

A black and white portrait of Jose Rizal, a Filipino nationalist, looking slightly to the right. The portrait is framed by a dark, irregular border.

REVOLUTIONARY SPIRIT

JOSE RIZAL IN SOUTHEAST ASIA

JOHN NERO



NATIONAL UNIVERSITY PRESS

Revolutionary Spirit Jose Rizal In Southeast Asia

Chanintira na Thalang, Yong-Soo Eun



Revolutionary Spirit Jose Rizal In Southeast Asia:

Revolutionary Spirit John Nery, 2003-08-01 Like his great contemporaries Sun Yat sen and Mohandas K Gandhi the Philippine patriot and polymath JOSE RIZAL 1861 1896 helped write the history of freedom in Asia His two subversive novels and an immortal last poem helped inspire the first nationalist revolution on the continent and led to the founding of the first Asian republic But what was Rizal s impact on the nationalist awakening in Southeast Asia **REVOLUTIONARY SPIRIT** argues that by infusing a revolutionary spirit into the struggle to create a Philippine nation in the late 19th century Rizal ended up invigorating Indonesian nationalism and Malaysian scholarship regional political discourse and world literature in the 20th and remains must reading in the 21st Revolutionary Spirit John Nery, 2011 Revolutionary Spirit John Nery, 2011 A study of Rizal his works and his influence in Southeast Asia how his contemporaries saw him the role Rizal played in inspiring Indonesian nationalists how the Indonesians and Malaysians appropriated him in the movement for independence and how he figures in the region s intellectual political and literary discourse *Global International Relations in Southeast Asia* Chanintira na Thalang, Yong-Soo Eun, 2024-08-02 This edited volume explores the contours of Global International Relations IR in terms of teaching and research in Southeast Asia and China with the purpose of revealing existing and hidden pre theories conceptual frameworks and theoretical contributions to Global IR rooted in local histories contemporary experiences and indigenous thought The exploration is conducted within a context where scholars across regions are progressively taking strides to reshape IR which has long gravitated towards Western experiences thought and knowledge into a more inclusive discipline Otherwise known as the Global IR project these efforts aim not only to amplify marginalized voices and experiences but also introduce new conceptual and theoretical tools derived from a diverse range of experiences While some of these insights provide new understandings others offer useful implications that transcend national and regional boundaries fostering crossregional discussions about the diverse realities within our world An essential read for scholars and students of IR with an interest in Global IR IR theory in general and the development of IR in parts of Southeast Asia *Elit Tradisi dan Reformasi di Asia Tenggara* Shaharuddin Maaruf, Kumpulan esei Shaharuddin Maaruf ini merenungi hubung kait antara Tradisi pemodenan dan perubahan sosial dalam dunia Melayu Islam Asia Tenggara Persoalan Tradisi yang sungguh kompleks ini diamati dalam aspek aspek khusus seperti persoalan kesinambungan sejarah nilai nilai jati diri dan peranan orientasi agama dalam menentukan sifat dan hala tuju perubahan sosial ini Etos etos sejarah yang penting seperti feudalisme dan kolonialisme dan kesinambungannya dikaji dalam mencoraki pandangan hidup Asia Tenggara kontemporari Ada diandaikan salah satu faktor terpenting dalam membentuk dan mencoraki Tradisi ialah elit dan nilai nilai mereka Justeru esei esei juga meninjau asal usul dan latar belakang sosial pembentukan mereka Sementara menentukan kesinambungan Tradisi tradisi dan sistem nilai nilai mereka kumpulan kumpulan elit ini sendiri ditentukan sifat dan pandangan hidup mereka oleh kesinambungan kesinambungan sejarah dari zaman lampau hingga ke hari ini Dalam memperkatakan permainan antara

Tradisi dan pemodenan sudah tentunya perbincangan mencerahkan juga rintangan rintangan terhadap pemodenan dan perubahan sosial yang berkemajuan Aspek aspek ini memang sentiasa menarik prihatin dan renungan mendalam tokoh tokoh intelektual dan reformasi dari Tradisi Asia Tenggara Sehubungan ini karya karya Ibn Khaldun Multatuli Jose Rizal Pramoedya Ananta Toer dikaji dalam kerangka tema besar esei esei

Decolonising the University: The Emerging Quest for Non-Eurocentric Paradigms (Penerbit USM) Claude Alvares, Shad Saleem Faruqi, 2014-11-25 This book of essays is a sequel to the International Conference on Decolonising Our Universities held in Penang Malaysia from June 27 to 29 2011 The Conference was jointly organised by the Universiti Sains Malaysia and Citizens International in cooperation with the Higher Education Leadership Academy of the Malaysian Ministry of Higher Education At the Conference speaker after speaker pointed out that education in Asia and Africa is too Westcentric It blindly apes European universities European curricula and European paradigms The papers in this volume examine possible ways of overcoming this problem of intellectual enslavement in Asian and African citadels of learning It must be pointed out at the very outset that this book is not meant to be a tirade against the West Its aim is not to ask Asian and African universities to shut out Europe and North America or to be insular or to wear blinds Its aim is positive to make Asian and African tertiary education truly global and at the same time socially relevant This cannot be done unless the intellectual monopoly of the West is broken and European knowledge is made to make way for the review teaching and expansion of the vast knowledge of other societies and cultures European knowledge may supplement but never replace other valid knowledge systems and traditions The book is divided into eight parts Part I creates the setting provides an overview of the state of our universities reflects on decolonisation of our intellectual heritage and explains how colonial education was used to assault our cultures Part II contains a wish list of the decolonised university There are essays on the philosophical basis of an African university and about how the sacred and the secular can be integrated and how the community can be brought back into the university Part III critically examines the promise and performance of UNESCO in decolonisation of Asian and African institutions of higher learning Part IV discusses eurocentrism in social sciences in mathematics and in science curricula Part V highlights the state of social sciences and the law today and provides an alternative discourse in social theory history psychotherapy psychology law and language education Part VI discusses regional decolonising initiatives in the Philippines Taiwan Turkey and Iran Part VII provides insights into some experiments in transforming academic pedagogy Finally Part VIII contains some personal journeys in decolonisation of the self This book of essays is meant to coincide with Malaysia s Independence Day on August 31 1957 The hope is that the timing will underline the point that the stains of cultural and intellectual imperialism do not end with the attainment of political freedom Freedom is a state of the mind and regrettably throughout Asia and Africa the enslavement of the mind has continued long after the coloniser has gone back home This humiliating state of affairs must end not only to give meaning to political independence but also to improve the quality of our education by giving to our students a better

panorama of world knowledge and thereby to increase their choices Decolonisation of our universities is not an exercise in flag waving nationalism Its aim is ameliorative Diversity and pluralism of knowledge systems are vital for meeting many of the moral social and economic challenges of the times and for avoiding the frightening economic educational and cultural consequences of Europe's near total intellectual and educational monopoly over Asia Africa and Latin America For example Western models of development have proved to be a nightmare and have not served Asia and Africa well Economic theories from the West have brought the whole world to the brink of an environmental catastrophe Asian universities should offer a critique of the ethnocentrism of Western scholarship by pointing out that a middle class Western lifestyle and what that entails in terms of the nuclear family the consumer society living in suburbia and extensive private space may neither be workable nor desirable on a fragile planet The humiliating story of intellectual enslavement in each field and in each region is best told in the words of the authors What must be noted is the ways in which this subservience manifests itself Our university courses reflect the false belief that Western knowledge is the sum total of all human knowledge The books prescribed and the icons and godfathers of knowledge are overwhelmingly from the North Atlantic countries Titles written by scholars and thinkers from Asia and Africa are rarely included in the book list This may indicate a pervasive inferiority complex or ignorance of the contribution of the East to world civilisation Any evaluation of right and wrong of justice and fairness of poverty and development and of what is wholesome and worthy of celebration tends to be based on Western perceptions Eastern ideas and institutions are viewed through Western prisms and invariably regarded as primitive and in need of change Despite decades of political independence the framework assumptions of our law politics economics education history science art and culture remain dictated by our former colonial masters Our concept of the good life and our views on human rights have very tenuous links to our indigenous traditions Our cultural values domestic relations music food and dressing indeed our whole Weltanschauung is constructed on a Western edifice of knowledge Our concept of beauty has been socially constructed by Hollywood media In our professions most of the icons we look up to are Western In our universities the syllabi we draft the books we prescribe the theories we blindly ape the new abodes of the sacred we worship have very little connection with our own intellectual and moral heritage It is fashionable in Asian universities to import expatriate lecturers external examiners and guest speakers exclusively from North Atlantic countries Asian scholars are generally not regarded as fit for such recognition The underlying assumption is that Asians and Africans matter little and in all aspects of existence we need civilisational guidance from the overlords of humankind in Europe and America How did we fall into such depths of enslavement and reverse racism An essay in the volume points out that the colonisers conquered our mind by dismissing and deriding our cultures alienating us from our roots and putting us in awe of the culture of the masters They used the colonial education system for the production of a competent but submissive class They replaced local languages with the English language extinguishing along with local languages the cultural and moral nuances and

perspectives that surround a language The colonisers falsified and obliterated historical records of intellectual achievements by Asian and African scholars and inventors They borrowed extensively from the East but shamelessly failed to acknowledge that debt In many cases they Latinised Eastern names to make them sound European The world does not know that during the European Dark Ages scintillating educational developments were taking place in Asia and Africa While Europe slept China India Persia and Egypt practised science invented algebra furthered mathematics metallurgy law and logic They conducted complex medical operations invented rockets wrote treatises in philosophy sociology and astronomy A more recent form of Western hegemony is the yearly university ranking lists Western education Western science and Western achievements are subjected to evaluation on criteria that are rigged in their favour A host of Western consultants and experts unabashedly glorify American and European achievements and certify and celebrate the unique quality of their education system A recent claim was made that American society symbolised the end of history implying thereby that no further human progress was necessary anywhere else The book's ultimate aim is to discover what needs to be done to liberate our minds and our souls to end this academic colonialism to restore our dignity and independence We must shed the slavish mentality of blindly aping Western paradigms We must stop sucking up to the Western academic system We need to send Columbus packing back home Not only the Columbus outside but also the Columbus within We need to rediscover the suppressed knowledge of our civilisations and to reconnect with our rich heritage We must embark on a voyage of discovery of our ancestors intellectual wanderings and rediscover the wonders and heritage of China India Persia Mesopotamia Egypt and other Eastern and African civilisations We must combat the many fabrications and plagiarisms of Western innovators and we must give credit where credit is due to those in Asia and Africa who pioneered the ideas It must be clarified that it is not part of our agenda to ask European and American universities to include the treasures of the East in their syllabi Whether their world views should be enriched by the insights and reflections of the East or whether they should remain insular and wear blinds is their own problem Further it is not our aim to shut out the West but to end blind and exclusive reliance on it We need to root our education in our own soil to tap our own intellectual resources first and to make our education relevant to our societal conditions No amount of imported academics or theories can do this only us We are aware that our endeavour will be mocked by many in the West We will also be opposed by many elites in the East who believe that West is best and whose capitulation to Europe perpetuates Western intellectual hegemony Such opposition to the basic thesis of this book will only serve to confirm the phenomenon of legitimisation and false consciousness whereby the oppressed are so brainwashed that they cooperate with their oppressors It is the final triumph of a system of domination when the dominated start singing its virtues In preparing this volume we received invaluable help from many individuals and institutions Universiti Sains Malaysia and Citizens International provided the funds for publication Ayesha Bilimoria helped with the editing of the bulk of the pieces Jenessey Dias performed brisk transcription of the presentations from the DVDs Shafeeq Sameera and Noor Aini

Masri gave secretarial assistance Professor Dato Dr Md Salleh Yaapar and his team from the USM Press did everything else with great courtesy speed and professionalism Citizens International s S M Mohamed Idris and Uma Ramaswamy assisted with the printing To all of them we owe a debt of gratitude We hope that this book will highlight what is on any measure a shameful condition and that it will inspire at least some Asian educators to think afresh to chart new directions to search for the best in their indigenous traditions yet to keep the windows of their mind open to the world **Bayanihan and Belonging** Alison R. Marshall,2018-01-01 Drawing on archival and ethnographic research in Canada and the Philippines from 1880 to 2017 Bayanihan and Belonging aims to understand the role of religion within present day Filipino Canadian communities *Asian Place, Filipino Nation* Nicole CuUnjieng Aboitiz,2020-07-14 The Philippine Revolution of 1896 1905 which began against Spain and continued against the United States took place in the context of imperial subjugation and local resistance across Southeast Asia Yet scholarship on the revolution and the turn of the twentieth century in Asia more broadly has largely approached this pivotal moment in terms of relations with the West at the expense of understanding the East East and Global South connections that knit together the region s experience Asian Place Filipino Nation reconnects the Philippine Revolution to the histories of Southeast and East Asia through an innovative consideration of its transnational political setting and regional intellectual foundations Nicole CuUnjieng Aboitiz charts turn of the twentieth century Filipino thinkers and revolutionaries Asianist political organizing and proto national thought scrutinizing how their constructions of the place of Asia connected them to their regional neighbors She details their material and affective engagement with Pan Asianism tracing how colonized peoples in the periphery of this imagined Asia focusing on Filipinos but with comparison to the Vietnamese reformulated a political and intellectual project that envisioned anticolonial Asian solidarity with the Asian center of Japan CuUnjieng Aboitiz argues that the revolutionary First Philippine Republic s harnessing of transnational networks of support activism and association represents the crucial first instance of Pan Asianists lending material aid toward anticolonial revolution against a Western power Uncovering the Pan Asianism of the periphery and its critical role in shaping modern Asia Asian Place Filipino Nation offers a vital new perspective on the Philippine Revolution s global context and content *The Cambridge History of the Pacific Ocean: Volume 2, The Pacific Ocean since 1800* Anne Perez Hattori,Jane Samson,2023-01-05 Volume II of The Cambridge History of the Pacific Ocean focuses on the latest era of Pacific history examining the period from 1800 to the present day This volume discusses advances and emerging trends in the historiography of the colonial era before outlining the main themes of the twentieth century when the idea of a Pacific centred century emerged It concludes by exploring how history and the past inform preparations for the emerging challenges of the future These essays emphasise the importance of understanding how the postcolonial period shaped the modern Pacific and its historians **Communication against Capital** Rianne Subijanto,2025-02-15 Communication against Capital explores the revolutionary communication strategies of the pergerakan merah the anticolonial red movement in 1920s

Indonesia Rianne Subijanto tells the story of ordinary lower class women and children and people of diverse races and ethnicities who waged their battles against Dutch colonialism within multiple arenas of communication including political associations assemblies printed matter schools and shipping lines Existing communication technologies were repurposed into mechanisms of struggle and used as weapons in anticolonial and anticapitalist resistance In this process communist ideas merged with ideals drawn from the Enlightenment to shape the emancipatory spirit of Indonesians This red enlightenment motivated the production of revolutionary communication strategies of mobilization Subijanto s innovative work shows that the novel techniques of the pergerakan merah served to shift anticolonial mobilization in Indonesia from warfare to modern forms of communication

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