



Debates on the Restitution of Romanianized Property during the Antonescu Regime, 1940-1944

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Abstract: *Even though Africa is home to many emerging markets, the attention on African growth might be neglected by economists and scholars due to data unavailability and this segment's minor impact on the worldeconomy. In this paper, we investigate the evolution of total factor productivity (TFP) growth in selected African countries during 1980– 2017. By applying an economic approach, a robust nonparametric approach is used to address heterogeneities in production technologies among African countries. Based on a dynamic conditional reference set with the scenario analysis, the proposed model allows us to improve the approximate production frontier by selecting homogeneous references in terms of economic structures. Furthermore, an additive TFP indicator is applied to identify productivity gains among regions and countries operating in Africa. The results show that the range of annual productivity growth rate in Africa is between 0.73 and 4.29% when convex technology and aggregate directional distance function is applied. The finding also indicates Africa growth is mostly driven by scale efficiency improvement and technological progress.*

Keywords: *dietary surveys, historical diets.*

Introduction

Sometime in 2010, to a group of student writers in Surakarta, Central Java, Afrizal Malna (b. 1957), one of Indonesia's major poets, said: '[A]ll my poems are [about] Jakarta.'¹ Taken on its own, the disclosure means little, for many other Indonesian writers—such as Chairil Anwar (1922–1949), W.S. Rendra (1935–2009), Ajip Rosidi (1938–2020), and Yudhistira Massardi (b. 1954)—have published poems featuring Jakarta as a setting or a nonhuman character. What matters is this: Jakarta was the cultural mother that gave birth to Afrizal the artist and the bulk of his literary work. A force he can neither deny nor shake off, the city dogs him wherever he goes; Jakarta 'has taken up abode in [him]', 'inhabiting [his] body' (Malna 2013; Nikmah 2018:43). From the mid 1980s to the late 1990s, Jakarta—a mercurial ecosystem bristling with expressive energy—moved Afrizal to craft a body of poetry and fiction that not merely has established his reputation, stature, and voice but also offers glimpses into the often-overlooked cultural *ménage à trois* between literature, the human body, and the material world (Malna 2009).

A forest of symbols in Afrizal's New Order poetry and short fiction is worth exploring for clues to a puzzle in Indonesia's urban history: what would life in Soeharto's Jakarta look like from the standpoint of city dwellers' thing-centred, bodily experiences? Such experiences ranged from the ways Jakartans moved and the multisensory worlds they roamed (ones born of the interfusions of light-, sound-, smell-, taste-, and touchscapes) to the powerful artefacts they used and were used by. People's bodily and material encounters with Jakarta show what it meant to live in a metropolis undergoing a pragmatic, authoritarian modernization, whose instruments included the massacres of 1965–1966, high-growth economic strategy, rapid industrialization, repressive de-politicization, and a paranoid war

on ideologies (Moertopo 1973; B. Anderson 2001; Heryanto 2008).

From the perspective of genre or format, unlike a conventional sitcom, *Senario* does not feature recurring narratives, characters, or locations. There are occasionally two-part episodes, but these, like other single episodes, are self-contained. Archival data at Media Prima's Resource Centre lists 629 episodes of *Senario*, which were produced between 1996 and 2013. In the early years of the show and at the height of its popularity, *Senario* was broadcast during weekdays at primetime, but the show was moved to a weekly Saturday afternoon slot after 2000. While *Senario* is no longer produced, TV3 nonetheless still shows re-runs of old episodes.

Hisyam,⁶ a former long-serving member of *Senario*'s creative and production team who was key to the show's development and direction, explained that the show's stories during the time of his involvement were based on real-life stories scripted from the writer-director's conversations with friends and family, and also his own life experiences.⁷ Nanovil Roy, the general manager of strategy and business development for Media Prima in 2004, recounts that *Senario*'s team was heavily influenced by local Malay popular culture at the time, with one example being the popular Malay cartoon magazine *Gila-Gila*⁸ (Crazy-Crazy).⁹ Both Hisyam's and Roy's accounts reveal that the connoted ideological experience-vision of the sitcom's text can be ascriptive and is closely intertwined with popular Malay consciousness within a specific point in time. Like most constituents of popular culture, the nature of this relationship places an importance on understanding what *Senario* communicates to its demographic—a viewership that Media Prima's data and then chief executive officer Ahmad Izham Omar¹⁰ have indicated is overwhelmingly non-urban and Malay.

In terms of censorship, on-air media censorship and content approval is slightly different at Media Prima compared to other producers of television content in Malaysia. According to Media Prima's Resource Centre¹¹ executive Farah Asmanina, the broadcaster's censorship and approval process occurs on-site, within their premises at Seri Pentas, Bandar Utama, Selangor.¹² Former production member Hisyam explained that the large volume of weekly content produced by Media Prima, and the speed by which it is broadcast—for Senario, typically within fourteen days from the studio recording, which includes censorship processes—makes this on-site approval process an ideal arrangement.¹³ To minimize obstacles for productions to go on-air at the scheduled time slot, directors and producers ensure a certain degree of institutional compliance even before a programme is filmed, as explained by Hisyam in the following excerpt:

Overall, this festschrift gives readers an update of the current topics captivating German scholars and institutions. Almost all the authors are indeed German and/or based in Germany. The Indonesian authors all come from the same university, the UIN Sunan Kalijaga, where Schulze continues to collaborate. Naturally, the cover of this book—depicting this institute—also represents this commitment. A workplace is inhabited and shaped by its employees with collective meaning systems, interactions, and beliefs (Giorgi, Lockwood, and Glynn 2015; Hallett and Ventresca 2006; Weber and Dacin 2011). People working together in repeated interactions create and build on a shared experience that produces group ties, social commitment, and shared identity (Fine and Hallett 2014; Lawler, Thye, and Yoon 2009). This enables the creation of a group culture with a distinct style that includes mutual responsibilities among group members, group boundaries in relation to the wider world, and speech norms, here conceptualized as the appropriate verbal and nonverbal actions in group interactions (Eliasoph and

Lichterman 2003). Such microsociological theory posits that groups create awareness of similar moral standards of right and wrong that regulate boundaries of permissible behavior—thus, offering rather stable toolkits for people to use with reservations for inconsistency, given the need to incorporate multiple perspectives (Fine 2012:79). As such, people's culture is shaped by the group while also shaping it by bringing different pieces of personal culture into the group. This theory differs from theoretical explanations of culture that emphasize culture as either largely flexible and situationally fragmented, on the one hand, or a stable and consistent individual disposition, on the other hand (Kiley and Vaisey 2020). Instead, microsociological group theory proposes a culture model that recognizes the group, itself, as a factor that enables stable culture across situations. As such, this theory posits that the group provides the means for a stable culture.

The promise of theorizing the group as the unit of analysis is shown in Fine and Hallett's (2014) microsociological analysis of two weather forecast offices with group styles that enforce work norms and draw boundaries to the other office. The authors' comparison of the two workplaces shows that workers create distinct group styles, idiocultures (Fine 2012), that shape local practices despite similar organizational constraints. As such, the study demonstrates how a focus on groups assists the understanding of different practices within the same type of occupational workplace. One of the few studies on collective frontline work conceptualizes discretionary actions as a joint practice in analyzing inspectors who assess different social services (Rutz et al. 2017). The study shows that, irrespective of being formalized or not, inspectors rely on collective discretion with colleagues and stakeholders to include different perspectives and knowledge, which provides the means for consistent discretion across events. As such, the study

emphasizes the importance of conceptualizing collective action in frontline work. Taken together, the existing literature suggests the importance of theorizing how group culture shapes discretionary actions in contested citizen encounters. Building on these insights, the current study advances this theoretical perspective by examining distinct group styles within the same traffic company in situations with a risk of violent escalation

This book contains the printed version of Andreas Everardus van Braam Houckgeest's (1739–1801) report about his embassy to the Chinese Qianlong Emperor, who ruled China from 1735 until 1799. To commemorate his sixty years of rulership, the emperor invited the Western powers with a representation in China to pay respect to him in Peking. For the Dutch nation, this invitation was addressed to the VOC, which ran a factory in Canton. The director of this trading post was Van Braam Houckgeest, since 1757 in VOC service, and on his this third term in Canton. In 1795 he had built up more than twenty years of experience and knowledge of China. He had a lively interest in China, its society and its arts. He was labelled as a Sinophile, and when the invitation was extended he eagerly hoped to become head of the Dutch delegation. This was not to be, as Isaac Titsingh was nominated by the VOC in Batavia. Van Braam joined the delegation as the second man. They managed to sustain a tense but workable relationship, all during the journey from Canton to Peking (November 1794-January 1795) and from Peking to Canton (February–May 1795). In Peking they stayed for 35 days and received a friendly treatment, meeting with the emperor no less than nine times. This differed from the British embassy, whose behavior annoyed the Chinese. All through the journey Van Braam kept a diary. When back in the West, his notes soon became a highly valued source on China, with editions in French, English, German and Dutch. None of these were complete, and there were textual differences as well. Moreover, three versions of the handwritten manuscript were

available, from which the editor selected the four-volume manuscript, held by the Dutch National Archives. The editor (1948) is a direct descendant of Van Braam, and has occupied herself with this extensive labor for about fifty years. The result is exemplary. At last, a scholarly text has now become available, made accessible through all the instruments a text edition require. A solid introduction of eighty pages supplies information on the author and his family, the preparations and the journey itself of 5,500 kilometers, an expedition with more than a thousand servants in all kinds of capacities, the stay in Peking, and the intricate publication history of the memorial. There are lists of words with extensive explanations, including on the approach taken, alongside many illustrations and finally an index. The text retains the original spelling and vocabulary, but these are not forbidding. One strange omission: why is Van Braam Houckgeest not mentioned in the book's title?

When people enforce sanctions in their job, they often face complex situations that demand sensitivity and a considerable amount of discretion (Lipsky 1980; Mastroski et al. 2016). For some occupations, these situations involve a risk when citizens contest a sanction and escalate events with aggression and violence (Friis et al. 2020; LeBlanc and Kelloway 2002). To manage contested events, workers draw on strategies about how to talk and act during these events (Todak and James 2018; Ward and McMurray 2016). One strategy, for example, is to keep calm to avoid escalation and thus victimization. How workers manage risky events is shaped by organizational rules and guidelines that provide a toolkit of actions workers have available. Moreover, research finds that people's perceptions of situations and understandings of their job role regulate how they act in citizen encounters (Van de Walle and Raaphorst 2019). For example, a study shows that people who perceive violence as a part of the job have an increased risk of victimization (Andersen et al. 2019), suggesting that the job expectations influence

whether workers get involved in violent events.

Not unlike other nations, questions about gender identities and their modes of articulation have been the focus of much contestation in Malaysia.¹ The nation's tableau of state-sponsored religiosity, identity politics, and large-scale prioritization of traditional values have ensured that gender movements that go against the grain are often blamed for the erosion of religious and moral values. At least two realities exist in this present state of gender dynamics—a normalized, tiered system of gender relations that prioritizes men to varying degrees, and the broader conditions of communal social proprieties that undergird these modes of gender. These can be observed in Malaysian television, notably in the highly popular Malaysian Malay (hereafter referred to as Malay) sitcom *Senario*. While *Senario* is 'only' a sitcom, the show's significant popularity with Malay audiences suggests these gender performances are accepted and, presumably, mirror lived realities. A symbiotic relationship therefore exists between *Senario*, Malay television more broadly, and Malay social reality.

This tacit acceptance by the show's audiences is unsurprising when we consider that communal Malay understandings of gender modes are frequently interpreted through quotidian notions of 'tradition' and/or 'culture' (and their binary opposites).² Female Malay identities, for instance, are often embroiled in, among other concerns, issues about femininity's congruence with, and negotiation of, popular notions of tradition, modernity, and religious principles that are often informed by patriarchal status.³ My own work about the performances of female identities in *Senario*, and on Malay television more broadly, confirms the televisual reconstruction of this reality (Lee 2017, 2018, 2019). However, there are no critical studies that focus on the performances of effeminacy or

non-heteronormativity in Malay television or Senario, even as non-heteronormative communities continue to live in precarious spaces at the periphery of Malaysia's religio-cultural norms.

Brexit, the commonly used abbreviation for the United Kingdom's (UK) withdrawal from its European Union (EU) membership, is probably the most important political, social, and economic phenomenon in British post-WWII history. Brexit has been the predominant pivot in British public discourse ever since former Prime Minister David Cameron made the promise that the British people would have their say (Cabinet Office 2013) on the question of European membership, if he was returned to power at the 2015 election, and following the 2016 referendum in which the Leave campaign¹ won by a 52% to 48% margin. Brexit has not only created a deep division in British society but has also raised severe issues for the UK's constitutional integrity (Greer 2017; Hazell and Renwick 2016; Keating 2017), revealing arguably the second major failure of statecraft by the British political class this century, following the UK's participation in the 2003 Iraq invasion (Lees 2020:n.p.).

Despite the somewhat self-explanatory meaning of Brexit as a composition of Britain and exit, referring to the UK's renunciation of its EU membership, there were, and are, various technical, scholarly, and political interpretations of the meaning of the term, as well as its implementation, ranging from the recognition of the complexities of leaving a political and economic project such as the EU (Park and Reilly 2018; Polak 2017; Richards, Heath, and Carl 2018) to simple slogans such as Brexit means Brexit (Allen 2018). Yet, even in the context of ambiguity and vagueness around the term's meaning and implementation, it appears that politicians, sometimes right from the start, and sometimes during the political processes surrounding Brexit, took a specific stance; one was either a leaver, supporting Brexit, although not necessarily the way the

withdrawal was negotiated by the government, or one was a remainer, opposing Brexit. Very few public figures remained neutral and politicians across all parties committed themselves publicly to one or the other side of the political argument, declaring themselves in parliamentary debates and elsewhere.

The aim of this paper is to analyze the contribution of Members of Parliament (MPs) to parliamentary debates with a focus on those linguistic devices that allow modification to one's utterances with regards to confidence, truthfulness, and probability, in order to investigate their commitment to Brexit and how its meaning is produced through the interactions of these MPs. The specific focus here is on parliamentary debates from December 4–11, 2018, concerning the European Withdrawal Act, from here on referred to as the corpus, which led Prime Minister Theresa May to cancel the vote on the Withdrawal Agreement and seek a further extension for negotiations with the EU. The interactionist framework here relies on Searle's (2008) deontologies to justify the focus on epistemic modality for understanding the institutional reality of Brexit via the importance that commitment poses for status functions and institutional facts.

In the next section I briefly explore the nature of political discourses, the context of the Brexit debates, and the literature on epistemic modality and deontologies, before I move into the analysis of the corpus in the following third section, which outlines a short timeline of events and provides some methodological clarifications. In the fourth section I present a brief summary of the main theoretical and methodological implications and future contributions to other areas, referring to Searle's (2008) deontologies and institutional reality. In the final section I offer some conclusions following the findings, which suggest that members of the UK Parliament are committed to the

notion of the will of the people, and that they assert authority over their propositions, while hedging and mitigation of utterances are rather rare.

This article aims to address that lacuna by posing two questions to identify linkages between Senario's performances of non-heteronormativity and broader Malay socio-cultural attitudes towards these communities: (1) how are non-heteronormativity and effeminacy performed in Senario, specifically in the forms they take, and (2) what do these performances reveal about dominant Malay cultural and communal beliefs and perceptions of non-heteronormative behaviours? My broader research on Senario (1996–2013) assessed 66 episodes out of a total of 629 episodes produced across a period of 17 years. Out of these 66 episodes, 'Salah sangka' (Ahmad F. and Anniesafinas 2011) and 'Bina semangat' (Fauzita and Anniesafinas 2007) are two that feature the most explicit non-heteronormative performances. These two episodes will be the focus of our analysis.

I will first introduce the sitcom Senario, followed by a brief discussion of Butlerian gender performativity and a historical overview of male-female actors and characters in traditional art performances within the Malay World. Some of the underlying metaphysical beliefs that allow for certain gender biases to exist will also be discussed to provide clarity on the motivations behind these traditional practices. A discussion of notable institutional considerations that went into the production of Senario will be included, before I provide a close textual analysis of select scenes from both episodes that signify effeminate and/or non-heteronormative behaviours. While most societies—if not all—are grappling with these same fundamental concerns resulting from what is essentially a traditional and patriarchal socio-political structure, I contend that the Malay case is somewhat atypical, for there has always been (and still is)

a dominant rigid insistence on a traditional, early-twentieth century Malay rubric of identity within an increasingly globalized twenty-first century Malaysia. This will become clear as my analysis progresses. Artificial intelligence (AI) has been drawing increasing attention in both academic and policy circles, due to its disruptive nature and enormous growth potential (Agrawal et al. 2019; Buarque et al. 2020; European Commission 2018). AI can be relevant to any intellectual task performed by machines (Russell and Norvig 2010). In this sense, AI is expected to have a pervasive role in the economy. Scholars have emphasized the potential of AI as the next general purpose technology (GPT),Footnote1 and how AI could revolutionize the economy by penetrating and transforming a wide range of sectors (Agrawal et al. 2019; Brynjolfsson et al. 2019; Cockburn et al. 2019; Trajtenberg 2019). From a regional perspective, the diffusion of AI entails new opportunities for a region to expand its technological portfolio and create new growth paths, which matters for the region's structural change and long-term sustainable development.

What drives the emergence of new technologies or growth paths in a region has been one of the core topics in the field of evolutionary economic geography (Boschma and Frenken 2006). This strand of literature approaches regional diversification as a process of regional branching: New technologies or activities are more likely to emerge in a region when they are related to the preexisting local capabilities (Frenken and Boschma 2007; Boschma 2017). Technological relatedness is argued to capture cognitive proximity which, along with other dimensions such as geographical or institutional proximity, could facilitate knowledge diffusion within regions and thus explain why related technological activities are more likely to emerge (Rigby 2015; Boschma 2017). This group of research has often focused on the average effects of technological relatedness. However, the

importance of technological relatedness may differ by types of preexisting technologies. Technological evolution is argued to be driven by a few GPTs (Bresnahan and Trajtenberg 1995). Following this logic, regions differ substantially in terms of technological and industrial structures as a consequence of previous GPTs, which sets the limitations to the emergence of future technologies.

Surprisingly, little attention has been paid to how regional branching is influenced by GPTs. GPTs have been emphasized as a key tool for smart specialization policy, as the diffusion of GPTs is believed to create new opportunities through the co-invention of applications (Foray et al. 2009; Montresor and Quatraro 2017). Information and communication technologies (ICTs) are widely considered the currently predominant GPTs, displaying an ability to spawn future innovations and having applications across a wide range of sectors (see, e.g., Basu and Fernald 2007; Cardona et al. 2013; Jovanovic and Rousseau 2005). However, our knowledge of how the technological relatedness of ICTs influences regional technological evolution is limited.

To fill the gap, this study aims to investigate how a regional knowledge base of ICTs influences the emergence of AI technologies in European regions. We argue that ICTs, as the currently predominant GPT, should play a critical role in breeding the next generation of digital technologies in general and AI technologies in particular. First, ICTs provide a knowledge base and building blocks that equip regions with digital capabilities and infrastructures to underpin the local capabilities of capturing AI opportunities. Second, the diffusion of ICTs unlocks new technological opportunities for AI and thus increases recombination possibilities for regional technological diversification.

Recent empirical studies have directed attention to regional diversification processes of newly emerging technologies, such as fuel cell technologies, nanotechnologies, biotechnologies, and Industry 4.0 technologies (including AI) (Balland and Boschma 2021; Colombelli et al. 2014; Feldman et al. 2015; Heimeriks and Boschma 2014; Laffi and Boschma 2021; Montresor and Quatraro 2017; Tanner 2016). Few studies, however, have examined the regional evolution of AI. One of the main reasons is attributed to the lack of appropriate data (Buarque et al. 2020). Over the last couple of years, EPO (2017) and WIPO (2020) have separately released methods to identify AI patents based on key phrase or patent classification code searching. Among the limited studies on regional development related to AI, Buarque et al.'s study (2020) focuses on the geographical mapping of AI technologies in European regions and explores the role of AI in regional knowledge networks. They find that AI successful regions are more likely to be the regions where AI technologies are most embedded in their knowledge space. A study by Balland and Boschma (2021) focuses on the regional knowledge production of Industry 4.0 technologies (including AI) in general. They find that a new Industry 4.0 technology is more likely to emerge in a European region if the existing technologies in the region are highly related to Industry 4.0 technologies. A very recent study by Laffi and Boschma (2021) provides more direct evidence showing that the probability of the emergence of Industry 4.0 technologies is higher for regions that specialize in Industry 3.0 technologies. These studies concentrate either on the current position of AI technologies in the knowledge space or on the relationship between Industry 3.0 and Industry 4.0 technologies in general.

The role of GPTs in technological diversification has been neglected in the extant literature. One exception is the study by

Montresor and Quatraro (2017). They examine the effects of GPTs by focusing on a group of new generation key enabling technologies, such as industrial biotechnology and nanotechnology. However, there has been no direct evidence exploring how GPTs influence the emergence of AI at the regional level. Particularly, to our best knowledge, to date there have been no studies that have explicitly explored which technologies serve as the main knowledge sources of AI technologies.

To explore how a regional knowledge base of ICTs influences the emergence of AI technologies, we built a dataset for the period from 1994 to 2017 based on the patent data from the OECD REGPAT database. We use the PATENTSCOPE Artificial Intelligence Index developed by the World Intellectual Property Organization (WIPO 2019, 2020) to identify AI patent applications. Following the definitions of WIPO and OECD, our study focuses on AI technologies within the scope of artificial narrow intelligence (ANI), where AI systems are defined as machine-based learning systems designed to accomplish a specific problem-solving or decision-making task with varying levels of autonomy (OECD 2019; WIPO 2019). To analyze the knowledge source of AI technologies, we conduct a citation analysis to identify the technological fields of the patents that were cited by AI patent applications. We find that instruments and ICTs are two major knowledge sources cited by AI patent applications. Among others, the importance of ICTs, particularly advanced digital technologies, has become increasingly significant over time. In the period from 2012 to 2017, ICTs have surpassed instruments and become the largest knowledge source cited by AI patent applications. In addition, we calculate the average technological relatedness of ICTs to a region's existing knowledge base and model its effects on regional knowledge production of AI. Based on a fixed-effects negative binomial

model, we find that a high regional level of technological relatedness of ICTs increases AI inventing. The effects of technological relatedness of ICTs are stronger for regions which have recently caught up regarding AI inventing.

The rest of the paper proceeds as follows. Section 2 briefly reviews the relevant literature and discusses the theoretical background. Section 3 describes the data and methodology. Section 4 presents the analyses and the findings, and the final section concludes and discusses the paper.

The most important development in palaeoanthropology over the last two decades has been the discovery of small-bodied, non-sapiens hominins¹ surviving to Late Pleistocene times in Southeast and East Asia. The first of these was *Homo floresiensis*, found on the eastern Indonesian island of Flores in August 2003 and announced to the world in October 2004. Although the initial controversy over the interpretation of the fossils has waned, the tiny size and physically archaic features of the species, combined with geologically recent dates (initially as late as 12 thousand years ago, now revised to 50–60 thousand years ago), have challenged existing views of the course of hominin evolution and still leave many questions unanswered. Yet less well known is the curious history of palaeoanthropological investigation on the remote Indonesian island that led to the discovery, and especially the seminal role played by Theodor Verhoeven (1907–1990), a Dutch Catholic missionary and member of the Society of the Divine Word (SVD) who, as an amateur palaeontologist and archaeologist, conducted research on Flores and other Indonesian islands for three decades, between 1950 and 1980.

Besides the continuities Verhoeven's early efforts imply, there are intriguing parallels between, on the one hand, the

discovery team's interpretation of floresiensis as the descendant of a far older population of hominins associated with Middle Pleistocene stegodons and, on the other, Verhoeven's understanding of human remains, later dated to the Late Holocene, that he excavated in the 1950s. Both interpretations involved linking the respective finds with pre-sapiens hominins, more specifically *Homo erectus* or another, smaller-bodied hominin contemporary with *erectus*. Yet an equally noteworthy feature of Verhoeven's interpretation concerns his deployment of the concept of 'negrito'. Referring to the dark-skinned pygmoid peoples of Southeast Asia and the Andaman Islands, 'negrito' is a category anthropologists have employed for well over a century, but which continues to inspire anthropological debate (see Endicott 2013). More specifically, Verhoeven connected what he claimed were 'groups' of 'negritos' surviving on Flores in his own day with 'Pithecanthropus' (now *Homo erectus*) or another pre-sapiens hominin. By contrast, most modern palaeoanthropologists consider floresiensis (discovered over a decade after Verhoeven's death) to be extinct and to have left no descendants on the island. This component of the missionary-palaeoanthropologist's views on Flores's prehistory and the present phenotypical variation on the island is revealed here for the first time.

The special issue collects theoretical and empirical contributions on the capacity of regions to bring out their potential through entrepreneurial and innovative activity. The papers were presented and discussed by keynote speakers at the 22nd Uddevalla Symposium, 2019, held in L'Aquila, Italy, at the Gran Sasso Science Institute (GSSI).

Entrepreneurship and innovation have been proven to be strong drivers for regional development and growth. Their uneven distribution in space causes inequality, which tends to persist over time. Investigating the factors and the implications

of regional differences in entrepreneurship and innovation is critical to ensure the appropriate design and implementation of policies aimed at unlocking the potential of regions, and especially of those that are rural, lagging, and peripheral.

The first article in this special issue, by Rolf Sternberg (2022), sheds light on the complex relationship between economic geography and entrepreneurship, analyzed from two perspectives: first, the role of geography within entrepreneurship, followed by the opposite, i.e., the role of entrepreneurship within economic geography. The author highlights that entrepreneurship is, to a large degree, regional, i.e., with strong local geographical connotations, because entrepreneurs are socially embedded in the local environments. However, the opposite is also true, i.e., the economic development of regions is influenced by the type and frequency of entrepreneurial activities.

In a similar vein, Raquel Ortega-Argilés (2022) discusses the relationship between regional entrepreneurship and regional development, with a focus, on one side, on the effect of globalization on localities and its importance for their economic growth and prosperity (Garcilazo et al. 2010; Rodríguez-Pose 2011) and, on the other, on the key role of the local context in shaping entrepreneurship. The crucial role of entrepreneurship as a driver for growth is highlighted alongside the need to promote policies aimed at fostering local entrepreneurship. The paper examines different policy frameworks emerging in different parts of the world and identifies their core elements. Based on the evidence reviewed, the paper contends that both conceptual and policy thinking are increasingly shifting to the challenges faced by the less successful regions in becoming entrepreneurial.

The third contribution by Martin Andersson and Johan

Larsson (2022) addresses the same topic but with a different perspective. They focus on how and why a region's industry structure shapes the long-run entrepreneurial character of a region. They argue that the historical industrial development of a place is tightly related to the industriousness of its culture and point to local social interactions as one of the mechanisms that fosters the formation, as well as the persistence, of a local entrepreneurial culture. To illustrate this empirically, they employ data on historical voting patterns and local fraction of manufacturing industry across municipalities in Sweden and assess their correlations with present-day entrepreneurial activities. Places with a high share of left-wing votes in the period 1917–1948 have lower rates of new firm formation, less positive public attitudes toward entrepreneurship and a larger average establishment size in the twenty-first century.

Based on key concepts such as digital exposure, age, and entrepreneurship, Ting Zhang, Roger Stough and Dan Gerlowski (2022) investigate how the digitization replacement effect and facilitation effect work together on entrepreneurship. They do so by examining different levels of digital exposure by different types of entrepreneurs. The study sets digitization at the historical intersection with aging and explores how age modifies the digitization effect in shaping entrepreneurship. Using 132 months of the Current Population Survey data and multilevel modeling—with individual fixed-effects and metropolitan area random effects—the study finds that (1) workers with low- and high-digital exposure are more likely to become entrepreneurs than peers with medium digital exposure, mirroring digitization push and pull mechanisms on entrepreneurship; (2) age strengthens the pull mechanism to be entrepreneurs (versus employees) and opportunity (versus necessity) entrepreneurs; (3) digital exposure has a weak marginal potential to increase workers' chances to be part-time (versus full-time)

entrepreneurs. The study also shows that location matters. Being located in central cities and higher local unemployment rates increase the odds to be entrepreneurs (versus employees) and necessity (versus opportunity) entrepreneurs (although this last result is weaker than the previous one).

Buddhist nationalist movements led by monks started to emerge in 2012 in Burma/Myanmar, with the most notable being the 969 movement and Ma Ba Tha.¹ Nationalist monks disseminated an anti-Muslim, Buddhist nationalist discourse in sermons to protect Buddhism and their nation from Muslims. At these nationalist performances, the audiences were exhorted to be loyal, to carry out nationalist practices, and to make nationalist vows to protect Buddhism, their nation, and their country. In response to perceived threats to the Buddha's dispensation, nationalist monks, assuming their traditional duty to defend Buddhism and their endangered nation, sought to unify and protect it by restoring and hardening its boundaries, and by preventing perceived incursions by Muslims. One important aspect of Burmese Buddhist nationalism is that it is an integral part of the 'traditional' collectivistic religion that each generation has a duty to preserve (Jakelic 2010).

The Buddhist nationalist movements emerged in response to two developments that were perceived to have endangered the Buddha's dispensation and the Buddhist nation: the uncertainties linked to the political shift from military rule beginning in March 2011, with political and economic liberalization, and democratization; and the riots between Buddhists and Muslims that broke out in 2012–2014. In 2012, riots between Buddhists and Muslims (especially Rohingyas) erupted in Rakhine State, spreading to various parts of Burma, including Meiktila and Mandalay in Central Burma, in the following years (2013–2014) (ICG 2013; PHR 2013). Fear of collusion among a globalized militant Islam, international Muslim organizations, and regional

Muslims was intensified by the Internet and social media and fed into local propensities of fearing Muslims, thereby turning the latter into a perceived existential threat to the Buddha's dispensation (P. *sāsana*), the Myanmar nation, and to the sovereignty of Myanmar.²

Views on sexuality among Indonesian Muslims tend to be conservative and patriarchal: husbands must serve as breadwinners and women as domestic players. Accordingly, husbands decide on marital matters and wives submit to their decisions. In terms of sexual roles, a wife has the duty to satisfy her husband. Against this backdrop, this book examines the sexual relationships of married Indonesian Muslim women and investigates how Islam influences discourses of sexuality in Indonesia. More specifically, it scrutinizes how Islamic teachings affect the perceptions of Muslim women and their sexual practices with their husbands. The book is clearly written, easy to understand, and is supported by rich data and relevant theories. This welcome addition in the study of Indonesian women, Islam, and sexuality discusses in detail sexual performance, reproduction (menstruation, pregnancy, childbirth), and sexual desire. In thoughtful dialogue with previous scholarship, it discusses the cultural, religious, and educational aspects informing the established finding that Indonesian Muslim women are subordinate to men and that their sexual desires and pleasures are considered taboo (Bennett, 2005; Jennaway, 2003; Munir, 2002: 193).

The book consists of seven chapters. It first discusses marriage and sexuality in general, followed by an overview of Islamic sexual norms, perceptions of women, and expectations of marriage and sexual relations. After discussing how marriage is perceived through the concept of compatibility (*jodoh*), how marital life is adjusted accordingly, and how the household is managed, the book investigates married women's sexual

experiences. It proceeds with an elaborate discussion on the interaction between Islamic texts and knowledge formation. The book concludes with some remarks on the influence of Islamic teachings and discourses on married women's sexual behavior, distinguishing two attitudes, silent and spoken, with the former being the dominant one.

All chapters are interesting and important, but the sixth and seventh chapters contain the core of the discussion. Chapter Six discusses how sex is perceived by ordinary Muslims in West Java. As the author observes, sex is seen as a women's duty and women perceive marriage as a social, cultural, and religious obligation. Culturally, sex is the prerogative of men, and it is therefore taboo (*pamali*) for women to talk about it, initiate it (to reveal or express their sexual desire comes with the fear of being labelled 'naughty' or a 'bad woman'), or to complain about it. The author holds that this stigma is taken for granted and justified by religious doctrines which equate obedience to husbands with Islamic observation (*ibadah*). Qur'anic verses on male superiority and women's function as *libaas* (garments) are often cited to support such thoughts. These notions of subservience are strengthened by Prophetic sayings: many women believe that they have committed a sin (*dosa*) or broken a cultural taboo (*pamali*) if they refuse to have sex and they fear cultural and religious consequences, such as being cursed by angels (p. 168).

Often, the fate of women considered as having failed to perform their sexual duties is to accept their husband's decision to pursue polygamy. A husband may make similar decisions when his wife remains childless. While this is theologically justified, in practice men often interpret the rules loosely and register their intention to marry a second wife shortly after their first marriage. This resonates with my own research. I have come across a case in Banyumas in which a man asked permission

from the Islamic court to marry another woman, arguing that his first wife was not able to get pregnant whereas his would-be wife had been pregnant for four months. His first marriage had only lasted two years when the husband decided to marry another woman (Nurlaelawati 2020: 208). Such legal dimensions of family affairs in relation to sexuality are given due attention in the book, albeit not through the lens of judicial practices. It does discuss programs offering legal education of familial affairs, organized by the Office of Religious Affairs (Kantor Urusan Agama), such as the ‘course for prospective couples’ (Suscatin/Kursus Calon Pengantin). These initiatives provide couples with knowledge of legal regulations of family affairs and of their roles in marriage.

Surprisingly, certain informants of the study saw and experienced sex as a woman’s right. In Chapter Seven, the author explores this idea and argues that it is closely related to notions of agency in the feminist ideology. This enables women to express their sexual desire and challenge cultural norms on sexuality. As a result, these women managed to express their sexuality and negotiate it with their husband by suggesting positions and scheduling sexual performance or intimacy. As these ideas of agency are embedded in feminist thought, the author argues that they only take root in women with relatively high education. The intimacy and length of the relation are significant additional factors contributing to the success of such negotiations. Therefore, the idea that sex is also a woman’s right is neither universally embraced nor generally exercised: ‘the perceptions and behavior of the women were still strongly shaped by cultural norms, legal regulations, and religious prescriptions’ (p. 184).

The identity of the bird denoted in Old Javanese *kalāṅkyañ/kālāṅkyañ* is not entirely clear, beyond the consensus

that it represents a bird of prey. The uncertainty about the identity of the *kalañkyañ* bird is caused mainly by the fact that it lacks its reflex in modern Javanese, and reflexes of this word seem to be unattested in other Indonesian languages, too.¹ Yet, literary references to this bird are common, though not abundant, in Old and Middle Javanese literature. Based mostly on the context in which this ethno-species² occurs in Old Javanese court poetry (*kakawin*), several identifications have been offered so far.³ Most commonly, *kalañkyañ* is considered to be a kind of hawk. Juynboll (1923:119) interprets *kalañkyañ* in the Old Javanese *Ādiparwa* (late tenth century CE) as ‘a kind of harrier’ (in original Dutch: *soort van kiekendief*). Santoso (1986:170) renders *kālañkyañ* in the *Kṛṣṇāyana* (thirteenth century CE) as ‘*kalangkyang* bird’ but elsewhere interprets it as ‘eagle’ (Santoso 1986:92). Hunter (2007:292, 295) translates *kālañkyañ* in the same text as ‘*kalañkyañ* hawk’. Robson (2008:147) renders *kalañkyañ* in the *Arjunawiwāha* (eleventh century CE) as ‘*kalangkyang* bird’, and notes in his commentary to the text that ‘*kalangkyang* is a kind of hawk’ (Robson 2008:191). Dwi Woro Mastuti and Hastho Bramantyo (2009:275) interpret *kalañkyañ* in the *Sutasoma* (second half of the fourteenth century CE) as ‘hawk’ (in original Indonesian: *elang*). Worsley and colleagues (2013:147, 303) translate *kālañkyañ* in the *Sumanasāntaka* (ca. 1200 CE) as ‘*kālangkyang* hawk’, and elsewhere in the same text as ‘hawk’ (Worsley et al. 2013:167, 175). At yet another place we encounter ‘*kālangkyang* bird’ (Worsley et al. 2013:433). Robson (2015:664) leaves the word untranslated in the *Kakawin Rāmāyaṇa* (ca. 900 CE), probably the earliest Old Javanese text in which the bird-name *kalañkyañ* is attested.

The most complex discussion of the *kalañkyañ*/*kālañkyañ* has been offered by Zoetmulder (1974, 1982), who has refrained from translating its Old Javanese name into English and emphasized in his analyses the poetic aspects of the bird.

Zoetmulder (1974:199) has drawn numerous parallels between literary representations of Old Javanese *kalañkyañ* and *cātaka*, a bird well-known from Sanskrit as well as Old Javanese literary discourse. Probably most importantly, the Old Javanese *kalañkyañ* and *cātaka* share their affinity for rain, drops of water, and mist, which they actively search out. Zoetmulder (1974:199) has also noted that both birds represent ‘the image of the lovesick person, pining away in his desire to meet the beloved’.⁴ This shared metaphorical power has meant that in Old Javanese poetological texts, the terms *kalañkyañ* and *cātaka* are often used synonymously.⁵ Yet, Zoetmulder was aware that the *kalañkyañ* and the *cātaka* are not identical birds, as is clear from his gloss quoted below. Furthermore, Zoetmulder (1974) has in his discussion—in a rather infelicitous way—conflated, and confused, the images pertaining to the *kalañkyañ* and the *həlan* (a kind of hawk). Let me quote Zoetmulder (1974:199) in full:

The edited volume *Mosques and Imams: Everyday Islam in Eastern Indonesia* emerges from a multi-year collaborative project that, bringing together excellent scholars based in Indonesia and Australia, had the stated aim ‘of understanding Islamic traditions and the many ways of being Muslim in diverse communities’ (p. 20). The result is refreshing in many ways. First of all, placing Eastern Indonesia at center stage, the volume is an important contribution in countering the trend that for over a century has connected the study of Muslims in the archipelago to the islands of Java and Sumatra. Second, the framework of ‘everyday religion’ allows for a constructive approach to the lived experiences of Muslims without putting any unduly excessive attention on either ‘syncretism’ or ‘purification.’ The Introduction, authored by Kathryn Robinson, offers a concise but satisfying historical overview of the various historical trajectories of Islamization across Eastern Indonesia. It also reflects in depth on the importance of thinking about Islamization as an ongoing process, and of ‘interaction and

change’ as constitutive elements of religious practices (p. 4). Under this lens, mosques and imams are identified as places and agents (respectively) of mediation between, and preservation of both, ‘adat and Islam since the seventeenth century, despite various disruptive waves—including the Darul Islam rebellion in the 1950s and the recent implementation of regional Islamic laws (Perda shari’a). All the subsequent 9 chapters interweave the historical narrative with an anthropological line of inquiry deeply rooted in the study of religion as a lived experience.

In Chapter 1 (‘Lebe and Sultan: Serving the Mosque and Sustaining Royal Authority’), Muhammad Adlin Sila explores the contemporary legacy of the seventeenth century connection between the Sultan (as representative of political authority) and the lebe in Bima (Sumbawa). Still today the lebe ‘create[s] the identity of local Muslims through ritual performance and ... sustain[s] the legacy of the royal authority’ of the Raja bicara (p. 25). Pursuing an analysis of ritual prayer, and its different performance between ‘traditional’ and ‘modernist’ congregants, and taking the mosque as field of study but also looking beyond it, Sila shows how religious leaders prefer accommodation and tolerance, ‘solv[ing] conflict over ritual practice’ (p. 40). Imams as mediators, and the legacy of early Islamization, are also core concerns of Faried Saenong’s Chapter 2 (‘Mediating Religious and Cultural Disputes: Imam Desa and Conflict Resolution in Rural Indonesia’). Saenong investigates how still today imams—even when they have credentials as being trained in Arabic language and Islamic legal scriptures—are considered the go-to persons for eloping couples seeking both physical safety from, and resolution of the conflict with, angered family members. In this circumstance, imams uphold traditional ‘adat over concepts of (and punishment for) zina. Moh Yasir Alimi’s chapter (3, ‘Shariaisation, Wedding Rituals, and the Role of Imams in South Sulawesi’) takes imams’ sustained performance of traditional

wedding ceremonies (which include pre-Islamic practices as well as dancing, music and alcohol consumption, alongside canonical Islamic rituals) as an example of the ‘seamless’ integration of Islam and ‘adat (p. 66), and of how ‘ordinary Muslims challenged the formalization initiative’ of Islamic law (p. 65).

Buddhist nationalist movements led by monks started to emerge in 2012 in Burma/Myanmar, with the most notable being the 969 movement and Ma Ba Tha.¹ Nationalist monks disseminated an anti-Muslim, Buddhist nationalist discourse in sermons to protect Buddhism and their nation from Muslims. At these nationalist performances, the audiences were exhorted to be loyal, to carry out nationalist practices, and to make nationalist vows to protect Buddhism, their nation, and their country. In response to perceived threats to the Buddha’s dispensation, nationalist monks, assuming their traditional duty to defend Buddhism and their endangered nation, sought to unify and protect it by restoring and hardening its boundaries, and by preventing perceived incursions by Muslims. One important aspect of Burmese Buddhist nationalism is that it is an integral part of the ‘traditional’ collectivistic religion that each generation has a duty to preserve (Jakelic 2010).

The Buddhist nationalist movements emerged in response to two developments that were perceived to have endangered the Buddha’s dispensation and the Buddhist nation: the uncertainties linked to the political shift from military rule beginning in March 2011, with political and economic liberalization, and democratization; and the riots between Buddhists and Muslims that broke out in 2012–2014. In 2012, riots between Buddhists and Muslims (especially Rohingyas) erupted in Rakhine State, spreading to various parts of Burma, including Meiktila and Mandalay in Central Burma, in the following years (2013–2014) (ICG 2013; PHR 2013). Fear of collusion among a globalized militant Islam, international Muslim organizations, and regional

Muslims was intensified by the Internet and social media and fed into local propensities of fearing Muslims, thereby turning the latter into a perceived existential threat to the Buddha's dispensation (P. *sāsana*), the Myanmar nation, and to the sovereignty of Myanmar.²

Aside from reading interesting articles or essays, readers of a festschrift expect to know more about the scholar the work is dedicated to. Editing a festschrift comprising Fritz Schulze's broad spectrum of interests is, of course, an uneasy challenge. Nevertheless, Irene Schneider and Holger Warnk have succeeded in compiling a collection of essays ranging from Islamic legal issues in the Middle East to the beautiful illustrations of Javanese manuscripts. The book is not structured into several main categories, but is organized around similar or related topics. The editors begin with sketching the intellectual journey of Fritz Schulze—followed by a list of his publications—to draw the reader to his extensive academic interests, also reflected by the multitude of contributors from different fields who have contributed to this book.

As a historian of Indonesian history currently researching nationalism, I now focus my attention on the chapters dealing with Indonesia, Islam, and nationalism in general. I am not qualified to comment in-depth on the several articles related to the Middle East and the discussions on legal issues, but those chapters are well-written and compelling.

Literature Review

Self-reliance, self-determination, and, indeed, progress itself were, as Hu Shih saw it, ultimately about relief—relief from the constraints and demands of the physical world that would otherwise require human exertions so that humankind may then be freed to pursue things of an elevated order. It meant,

he asserted, the use of human intelligence to devise tools and machines to multiple the working ability and productivity of man. This would then allow him to be relieved from the fate of toiling incessantly with his unaided hands, feet, and back without being able to earn a bare subsistence. At the end of the day, this would, Hu maintained, allow the human individual to have enough time and energy left to seek and enjoy the higher values which civilization can offer him (Hu 1928: 29).

Conclusions

The main reason may have been because the designation of printing, the magnetic compass, and gunpowder as historically notable inventions had in fact preceded their attribution to Chinese ingenuity. The English philosopher Francis Bacon (1561–1626) is widely recognized as having singled out these three things as having been key to ushering in the modern age (Amelung 2014: 47). Writing in the *Novum Organum* in 1620, Bacon claimed that printing, gunpowder, and the compass ... have changed the appearance and state of the whole world ... so that no empire, sect, or star, appears to have exercised a greater power and influence on human affairs than these mechanical discoveries (cited in Valentine 2012: 47). This he did without awareness and hence acknowledgment that these inventions may have hailed from China.

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