

Popular Culture In Indonesia Fluid Identities In Post Authoritarian Politics Routledge Media Culture And Social Change In Asia

New communication technology has transformed the way in which news about key events is communicated. For example, in the immediate aftermath of catastrophic events such as the Mumbai attacks or the Japanese tsunami, partial accounts, accurate and inaccurate facts, rumour and speculation are now very rapidly disseminated across the globe, often ahead of official announcements and formal news reporting. Often in such situations rumours take hold, and continue to characterise events even after a more complete, more accurate picture eventually emerges. This book explores how such rumours are created, disseminated and absorbed in the age of the internet and mobile communications. It includes a wide range of examples and, besides considering the overall processes involved, engages with scholarly debates in the field of media and communication studies.

Minority Stages: Sino-Indonesian Performance and Public Display offers intriguing new perspectives on historical and contemporary Sino-Indonesian performance. For the first time in a major study, this community's diverse performance practices are brought together as a family of genres. Combining fieldwork with evidence from Indonesian, Chinese, and Dutch primary and secondary sources, Josh Stenberg takes a close look at Chinese Indonesian self-representation, covering genres from the Dutch colonial period to the present day. From glove puppets of Chinese origin in East Java and Hakka religious processions in West Kalimantan, to wartime political theatre on Sumatra and contemporary Sino-Sundanese choirs and dance groups in Bandung, this book takes readers on a tour of hybrid and diverse expressions of identity, tracing the stories and strategies of minority self-representation over time. Each performance form is placed in its social and historical context, highlighting how Sino-Indonesian groups and individuals have represented themselves locally and nationally to the archipelago's majority population as well as to Indonesian state power. In the last twenty years, the long political suppression of manifestations of Chinese culture in Indonesia has lifted, and a wealth of evidence now coming to light shows how Sino-Indonesians have long been an integral part of Indonesian culture, including the performing arts. Valorizing that contribution challenges essentialist readings of ethnicity or minority, complicates the profile of a group that is often considered solely in socioeconomic terms, and enriches the understanding of Indonesian culture, Southeast Asian Chinese identities, and transnational cultural exchanges. *Minority Stages* helps counter the dangerous either/or thinking that is a mainstay of ethnic essentialism in general and of Chinese and Indonesian nationalisms in particular, by showing the fluidity and adaptability of Sino-Indonesian identity as expressed in performance and public

display.

This book presents a historical overview of the Indonesian film industry, the relationship between censorship and representation, and the rise of Islamic popular culture. It considers scholarship on gender in Indonesian cinema through the lens of power relations. With key themes such as nationalism, women's rights, polygamy, and terrorism which have preoccupied local filmmakers for decades, Indonesia cinema resonates with the socio-political changes and upheavals in Indonesia's modern history and projects images of the nation through the debates on gender and Islam. The text also sheds light on broader debates and questions about contemporary Islam and gender construction in contemporary Indonesia. Offering cutting edge accounts of the production of Islamic cinema, this new book considers gendered dimensions of Islamic media creation which further enrich the representations of the 'religious' and the 'Islamic' in the everyday lives of Muslims in South East Asia.

This book examines the media in the post-authoritarian politics of twenty-first century Indonesia. It considers how the media is being transformed, its role in politics, and its potential impact in enabling or hampering the development of democracy in Indonesia.

Cinema has long shaped not only how mass violence is perceived but also how it is performed. Today, when media coverage is central to the execution of terror campaigns and news anchor men serve as embedded journalists, a critical understanding of how the moving image is implicated in the imaginations and actions of perpetrators and survivors of violence is all the more urgent. If the cinematic image and mass violence are among the defining features of modernity, the former is significantly implicated in the latter, and the nature of this implication is the book's central focus. This book brings together a range of newly commissioned essays and interviews from the world's leading academics and documentary filmmakers, including Ben Anderson, Errol Morris, Harun Farocki, Rithy Phan, Avi Mograbi, Brian Winston, and Michael Chanan. Contributors explore such topics as the tension between remembrance and performance, the function of moving images in the execution of political violence, and nonfiction filmmaking methods that facilitate communities of survivors to respond to, recover, and redeem a history that sought to physically and symbolically annihilate them

Drawing on social media, cinema, cultural heritage and public opinion polls, this book examines Indonesia and Malaysia from a comparative postcolonial perspective. The Indonesia–Malaysia relationship is one of the most important bilateral relationships in Southeast Asia, especially because Indonesia, the world's fourth most populous country and third largest democracy, is the most populous and powerful nation in the region. Both states are committed to the relationship, especially at the highest levels of government, and much has been made of their 'sibling' identity. The relationship is built on years of interaction at all levels of state and society, and both countries draw on their common culture,

religion and language in managing political tensions. In recent years, however, several issues have seriously strained the once cordial bilateral relationship. Among these are a strong public reaction to maritime boundary disputes, claims over each country's cultural forms, the treatment of Indonesian workers in Malaysia, and trans-border issues such as Indonesian forest fire haze. Comparing the two nations' engagement with cultural heritage, religion, gender, ethnicity, citizenship, democracy and regionalism, this book highlights the social and historical roots of the tensions between Indonesia and Malaysia, as well as the enduring sense of kinship.

This book explores ways in which diverse regional cultures in Indonesia and their histories have been expressed in film since the early 1950s. It also explores underlying cultural dominants within the new nation, established at the end of 1949 with the achievement of independence from Dutch colonialism. It sees these dominants—for example forms of group body language and forms of consultation—not simply as a product of the nation, but as related to unique and long standing formations and traditions in the numerous societies in the Indonesian archipelago, on which the nation is based. Nevertheless, the book is not concerned only with past traditions, but explores ways in which Indonesian filmmakers have addressed, critically, distinctive aspects of their traditional societies in their feature films (including at times the social position of women), linking past to the present, where relevant, in dynamic ways.

In *Indonesian Cinema after the New Order: Going Mainstream*, Thomas Barker presents the first systematic and most comprehensive history of contemporary Indonesian cinema. The book focuses on a 20-year period of great upheaval from modest, indie beginnings, through mainstream appeal, to international recognition. More than a simple narrative, Barker contributes to cultural studies and sociological research by defining the three stages of an industry moving from state administration; through needing to succeed in local pop culture, specifically succeeding with Indonesian youth, to remain financially viable; until it finally realizes international recognition as an art form. This “going mainstream” paradigm reaches far beyond film history and forms a methodology for understanding the market in which all cultural industries operate, where the citizen-consumer (not the state) becomes sovereign. Indonesia presents a particularly interesting case because “going mainstream” has increasingly meant catering to the demands of new Islamic piety movements. It has also meant working with a new Ministry of Tourism and Creative Economy, established in 2011. Rather than a simplified creative world many hoped for, Indonesian filmmaking now navigates a new complex of challenges different to those faced before 1998. Barker sees this industry as a microcosm of the entire country: democratic yet burdened by authoritarian legacies, creative yet culturally contested, international yet domestically shaped. “This is a significant piece of scholarly contribution informed by an extensive range of interviews with industry insiders. This volume is particularly welcome given the dearth of English-

language publications on Indonesian cinema in the last two decades. I have no doubt that the book will be extensively used in any future work on national cinema, not just in Indonesia, but Southeast Asia more widely.” —Krishna Sen, University of Western Australia “Indonesian Cinema after the New Order is a marvelously entertaining and important contribution to the study of Indonesian cinema, youth culture, and media worlds in a global context. In fact, I would consider it the best book I have seen on the subject of the Indonesian film industry.” —Mary Steedly, Harvard University

K-pop, described by Time Magazine in 2012 as "South Korea's greatest export", has rapidly achieved a large worldwide audience of devoted fans largely through distribution over the Internet. This book examines the phenomenon, and discusses the reasons for its success. It considers the national and transnational conditions that have played a role in K-pop's ascendancy, and explores how they relate to post-colonial modernisation, post-Cold War politics in East Asia, connections with the Korean diaspora, and the state-initiated campaign to accumulate soft power. As it is particularly concerned with fandom and cultural agency, it analyses fan practices, discourses, and underlying psychologies within their local habitus as well as in expanding topographies of online networks. Overall, the book addresses the question of how far "Asian culture" can be global in a truly meaningful way, and how popular culture from a "marginal" nation has become a global phenomenon.

"At a time when Southeast Asian Studies is declining in North America and Europe, this book serves to remind us of the fresh, constructive and encouraging view of the field from Asia. On behalf of Taiwan's Southeast Asian research community, I sincerely congratulate Professors Park and King for making such a great and timely contribution to the making of Southeast Asian Studies in Asia." Hsin-Huang Michael Hsiao, Director of Institute of Sociology, Academia Sinica, and former President of Taiwan Association of Southeast Asian Studies "The Historical Construction of Southeast Asian Studies: Korea and Beyond is an important and long-overdue step in the task of bringing Southeast Asian Studies to where it rightfully belongs - the Asian region. At the same time, it avoids being narrowly regionalistic and instead views Southeast Asia as an 'open system' that transcends 'national units' or 'fixed territorial categories' and welcomes the contributions of both Asian and non-Asian scholars in crafting a fresh post-colonial approach to the study of the region's societies and peoples." - Eduardo Climaco Tadem, Professor of Asian Studies, University of the Philippines-Diliman "An insightful and systemic analysis of the intriguing trajectories, evolving themes, and multi-lingual scholarship of Southeast Asian Studies in Asia and beyond, this book serves as an important foundation in setting future research agendas as well as for closer global collaborations in knowledge production in Asian Studies." -Liu Hong, Tan Kah Kee Professor and Chair, School of Humanities and Social Sciences, Nanyang Technological University, Singapore

This volume is the result of a conference held in October 2015 in connection with the Frankfurt Book Fair discussing developments that are considered important in contemporary Indonesian cultural productions. The first part of the book reflects on the traumatic experiences of the Indonesian nation caused by a failed coup on October 1, 1965. In more general theoretical terms, this topic connects to the field of memory

studies, which, in recent decades, has made an academic comeback. The focus of the chapters in this section is how certain, often distressing, events are represented in narratives in a variety of media that are periodically renewed, changed, rehearsed, repeated, and performed, in order to become or stay part of the collective memory of a certain group of people. The second part of the book explores how forces of globalisation have impacted upon the local and, linguistically surprisingly, rather homogeneous cultural productions of Indonesia. The main strands of inquiry in this second section are topics of global trends in religion, responses to urban development, the impact of popular literary developments, and how traditions are revisited in order to come to terms with international cultural developments.

Indonesia, the state with the largest Muslim population in the world, is in a process of continuous societal transformation. From the perspective of Media and Communication Studies, recent political developments towards an increasingly consolidated democratic system are of great interest. The comparison with Germany may seem unusual and asymmetrical. The countries differ with regard to the religious and cultural practices, and media and social developments are neither intertwined nor similar at first glance. A closer look, however, reveals structural similarities between Germany and Indonesia: dynamics and regressions of political transformation under pressure from radical political movements; hyper-modernization in parts of the economies and social life-worlds of post-modern urbanization; a heritage of genocides and cultural struggles over the multi-ethnic and multi-religious fabrics of society. The book deals with the role media play in the course of these political, economic and cultural transformations. Do they 'follow' or 'lead' the changes in political systems and societies? What can countries learn from each other if they step outside the usual ethnocentric comparisons and engage in a more intense global dialogue? The book is a groundbreaking endeavour in comparative Media and Communication Studies and brings together wellknown researchers from hitherto largely separated academic communities.

Documentary filmmaking is one of the most vibrant areas of media activity in the Chinese world, with many independent filmmakers producing documentaries that deal with a range of sensitive socio-political problems, bringing to their work a strongly ethical approach. This book identifies notable similarities and crucial differences between new Chinese-language documentaries in mainland China and Taiwan. It outlines how documentary filmmaking has developed, contrasts independent documentaries with dominant official state productions, considers how independent documentary filmmakers go about their work, including the work of exhibiting their films and connecting with audiences, and discusses the content of their documentaries, showing how the filmmakers portray a wide range of subject matter regarding places and people, and how they deal with particular issues including the underprivileged, migrants and women in an ethical way. Throughout the book demonstrates how successful Chinese-language independent documentary filmmaking is, with many appearances at international film festivals and a growing number of award-winning titles.

This collection of essays examines how Southeast Asian women writers engage with the grand narratives of nationalism and the modern nation-state by exploring the representations of gender, identity and nation in the postcolonial literatures of Brunei Darussalam, Malaysia, Singapore, Indonesia, and the Philippines. Bringing to light the

selected works of overlooked local women writers and providing new analyses of those produced by internationally-known women authors and artists, the essays situate regional literary developments within historicized geopolitical landscapes to offer incisive analyses and readings on how women and the feminine are imagined, represented, and positioned in relation to the Southeast Asian nation. The book, which features both cross-country comparative analyses and country-specific investigations, also considers the ideas of the nation and the state by investigating related ideologies, rhetoric, apparatuses, and discourses, and the ways in which they affect women's bodies, subjectivities, and lived realities in both historical and contemporary Southeast Asian contexts. By considering how these literary expressions critique, contest, or are complicit in nationalist projects and state-mandated agendas, the collection contributes to the overall regional and comparative discourses on gender, identity and nation in Southeast Asian studies.

This book examines the transformations in form, genre, and content of contemporary Chinese print media. It describes and analyses the role of post-reform social stratification in the media, focusing particularly on how the changing practices and institutions of the industry correspond to and accelerate the emergence of a relatively affluent urban leisure-reading market. It argues that this reinvention of Chinese print media vis-à-vis the creation of a post-socialist taste (class) culture is an essential part of the cultural and affective transformations in contemporary Chinese society, and demonstrates how the reinvention of such taste culture effectively creates, through new kinds of reading materials and carefully demarcated target audiences, a middle-class civility that serves as the locus of the new niche media market.

Commentators on the media in Southeast Asia either emphasise with optimism the prospect for new media to provide possibilities for greater democratic discourse, or else, less optimistically, focus on the continuing ability of governments to exercise tight and sophisticated control of the media. This book explores these issues with reference to Malaysia and Singapore. It analyses how journalists monitor governments and cover elections, discussing what difference journalism makes; it examines citizen journalism, and the constraints on it, often self-imposed constraints; and it assesses how governments control the media, including outlining the development and current application of legal restrictions.

This book investigates public service broadcasting (PSB) models in post-authoritarian regimes, and offers a critical inspection of the development of a Western European-originated PSB system in Asian transitional societies, in particular in Indonesia since the 1990's. Placing the case of Indonesia's PSB within the context of global media liberalization, this book traces the development of public service broadcasting in post-authoritarian societies, including the arrival of neoliberal policy and the growth of media oligarchs that favour free market media systems over public interest media systems. The book argues that Western European PSB models or 'BBC-like' models have travelled to new democracies, and that autocratic legacies embedded in former state-owned radio and television broadcasters have resisted pro-democratic media pressures. As such, similar to new PSBs in other post-colonial, transitional and global south regimes, such as in Arab states or Bangladesh, this book demonstrates that the adoption of PSB in Indonesia has not reflected the ideal PSB project initially envisaged by media advocates but was flawed in both media policy and governance. It explores the history of broadcast governance in authoritarian Indonesia, and considers how Western European PSB or 'British Broadcasting Corporation/BBC-like' models have travelled – somewhat uneasily – to

new democracies, but also how autocratic legacies embedded in former state-owned radio and television channels have resisted external parties of pro-democratic media systems.

Musical Worlds in Yogyakarta addresses themes of social identity and power, counterpoising Pierre Bourdieu's theories on class, gender and nation with the author's alternative perspectives of inter-group social capital, physicality and grounded cosmopolitanism. The author argues that Yogyakarta is exemplary of how everyday people make use of music to negotiate issues of power and at the same time promote peace and intergroup appreciation in culturally diverse inner-city settings.

This book examines popular culture in Indonesia, the world's most populous Muslim nation, and the third largest democracy. It provides a full account of the key trends since the collapse of the authoritarian Suharto regime (1998), a time of great change in Indonesian society more generally. It explains how one of the most significant results of the deepening industrialization in Southeast Asia since the 1980s has been the expansion of consumption and new forms of media, and that Indonesia is a prime example of this development. It goes on to show that although the Asian economic crisis in 1997 had immediate and negative impacts on incumbent governments, as well as the socioeconomic life for most people in the region, at the same time popular cultures have been dramatically reinvigorated as never before. It includes analysis of important themes, including political activism and citizenship, gender, class, age and ethnicity. Throughout, it shows how the multilayered and contradictory processes of identity formation in Indonesia are inextricably linked to popular culture. This is one of the first books on Indonesia's media and popular culture in English. It is a significant addition to the literature on Asian popular culture, and will be of interest to anyone who is interested in new developments in media and popular culture in Indonesia and Asia.

This wide-ranging volume is the first to examine the characteristics, dynamics and wider implications of recently emerging regional production, dissemination, marketing and consumption systems of popular culture in East and Southeast Asia. Using tools based in a variety of disciplines - organizational analysis and sociology, cultural and media studies, and political science and history - it elucidates the underlying cultural economics and the processes of region-wide appropriation of cultural formulas and styles. Through discussions of Japanese, Chinese, Korean, Philippine and Indonesian culture industries, the authors in the book describe a major shift in Asia's popular culture markets toward arrangements that transcend autonomous national economies by organizing and locating production, distribution, and consumption of cultural goods on a regional scale. Specifically, the authors deal with patterns of co-production and collaboration in the making and marketing of cultural commodities such as movies, music, comics, and animation. The book uses case studies to explore the production and exploitation of cultural imaginaries within the context of intensive regional circulation of cultural commodities and images. Drawing on empirically-based accounts of co-production and collaboration in East and Southeast Asia's popular culture, it adopts a regional framework to analyze the complex interrelationships among cultural industries. This focus on a regional economy of transcultural production provides an important corrective to the limitations of previous studies that consider cultural products as text and use them to investigate the "meaning" of popular culture.

What happens to "local" sound when globalization exposes musicians and audiences to cultural influences from around the world? Jeremy Wallach explores this question as it plays out in the eclectic, evolving world of Indonesian music after the fall of the repressive Soeharto regime. Against the backdrop of Indonesia's chaotic and momentous transition to democracy, Wallach takes us to recording studios, music stores, concert venues, university campuses, video shoots, and urban neighborhoods. Integrating ground-level ethnographic research with insights drawn from contemporary cultural theory, he shows that access to globally circulating music and technologies has neither extinguished nor homogenized local music-making in

Indonesia. Instead, it has provided young Indonesians with creative possibilities for exploring their identity in a diverse nation undergoing dramatic changes in an increasingly interconnected world. Ultimately, he finds, the unofficial, multicultural nationalism of Indonesian popular music provides a viable alternative to the religious, ethnic, regional, and class-based extremism that continues to threaten unity and democracy in that country.

Winner of the 2015 Ruth Benedict Prize for Outstanding Edited Volume *Sex, sexuality and sexual relationships* are hotly debated in Indonesia, triggering complex and often passionate responses. This innovative volume explores these issues in a variety of ways. It highlights historical and newer forms of sexual diversity, as well as the social responses they provoke. It critiques differing representations of sexuality, pointing to the multiplicity of discourses within which sexuality and 'the sexual' are understood in modern-day Indonesia. Placing sexuality centre-stage and locating it within the specific historical context of the Reformasi era, this landmark volume explores understandings and practices across a wide variety of sites, focusing in on a diverse group of Indonesian actors, and the contested meanings that sexuality carries. Beginning with a substantive introduction and concluding with a scholarly reflection on key issues, the volume is framed around the four themes of sexual politics, health, diversity and representations. It seeks both to present new empirical findings as well as to add to existing theoretical analysis. This work fills an important gap in our understanding of the evolution and contemporary dynamics of Indonesian sexualities. It will be of interest to scholars and academics from disciplines including gender and sexuality studies, global health, sexual and reproductive health, anthropology, sociology and Asian studies.

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Examples from different regions, of varied genres, illustrate how contemporary performance participates in and gives expression to the complex social changes taking place in Indonesia today.

In the age of digital communication and global capitalism, people's mental, social and natural environments are interconnected in complex and often unpredictable ways. This book focuses on the visual media, one of the key factors in shaping the contemporary ecology of colliding environments. Case-studies include video artists, community media activists, television programme makers and literary authors in the fourth most populous country in the world, Indonesia. The author demonstrates that these actors are part of an international creative and social vanguard that reflect on, criticise and rework the multidimensional impact of the visual media in imaginative and innovative ways. Their work explores alternative and more sustainable presents and futures for Indonesia and the world. This research is urgent and timely, as Indonesia has emerged in recent years as one of the world's most vibrant hubs for contemporary art and media experimentation. Using an innovative interdisciplinary framework of visual culture analysis that derives from a wide range of academic fields, the book will be of interest to academics in the field of Southeast Asian Studies, Media Studies, Cultural Studies and Art History, Anthropology and Sociology.

The emergence of modernity has typically focused on Western male actors and privileged politics and economy over culture. The contributors to this volume successfully unsettle such perspectives by emphasizing the social history, artistic practices, and symbolic meanings of female performers in popular music of Asia. Women surfaced as popular icons in different guises in different Asian countries through different routes of circulation. Often, these women established prominent careers within colonial conditions, which saw Asian societies in rapid transition and the vernacular and familiar articulated with the novel and the foreign. These female

performers were not merely symbols of times that were rapidly changing. Nor were they simply the personification of global historical changes. Female entertainers, positioned at the margins of intersecting fields of activities, created something hitherto unknown: they were artistic pioneers of new music, new cinema, new forms of dance and theater, and new behavior, lifestyles, and morals. They were active agents in the creation of local performance cultures, of a newly emerging mass culture, and the rise of a region-wide and globally oriented entertainment industry. *Vamping the Stage* is the first book-length study of women, modernity, and popular music in Asia, showcasing cutting-edge research conducted by scholars whose methods and perspectives draw from such diverse fields as anthropology, Asian studies, cultural studies, ethnomusicology, and film studies. Led by an impressive introduction written by Weintraub and Barendregt, fourteen contributors analyze the many ways that women performers supported, challenged, and transgressed representations of existing gendered norms in the entertainment industries of China, Japan, India, Indonesia, Iran, Korea, Malaysia, and the Philippines. Placing women's voices in social and historical contexts, the essays explore salient discourses, representations, meanings, and politics of "voice" in Asian popular music. Historicizing the artistic sounds, lyrical texts, and visual images of female performers, the essays reveal how women used popular music to shape the ideas, practices, and meanings of modernity in various Asian contexts and time frames. The ascendancy of women as performers paralleled, and in some cases generated, developments in wider society such as suffrage, social and sexual liberation, women as business entrepreneurs and independent income earners, and particularly as models for new life styles. Women's voices, mediated through new technologies of film and the phonograph, changed the soundscape of global popular music and resonate today in all spheres of modern life.

There are billions of internet users in China, and this number is continually growing. This book looks at the various purposes of this internet use, and provides a study about how the entertainment-consuming users form into publics through the mediation of technologies in the era of network society. It questions how individuals, mediated by new information and communication technologies, come together to form new social categories. The book goes on to investigate how public(s) is formed in the era of network society, with particular focus on how fans become publics in a society that follows the logic of network. Using online surveys and in-depth interviews, this book provides a rich description of the process of constructing a new social formation in contemporary China.

This book examines different aspects of Asian popular culture, including films, TV, music, comedy, folklore, cultural icons, the Internet and theme parks. It raises important questions such as – What are the implications of popularity of Asian popular culture for globalization? Do regional forces impede the globalizing of cultures? Or does the Asian popular culture flow act as a catalyst or conveying channel for cultural globalization? Does the globalization of culture pose a threat to local culture? It addresses two seemingly contradictory and yet parallel processes in the circulation of Asian popular culture: the interconnectedness between Asian popular culture and western culture in an era of cultural globalization that turns subjects such as Pokémon, Hip Hop or Cosmopolitan into truly global phenomena, and the local derivatives and versions of global culture that are necessarily disconnected from their origins in order to cater for

the local market. It thereby presents a collective argument that, whilst local social formations, and patterns of consumption and participation in Asia are still very much dependent on global cultural developments and the phenomena of modernity, yet such dependence is often concretized, reshaped and distorted by the local media to cater for the local market.

Since South Korea achieved partial democracy in 1987, the country has moved away from authoritarian political control. However, after two decades of democratic transition, South Korea still does not have a strong liberal, individualist culture – something that has brought about a wide range of scholarly discussion on the nature of democracy practised in this dynamic country. While the political changes in South Korea have received rigorous attention from Western scholars, less attention has been given to the changing nature and role of media in this and other such transitions. This book focuses on the changing role of media in the more democratised political landscape of South Korea. It thereby contributes to debates about the emerging role of the media in democratic transition, especially in relation to approaches that go beyond traditional Western constructs of media freedom and the relationship between the state and the media. In addition, it discusses the complex interacting forces that affect the role of the media and their implications for state control and democratisation.

"This book presents a vital compendium of research detailing the latest case studies, architectures, frameworks, methodologies, and research on Digital Democracy"--Provided by publisher.

Islam is a religion but there are also popular cultures of Islam that are mass mediated, commercialized, pleasure-filled, humorous, and representative of large segments of society. This book illuminates how Muslims (and non-Muslims) in Indonesia and Malaysia make sense of their lives within an increasingly pervasive, popular culture of Islamic images, texts, film, songs, and narratives.

This is a longitudinal study of music that weaves the complex stories of many disparate musics into a coherent account of quests for identities that illuminates Lombok's history, its complex religious and ethnic composition, and its current political circumstances.

The Chinese in Indonesia form a significant minority of about three percent of the population, and have played a disproportionately important role in the country. Given that Chinese Indonesians are not seen as indigenous to the country and are consistently defined against Indonesian nationalism, most studies on the community concentrate on examining their ambivalent position as Indonesia's perennial "internal outsider." *Chinese Indonesians Reassessed* argues for the need to dislodge this narrow nationalistic approach and adopt fresh perspectives which acknowledge the full complexity of ethnic relations within the country. The focus of the book extends beyond Java to explore the historical development of Chinese Indonesian communities in more peripheral areas of Indonesia, such as Medan, the Riau Islands and West Kalimantan. It reveals the diverse religious practices of Chinese Indonesians, which are by no means confined to "Chinese" religions, and celebration of "Chinese" ethnic events. Presenting a rich array of historical and contemporary case studies, the book goes beyond national stereotypes to demonstrate how Chinese Indonesians interact with different spaces and environments to establish new Chinese Indonesian identities which are complex and multi-faceted. The book engages with a larger global literature

concerned with diasporic Chinese identities and practices and offers sophisticated and empirically grounded insights on the commodification of ethnic cultures and religions. One of the great transformations presently sweeping the Muslim world involves not just political and economic change but the reshaping of young Muslims' styles of romance, courtship, and marriage. Nancy J. Smith-Hefner takes up the personal lives and sexual attitudes of educated Muslim Javanese youth in the city of Yogyakarta to explore the dramatic social and ethical changes taking place in Indonesian society. Drawing on more than 250 interviews over a fifteen-year period, her vivid, well-crafted ethnography is full of insights into the real-life struggles of young Muslims and framed by a deep understanding of Indonesia's wider debates on gender and youth culture. The changes among Muslim youth reflect an ongoing if at times unsteady attempt to balance varied ideals, ethical concerns, and aspirations. On the one hand, growing numbers of young people show a deep and pervasive desire for a more active role in their Islamic faith. On the other, even as they seek a more self-conscious and scripture-based profession of faith, many educated youth aspire to personal relationships similar to those seen among youth elsewhere—a greater measure of informality, openness, and intimacy than was typical for their parents' and grandparents' generations. Young women in particular seek freedom for self-expression, employment, and social fulfillment outside of the home. Smith-Hefner pays particular attention to their shifting roles and perspectives because it is young women who have been most dramatically affected by the upheavals transforming this Muslim-majority country. Although deeply personal, the changing aspirations of young Muslims have immense implications for social and public life throughout Indonesia. The fruit of a longitudinal study begun shortly after the fall of the authoritarian New Order government and the return to democracy in 1998–1999, the book reflects Smith-Hefner's nearly forty years of anthropological engagement with the island of Java and her continuing exploration into what it means to be both "modern" and Muslim. The culture of the new Muslim youth, the author shows, through all its nuances and variations, reflects the inexorable abandonment of traditions and practices deemed incompatible with authentic Islam and an ongoing and profound Islamization of intimacies.

This book argues that ubiquitous media and user-created content establish a new perception of the world that can be called 'particulate vision', involving a different relation to reality that better represents the atomization of contemporary experience especially apparent in social media. Drawing on extensive original research including detailed ethnographic investigation of camera phone practices in Hong Kong, as well as visual analysis identifying the patterns, regularities and genres of such work, it shows how new distributed forms of creativity and subjectivity now work to shift our perceptions of the everyday. The book analyses the specific features of these new developments – the components of what can be called a 'general aesthesia' – and it focuses on the originality and innovation of amateur practices, developing a model for making sense of the huge proliferation of images in contemporary culture, discovering rhythms and tempo in this work and showing why it matters.

Indonesia has a long and rich tradition of homosexual and transgender cultures, and the past 40 years in particular has seen an increased visibility of sexual minorities in the country, which has been reflected through film and popular culture. This book examines how representations of gay, lesbian and transgender individuals and communities have

developed in Indonesian cinema during this period. The book first explores Indonesian engagement with waria (male-to-female transgender) identities and the emerging representation of gay and lesbi Indonesians during Suharto's New Order regime (1966-98), before going on to the reimagining of these positions following the fall of the New Order, a period which saw the rebirth of the film industry with a new generation of directors, producers and actors. Using original interview research and focus groups with gay, lesbi and waria identified Indonesians, alongside the films themselves and a wealth of archival sources, the book contrasts the ways in which transgendered lives are actually lived with their representations on screen.

This book discusses contemporary film in all the main countries of Southeast Asia, and the social practices and ideologies which films either represent or oppose. It shows how film acquires signification through cultural interpretation, and how film also serves as a site of contestations between social and political agents seeking to promote, challenge, or erase certain meanings, messages or ideas from public circulation. A unique feature of the book is that it focuses as much on films as it does on the societies from which these films emerge: it considers the reasons for film-makers taking the positions they take; the positions and counter-positions taken; the response of different communities; and the extent to which these interventions are connected to global flows of culture and capital. The wide range of subjects covered include documentaries as political interventions in Singapore; political film-makers' collectives in the Philippines, and films about prostitution in Cambodia and patriotism in Malaysia, and the Chinese in Indonesia. The book analyses films from Burma, Laos, Cambodia, Vietnam, Thailand, Malaysia, Singapore, Indonesia and the Philippines, across a broad range of productions – such as mainstream and independent features across genres (for example comedy, patriotic, political, historical genres) alongside documentary, classic and diasporic films.

This book discusses the rich and varied culture of China's online society, and its impact on offline China. It argues that the Internet in China is a separate 'space', and is more than merely a technological or media extension of offline Chinese society.

Identity and Pleasure: The Politics of Indonesian Screen Culture critically examines what media and screen culture reveal about the ways urban-based Indonesians attempted to redefine their identity in the first decade of this century. Through a richly nuanced analysis of expressions and representations found in screen culture (cinema, television and social media), it analyses the waves of energy and optimism, and the disillusionment, disorientation and despair, that arose in the power vacuum that followed the dramatic collapse of the militaristic New Order government. While in-depth analyses of identity and political contestation within the nation are the focus of the book, trans-national engagements and global dimensions are a significant part of the story in each chapter. The author focuses on contemporary cultural politics in Indonesia, but each chapter contextualizes current circumstances by setting them within a broader historical perspective.

Scholars of language ideology have encouraged us to reflect on and explore where social categories come from, how they have been reproduced, and whether and to what extent they are relevant to everyday interactional practices. Taking up on these issues, this book focuses on how ethnicity has been semiotically constructed, valued, and reproduced in Indonesia since Dutch colonial times, and how this category is drawn

upon in everyday talk. In doing so, this book also seeks to engage with scholarship on superdiversity while highlighting some points of engagement with work on ideas about community. The book draws upon a broad range of scholarship on Indonesia, recordings of Indonesian television from the mid-1990s onwards, and recordings of the talk of Indonesian students living in Japan. It is argued that some of the main mechanisms for the reproduction and revaluation of ethnicity and its links with linguistic form include waves of technological innovations that bring people into contact (e.g. changes in transportation infrastructure, introduction of print media, television, radio, the internet, etc.), and the increasing use of one-to-many participation frameworks such as school classrooms and the mass media. In examining the talk of sojourning Indonesians the book goes on to explore how ideologies about ethnicity are used to establish and maintain convivial social relations while in Japan. Maintaining such relationships is not a trivial thing and it is argued that the pursuit of conviviality is an important practice because of its relationship with broader concerns about eking out a living.

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