society with a Muslim-majority population. The political party, Parti Islam SE Malaysia (PAS), seeks to establish by democratic means an Islamist state. Partly because of the religious diversity of Malaysia, they have been unsuccessful. However there is no institutional separation of religion and the state in Malaysia. Of course, in the history of Western nations, such separation has occurred gradually and is not yet complete. The Malaysian situation is in flux, allowing observers to learn the prevailing reasons for both integration and separation of religion and the state. To develop this point, I discuss three contemporary, contested issues: blasphemy, moral policing (the state enforcement of religious norms because they are religious norms), and proselytization. At the present time, blasphemy by Muslims is a punishable offence, moral policing of Muslims is widespread, and the state curtails the proselytizing among Muslims. Using various written sources, but primarily local newspaper reports and opinion pieces by Malaysians, I analyze recent controversies related to the aforementioned issues. For example, important court decisions made during the last two years regarding the right of a Muslim to convert to Christianity are discussed. The privatization of religion in Malaysia is highly unlikely in the foreseeable future. My general conclusion is that the separation of religious and political institutions in Malaysia will increase significantly only when Muslims change their attitudes on the aforementioned issues on religious grounds, that is, on the basis of more fundamental changes in the popular understanding of Islam. In turn, the likelihood of such changes is related to the continuing modernization of Malaysia, especially the acceptance of individualism in Durkheim's sense, and to global developments, especially those evoking feelings of resentment among Muslims such as the global political order and the competitive activities of some Christians.

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Food and Religion and Chinese Culture Crossing Borders

For migrants and their descendants, food and religion are overt features that show both continuity and transformation, and are relevant to a people's cultural identity. People like to eat the food of their cultural tradition; at the same time they are flexible to adopt new foods and make adjustment to their own food tradition. Similarly, people

generally follow their indigenous religious traditions unless circumstances encourage them to convert to another faith. At the same time food used in rituals reflect important symbolic values. This paper will describe food and religion of Chinese overseas and in South China, and will show that Chinese culture as shown in food and religion transcends geographical boundaries, and the reproduction of culture involves both transformation and continuity as well as invention. Chinese food and religion can be better understood in both the local contexts and the across national borders.

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Electoral Politics in a Post-Conflict Area: The Pilkada in Maluku and its Implications for Democratization and Reconciliation

From 1999 until 2002 the Indonesian province of Maluku was the site of bloody communal conflict between Christians and Muslims. Although sporadic outbreaks of violence are still being reported from Maluku from time to time, the province has made remarkable progress on its path to reconstruction and reconciliation. In July 2008, the people of Maluku had the first opportunity to cast a formal judgement on the government's role in this process when they went to the polls in Maluku's first-ever direct governor election (*pilkada*). The result – a resounding victory for the incumbent governor Karel Ralahalu – indicates that Malukans are apparently very satisfied with the government's performance in the last five years.

Religious sentiment and its potential for exploitation by political interests were frequently discussed topics in Maluku before the election. But the poll passed peacefully without any incidents of religious violence, further strengthening the view that communal unrest is now a thing of the past. This paper will analyse the role of religion in the election and the overall significance of the poll in the context of Maluku's twin challenges of reconciliation and democratization. It will be argued that even though the *pilkada* was characterized by some minor deficiencies, the very fact that neither the electoral process as such nor the subsequent announcement of the results triggered a new wave of violence should be regarded as a significant success. Most importantly, all the key players in Maluku including influential religious organizations seem to have accepted that free and direct democratic elections are now the only legitimate means to distribute formal political power. While a final judgment on Maluku's long-term prospects for political and social stability may only be possible after the legislative election in 2009, the 2008 *pilkada* represented a major step on Maluku's path back to normality.

Trawick, Margaret

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Confronting Death and Affliction in the Eastern Province

Much has been made of the fact that many westerners try to hide from death, or prettify it, or put it off to the last possible moment. In reality, however, everyone dies. In Batticaloa, where I worked, death was everywhere. People mourned and honored their dead though tried and true, but basically simple, rituals. People spoke openly of death in all its forms. They did not try to hide it, nor did they make a goal of it. Death was a natural and inevitable part of life. When the tsunami hit, people knew what to do. They found and laid out the bodies so their families could identify them, then quickly and cleanly buried them. Tigers helped to find and organize bodies. On the first anniversary of the

tsunami, a large collective ceremony was held at a beach where many had died. Food was distributed by the families of the dead, and memorials to the dead were erected. Thousands of people, including ones who had lost no loved ones to the tsunami, attended.

In this paper, it will be argued that there was nothing exotic about the way people in the Eastern Provinces, including Tigers, managed death, except insofar as they managed and lived with death better than many. In this paper, means of addressing death in the war-torn and nature-torn East will be described.

Trummer, Peter

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Forward Christian Native Soldiers! The aspect of religion in raising and establishing “native military formations” in the German colonies in Asia-Pacific between 1884 and 1914

From 1884 to 1914 German colonies existed in the Asia-Pacific. In these areas the German colonial administration increasingly recruited “natives” for colonial police – and military formations. Until recently these formations have been neglected in German historiography. Especially the “native security formations” as an element of the triad of religion, violence and colonial suppressive state policies have not been dealt with extensively.

The paper will focus on a comparison of these aspects between the German colonies of Kiautschou (Tsingtau, China), German New Guinea and Micronesia, and Samoa. In the process of establishing “native military formations” religious stereotyping became of growing importance in addition to racial and ethnical stereotyping. “Warrior tribes” would be identified from which the ideal of a native colonial soldier or police-man should be recruited. Mainly out of the fear of possibly training the nucleus of future anti-colonial upheavals two major approaches were used: recruiting “native non-locals” for security duties and recruiting Christianized “natives”. The stereotypes for the latter were that they would make better disciplined and more loyal soldiers.

Besides recruitment among Christianized inhabitants in neighbouring colonies as f.ex. in the Dutch-Indies, recruitment even took place as far away as in the German colonies of East Africa. But also the other way around: colonial soldiers for East Africa were recruited in German New Guinea and shipped to Africa.

In the Prussian dominated German military of the time a loyal Christian was almost automatically connected with Protestantism. But at the end of the 19th century “Muslim natives” constituted a special case as they were increasingly considered to provide even better “colonial soldier material”, mainly due to their abstinence from alcohol consumption. Comparing the realities of the triad of *state policies – religion and violence* for the different cases is leading to a set of new research questions.

Tso, Wokar

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He who shall not be named: Talking about the Shugden Controversy

The Dalai Lama's office issued an edict against worshipping the Dorje Shugden deity on account of it being detrimental to the Dalai Lama, the cause of Tibetan freedom and principles of true Buddhist practice. Amongst lay Tibetans, older folkloric myths have resurfaced and formed a synergistic rhetoric with the official discourse to strengthen the impact of the edict. Even uttering his name has become a social taboo. Groups who worship the deity have become victims of social ostracism, a recent phenomenon in exile. Shugden supporters, protesting the alleged religious persecution and hypocrisy, have also been on sidelines of the global media attention on the Tibetans and the Dalai Lama. Although there are discrepant accounts of the origins of Dorje Shugden, he is a symbol of extreme Gelug (the sect of Tibetan Buddhism of which the Dalai Lama is a hierarch) exclusivism. For such a vehemently

puritanical group to exist within his own sect would be detrimental for the Dalai Lama to maintain his judicious presidency over a multi-sectarian Tibetan society.

As opposed to a straightforward historical analysis, I suggest that a rhetorical analysis is more suited to interpret the equivocations, surrounding the Shugden controversy, of truth and counter truth claims. I conceptualise the problem as a performative language game, where my paper acts as an interlocutor for the multifarious ways of talking about Shugden that are wrapped in this controversy and instrumental in making it into one. I find that the Shugden is a string of contestable narratives, each substantiable to a degree within the multiply iterable utterances embedded within and refracted upon the vacuum like figure of the Shugden phenomenon. I also extend this analysis to address how such a mix of political/ religious discourse is negotiated by the Tibetans and find that here Bhabha's conceptualization of the dual/ duplicitous force of the nation narrative as performative/pedagogical has explicitly come to the fore.

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Religion and Cultural Identity in a Globalising World: Lessons from the Philippine Experience

For the Philippines, Globalisation began in the age of European colonial expansion, where Spanish and American colonial influences and religious beliefs were imposed on native peoples with a view to suppressing their cultural identity and transform them into the image of these past colonial masters. Whether in the form of colonial, neo-colonial or post colonial guises, Globalisation has become a serious challenge to marginalised indigenous and local communities all over the world, who are seeking to define and retain a semblance of cultural identity amid the pressures of cultural and social change that Globalisation has brought about. Filipinos have used religious beliefs and concepts as a form of political resistance, co-optation, adaptation, social emancipation and the formation and preservation of Filipino cultural identity in spite of Globalisation's pressures. This has enabled the Filipino identity to survive while changing with the times and it has even enabled this identity to reach other cultures all over the world. Lessons from this experience could enable indigenous communities beyond the Philippines to adapt to Globalisation's pressures and still preserve their cultural identities. This paper then seeks to expound on this subject, using case studies from three occasions in Philippine history: The Pulajan and Moro resistance to Spanish, American and post colonial pressure, The Philippine Independent Church as an expression of political independence and social identity from Spain, and The Iglesia ni Kristo as the present day manifestation of the use of religion to define and maintain a cultural identity in the Philippines and overseas.

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Whither Buddhism as a Religion of Violence?

In the West, thanks to Buddhist leaders like Suzuki Daisetsu and the Dalai Lama, Buddhism is popularly regarded as a religion of peace. Yet, to give but one example, in the Russo-Japanese War of 1904-5, Japanese Buddhist leaders employed their faith as a rationale for their country's aggression. For example, the noted scholar-priest Inoue Enryō wrote: "If theirs (Russia) is the army of God, then ours is the army of the Buddha."

In addition, the Zen school's emphasis on acting intuitively, i.e. "mindlessly" (J. *mushin*), not only short-circuits the need for closely reasoned, analytical thought but ethical conduct as well. Soto Zen Master Harada Sogaku famously said in 1939: "{If ordered to] march: tramp, tramp, or shoot: bang, bang. This is the manifestation of the highest Wisdom [of Enlightenment]."

In light of statements like these, this paper seeks to identify those doctrines within Buddhism that, when called upon, can and have been used/interpreted to justify warfare. These doctrines are designated as "enabling mechanisms" that facilitate Buddhism's change from a religion of peace to a religion of violence and war.

While this paper focuses on those enabling mechanisms that facilitated institutional Buddhism's fervent support of Japanese militarism, examples are also given demonstrating that similar mechanisms can be seen at work within not only other Mahayana countries but Vajrayana and Theravada countries as well, including the current Sinhalese Buddhist leadership in Sri Lanka. This suggests that without a serious reform movement, Buddhism will continue, despite the denials of many of its Asian and Western adherents, to function as a violence-affirming religious force in Asia.

The Role of Japanese Buddhist Terrorism in the Asia-Pacific War and Its Meaning for Today

In theory, Buddhism should be the last place to look for doctrines justifying terrorism. Yet, the historical reality is that in 1930s Japan at least three terrorist incidents were directly influenced by Buddhist doctrine and practice, specifically those associated with Zen, viz.: 1) the Blood Oath Corps Incident (Ketsumeidan Jiken) in the spring season 1932; 2) the assassination of Major General Nagata Tetsuzan on August 12, 1935; and 3) the Young Officers' Uprising of February 26, 1936. These incidents raise a number of ethical questions relating to the use of spiritual power derived from Buddhist religious practice to take the life of others. If the claim is made that Buddhist practice was misused in these incidents, why did leading Buddhist masters from both the Soto and Rinzai Zen sects condone its use?

Time constraints enforce a focus on only the Blood Oaths Corps Incident as a foundation for reflections on those elements that transcend their time and place in ways that may offer lessons in the current struggle against religious-affiliated terrorism.

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Bitter Gods: Religion, Communalism, Modernity

The phenomenon known as religious communalism in India has had many, often contradictory explanations, ranging from understanding it as produced by electoral compulsions (Steven Wilkinson); to its dependence on the existence or absence of civic networks of engagement and conflict resolution (Ashutosh Varshney), or on socio-economic pressures (Imtiaz Ahmad) or on mass persecutory fantasies (Sudhir Kakar); to seeing it as an institutionalised system of violence that draws on a hegemonic discourse of communalism (Paul Brass). Brass has also argued that each of these explanations cannot in itself explain all instances of communal violence.

In this paper, I propose that apart from these explanations, we need to examine (a) the reasons why religious identities in particular come into conflict; (b) the converse effects of violence on the identities themselves – as social categories, but also as religious practices undergoing transformation. I argue that, in order to understand communalism, it is necessary to understand the relations between religion and power. Notions of power, society and the relations between them are embedded in all religious systems. These may be at variance with notions of power that underlie the ideological orientation of secular modernity, and the consequent purpose, design, function and mechanics of the state. I argue that in India, the imagination (and actualisation) of power in the postcolonial state is on the one hand, incommensurate with that ordered by postcolonial caste 'Hinduism'; and on the other, manipulable by votaries of the latter toward transforming it into a religion-ised notion of the state. I also argue that, the greater the success that 'Hindu' groups have in colonising the postcolonial state, the more explicitly 'Hindu' public spaces become, marked by the increasing visibility and frequency of 'Hindu' rituals, as well as of enshrinement and temple-erection. Finally, I examine the meanings and significance of religious practice in such a context.

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Violent themes in the iconography of Mahayana Buddhism

The art of Mahayana Buddhism contains an extraordinarily rich and complex iconography, depicted in paintings, sculpture, drawings and printed material. This paper examines some aspects of violence in Mahayana Buddhist art and particularly in the developments of the Mahayana tradition known as Tantric or Vajrayana Buddhism. It includes illustrated examples.

Apart from depictions of identifiable historical personages in this art, there are hundreds of images of identifiable supramundane beings; many of them are benign and serene in appearance, although they may display anatomical additions such as multiple limbs and heads. Other images are more disturbing, they depict gigantic beings of extreme ferocity in settings of conflagration and destruction. Some are humanoid in appearance whilst others are theriomorphic or zoomorphic in conception. Violence or the residues of violence are consistent themes in such images. These include trampling and dismemberment of hapless human figures and animals. Human anatomical remnants are used as jewellery including skull necklaces and crowns, and implements such as skull cups. In other images demonic females dance, brandishing weapons and flourishing human anatomical remnants.

These aspects strike some observers as anomalous, even shocking, given that non-violence is a cornerstone of Buddhist belief and practice. Although the theogony of many of these images is obscure they were not simply the product of bizarre flights of imagination. In their mature form they were created according to graphic and written canons which laid down the strict iconography to be followed in the rendering of each image. For instance, the number of skulls on a crown, or in a necklace is of significance. Major compilations of these canons can be traced back to the Buddhism of the Mongols of the Yuan Dynasty of China during the fourteenth century CE, although the origins of individual forms of images may pre-date that period by as much as a millennium.

The paper concludes by considering whether the symbology of violence in these images had a didactic or theocratic function, or whether it was a metaphor for something other.

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Australian Missionaries and Indian Untouchables: C.S. Mead (1866-1940), Savior-Evangelist from Man-God Jesus and Adelaide, Meets Guruchand Thakur (1847-1936), God's Incarnation-Savior to the Bengali Dalits (and the World's WASPs?)

Cecil Silas Mead of Adelaide and his Baptist missionary colleagues were an early instance of the transfer of non-Conformist Protestant religion from Australia to Asia --- in their case South Asia. Using English-language publications from the Adelaide Baptists, and Untouchable texts in Bengali, the paper traces the evolution of Mead's interaction with the dynamic manipulative Matua Untouchable leader Guruchand Thakur (1847-1936). At a point when Mead was downcast at his repeated failure to convert literate caste-Hindus who took the Australian Baptists' medicines, schooling and cultural communications for modernization and to master English, Guruchand Thakur invited Mead to come and live in the Bengali Untouchable village of Orakandi, the center of the Matua sect he headed. Guruchand and his people skillfully milked the Baptists of their medical and educational resources in order to become modern and compete for jobs with caste-Hindus. Guruchand also put his friend Mead to use to form political relations with the British rulers of India to fend off caste-Hindus and Bengali Muslims.

My paper examines how far prolonged acculturation in situ to Bengali and Hinduism, in tandem with the downward percolation of the higher criticism from among the English dominant classes, caused the concepts of Mead and other Australian Baptist missionaries to become washy or buckle. While Asianization of the WASP non-conformist Christianity that Mead and his colleagues brought to Bengal would always have been checked from the structure of that religion, in his more confused and lax margins Mead did show some potential to "contextualize" Christianity.

Adelaide's Wadi' 'Izz al-Din Mundhir (d. 1962): Acculturation of Arabism and Islam to WASP Cultures in Diaspora, the Construction of the Transcontinental Lebanese, Arab and pan-Eastern Communities, and the Potential for Arab Lobbies in the WASP States

Druzism is a secret esoteric religion on the fringe of Islam influenced by Pharaonic Egypt and Hindu India. This paper is written from primary Arabic articles penned by the author Wadi' 'Izz al-Din Mundhir, an Adelaide Druze originally from Lebanon. Mundhir was from childhood under the Ottomans educated in both (a) standard literary Arabic and Sunni Islam and (b) English and the free-enterprise civilization of the West. That the Arabs lagged far behind developed countries, led him after the end of Turkish rule not to support demands for independence in Lebanon and Syria but to help the incoming French bring the development that would build a basis for long-term independence. Following the 1926 revolt of his fellow-Druze with the Sunni Muslims for independence from French rule, Mundhir hastily migrated to Adelaide, Australia, where he made himself a rich merchant. Despite his success in Australia's private enterprise, Mundhir for the rest of his life continued to publish a stream of articles in America's Arabic press and in Lebanon.

The articles of Mundhir in Detroit's Arabic press throw light on the print-products read by Druze and other Arabs in Australia to the 1950s. Mundhir grafted onto the old Arab liberal modernism of the pre-1918 Ottoman era further layers of Anglo-Saxon private-enterprise ideology. He believed that Arabs in the diasporas of North and South America and Australia had through their "Eastern capacity" for hard work and material success in business built some respect from their host-populations. But final acceptance as equals depended on the immigrants conveying a print-representation of their culture and "nationality" to their host-populations. The paper will trace here Mundhir's optimistic pluralist vision for the future of Australia: Australia was still inward-looking apart from its admiration of Britain, but Arab migrants' print-reinvention of "the [classicist] Arab civilization" would be welcome as a worthwhile addition to the common stock of Australia's culture. Diaspora Arabs like Mundhir here could have developed into communicators of Islam in at least its aesthetic history and culture to Australians in the Pacific region. Mundhir's positions on Communists in WASP societies and on the threat of thermo-nuclear war are reviewed.

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Food and Society in Contemporary China

Conference Dinner Address

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Initiating God's Word into the Kamula's Recent Past

This paper looks at how people at Wawoi Falls in the Western Province of PNG celebrated the publication of a Kamula version of the New Testament. The translation was undertaken with the support of the Summer Institute of Linguistics, the Evangelical Church of Papua and churches in Finland and the United Kingdom. What interests me is the way elements of the Kamula's celebration of the newly translated Bible were transformations of pre-colonial ritual sequences concerning initiation and raiding. By outlining how the Kamula engaged in a form of self-presentation that addressed the issue of who were the Kamula before they were Christian I seek to show how they made their past commensurate with their current Christian status. I argue that analysis of Kamula continuity thinking (cf Robbins 2007) does not require a separation of a local culture from a global Christian culture, but rather a historical approach that refuses to make Christianity or the Kamula external to the other.

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Redefining Serumpun Malay in Malaysia-Indonesia Relations

The general perception now is that there are more conflict and rivalry than co-operation between Malaysia and Indonesia. This is contradicting to the spirit of *serumpun* which has been the backdrop to the 'special relationship' between the two countries. The concept of *serumpun* (literally means people of the same racial stock – Malay-Muslim race) or blood brother has been used by the nationalist movement in both countries before the Second World War to strengthen solidarity to seek for independence. The concept was later extended to refer to a 'special relationship' between Malaysia and Indonesia as the most important countries in the Malay World with similar race, culture,

language and religion. This paper analyses the historical factors that give meaning to the *serumpun* concept. It later argues that the *serumpun* reached its height during the Prime Minister Abdul Razak-President Suharto era especially after the racial riot on May 1969 which pitted the Malay-Muslim against the Chinese in Malaysia. In the post-Cold War, it is argued that there have emerged significant differences in the perception of the concept of *serumpun* due to the generational gap and the new social, economic and political realities in both countries. More often than not, the 'special relationship' which failed to fulfill its expectation may lead to undue disappointment and ill feeling. As such, the concept of *serumpun* can strengthen the bondage of relationship but it can also be counter productive. The *serumpun* concept should be continued as a basis for a special relationship between the two countries but new pillars must be built in order to strengthen and complement the existing relations. The economy and trade are two areas where co-operation could be intensified to give more meaning to the *serumpun* concept.

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Multiculturalism and Religious Co-existence in Islamic Civilization

The human kind has witnessed the rise and downfall of vast empires and civilizations. Perhaps no rise has been more astonishing, unprecedented and fast than that of Islamic Civilization, both for the speed and breath of its geographic expansion as well as for the development of its rich cultural heritage. The reason of this was that Islamic civilization was the only one before modern times to have had experience of nearly every other major civilization of the world. It has provided a remarkably coherent system which enabled it to absorb several elements of other cultures and civilizations in to it.

Classical Muslim scholars wrote about the religious and philosophical as well as historical significance of other civilizations, this can be observed in the works of several Muslim scholars such as al-Tabari, al-Masudi, Ibn Khaldun, and Rashid al-Din Fadl-Allah.

The primordial character of Islamic revelation and its confidence that it was expressing the Truth at the heart of all revelations, permitted it to absorb ideas from many sources, historically alien yet inwardly related to it. This was specially true in regards science of nature, because most of the ancient cosmological science Greek as well as Chaldean, Persian, Indian and Chinese which were in conformity with the spirit of Islam and became the part of Islamic Civilization through the process of assimilation.

The Islamic Movement of Multiculturalism forced the Muslims to adopt elements from the Greek, Chaldeans, Indians, Persians and perhaps, in the case of alchemy, even from the Chinese. Muslims united these sciences in to a new corpus and made them part of the Islamic Civilization, integrated into the basic structure of Islam derived from the revelation itself.

Islam claimed that it came together with the scattered religious ideas and concepts of the pervious nations into one comprehensive, simple, but rationally sophisticated system. Islam has accommodated in its worldview the religious traditions that came before it. Islamic faith maintains that diversity of religions has been hallmark of human society for a very long time.

What distinguished the Muslim Empire from Christian mediaeval Europe is the fact that within the borders of the former, unlike the latter, lived a large number of people of other faiths than Islam. The necessity to live side by side

created an atmosphere of toleration and co-existence, absolutely unknown to Mediaeval Europe. This tolerance found expression in Islam in the creation of science of Comparative religion and its enthusiastic cultivation of multiculturalism.

The paper will clarify that Islamic civilization, despite its integration in the belief of Islam; accommodates all kinds of human diversities including religious diversity in itself. It has the quality to co exist with other ethnic and cultural entities. No doubt that Islamic civilization in most of his life remained dominated on others but when Muslims stopped process of learning from others and its integration in their civilization their societies became stagnant. This stagnation contributed in the fall of Islamic civilization and it is not easy to establish the credibility of a civilization in the period when it is in its lowest level of decline.