

Warfare or Friendly Competition: Western and Southeast Asian Business Cultures in Arena Wati's Armageddon Trilogy (2004)

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Abstract

Arena Wati's (1925–2009) Armageddon trilogy compares Western business culture with that of Southeast Asia. Profound cultural differences create business people with incompatible moral and personal agendas. Western business assumes that trade requires destructive conflict to sustain itself while the Southeast Asian model seeks competition, growth and partnerships between and among buyers and sellers. Arena has frequently used his novels and short stories to portray and critically discuss social problems. Social science ideas form an important narrative subtext throughout this trilogy. Arena thought of Armageddon as an epitaph to his long literary career.

Arena Wati's Armageddon trilogy compares the Western business culture with that of Southeast Asia. Their profound differences reflect traditions that create business people with different moral and personal agendas. The Western style assumes that trade requires destructive conflict to sustain itself while the Southeast Asian style seeks competition, growth and partnerships between and among buyers and sellers.¹ Arena has frequently used his novels and short stories to portray and critically discuss social problems. Social science ideas form an important narrative subtext throughout this trilogy. This long story considers events leading up to the tragedy of September 11, 2001. Arena thinks of it as an epitaph to his long career as writer.² The focus is not on any village setting and many of the sensual and sentient details of life are hardly noticed. He sets Armageddon almost completely in the world of high finance, among some of its major players.

Arena wants to write works that are relevant to the processes of history and culture in his own era. In this essay I will give a summary of the story line and its relationships to the social sciences. I will also look at the trilogy as anthropology, a kind of novelistic ethnography in which the author becomes an interviewer and his characters are his fieldwork subjects and informants. They speak to each other but their thoughts in interior monologs often resemble ethnographic commentary. This trilogy presents an Asian perspective on world events that is unlikely to change very quickly. The characters show great distrust for the West and its mass media, particularly with its assumptions about non-Western peoples, whom it claims to wish to help.

The Armageddon trilogy offers a bold commentary on the world system as it operates under the influence of power brokers active in the worlds of business and government. A clash between two shipping magnate families allows him to contrast two styles of large family business enterprises and their interaction with the political systems around them. Frictions between the Wang family, featured in Mandala (vol. 1), and the Hashmon family, featured in Menorah (vol. 2), show one how the business style of much of East Asia contrasts with that of the West. The modern Chinese corporation is deeply rooted in the history of China and in ancient Chinese values enriched by its ties with Southeast Asian peoples. The second volume discusses MIETCO, a Western corporate empire controlled by the Hashmon family, whose roots are

German–American and Polish–American Jews. This comparison gives the author a chance to draw sensitive portraits of business and to offer critical comments on the problems faced by those using these rival business models.

The use of a Jewish family to represent a large Western enterprise in Asia has several functions. The books can take a closer look at facile comparisons of Chinese businessmen to Jews in Southeast. Another important purpose was to discuss and analyze the Protocols of the Elders of Zion. This infamous document's twenty-four sections seem to have their beginnings in the early 19th century and are a call for Jewish leaders to use their relationships with powerful non-Jews to gain world dominance. The Protocols, long used by the enemies of Jews, continue to gain places on the bookshelves of Asian intellectuals, who passively assume that they are or were once valid for Jews. They also often appear as fuel for those who would deny the oppression of Jews and the World War II holocaust. Arena argues that the Western capitalist world has used Jews as scapegoats to crack the development whip in the Third World and maintain global economic and political hegemony. As the story unfolds, the Protocols become part of a wider phenomenon, a Western cultural mind set concerning Jews that does not require a founding document but which thrives as if there were one.³

The New Physics

Arena introduces the language of the new physics through his main Chinese character, Jeneral Wang, who wants his children to learn physics to help them both with business and the ethical dimensions of their work. He defines and places some new science terms in an appendix (I: 311). The narrative progresses in the manner of actualism (Strehl 1992) characteristic of twentieth century fiction in the period following the great Einstein revolution begun with publication of his seminal papers in 1905 in which he showed that light was composed of particles. Einstein subsequently developed a special theory of relativity that assumes that while the speed of light is constant, the motion of the observer and the observed make measurements of time and the mass of objects change. Velocity, time and matter are no longer absolute quantifies as they had been in Newtonian physics. The Newtonian physics then only applied to bodies in the same uniform motion. Observations differ because of the states of motion of observer and observed. Later Einstein extended his theory to gravity to understand bodies in acceleration and the effect of gravity, a response to the curvature of space and time. Absolutes seemed to go out the window. We must now speak of a space-time continuum and of space-time events. The position of the observer in space and time is crucial to observation. Actualism focuses on a space-time event rather than upon a specific character. A whole plot may even suggest that an event that is developing happen is in the consciousness of many people in advance, as if the event were a strange attractor in a chaotic system (Peat: 134-135).

Concepts derived from the new physics gradually have become part of many kinds of writing in the West and in Asia. The notion that most of what we see in life and in social life is the result of complex and changing energy relationships has gradually seeped into the consciousness of intellectuals everywhere. The particle-wave duality that emerged from further research by Erwin Schrodinger and Werner Heisenberg showed that light is both a particle and a wave and that the act of observation affects outcomes such that one cannot measure both a particle's velocity and position because a measurement of one renders the other not measurable. The new physics was tied up with a mathematics that made outcomes in many areas random and randomness became part of the total system from start to finish of an experiment. Randomness seemed built into their very nature of reality.

Arena does not formally develop an argument from the new physics although his characters think that their ideas about how events develop can draw upon it (see esp. I: 30). He is more concerned to discuss how the characters confront the problems in their lives drawing upon their knowledge of the way the world works and their appropriate responses. His Asian family is prepared to look into more possibilities for the causation of events than conventional science and social science would use. The Asian family thinks that

structures of energy exert control over volitions and human responses to events as they unfold. These subtle structures are found in unseen moral, spiritual and practical styles and goals as well as in the ways that his characters approach problems in living smack of the concepts of the quantum revolution. These characters do not act as if desire for wealth and power are controlling motives.. His characters discuss these complex and mysterious forces in *Mandala*, the first volume, so that his readers will immediately see the uniqueness of their responses to events. He returns to them in the third volume. Arena also uses quantum uncertainty to structure his narrative around situations and not characters. There are no heroes and heroines, only relative perspectives on unfolding events. This resembles the actualism that Susan Strehle (1992) considers central to many Western novels of the twentieth century, here used to enter two families at a time of crisis. Actualism makes basic plot details somewhat difficult to accumulate without note taking.⁴

The events in the first two volumes occur simultaneously. In the first volume he presents the perspective of the Wang family and in the second that of the Hashmons. Events involving each family occur in both books and there is a barely perceptible movement toward the crisis presented in the third volume, the attack on the World Trade Center at the end of the trilogy. There is another analogy with physics in the plot. Einstein viewed simultaneous spacetime events as being experienced differently depending upon the observer's state of motion. A moving object will appear truncated in its forward direction to the object in still or lesser motion. The amount of truncation will depend upon the relative speed of the moving object. In these novels, General Simon's unchanging view of the world distorts his view of the changing political and social scene around him in an analogous way.⁵

Wang Kai Fook and Mandala

General Wang' Kai Fook has eight children. Each is involved in his Mandala business enterprise. He gives a metaphysical explanation of his use of the term Mandala, or circle of powerful elements, for his company. Each of his children is to be like the energy of one of the major parts of nature. Together they make a powerful corporate team.⁶ He educates the boys to be administrators of his interests: Wang Sai Hong, the eldest, in Hong Kong, Wang Sai Heng in Tokyo, Wang Sai Long in New York, Wang Sai Ming in Paris, Wang Sai Ping in Kuala Lumpur and Wang Sai Pong in Singapore. His two daughters are married to men who are influential in his dealings: Wang Moy Ying is unhappily married to a Thai general while managing property and his eldest, a business school graduate, like the boys, is married to an Indonesian general and businessman. Both daughters have degrees in business administration.⁷ The children all care deeply about their father's health in his late 70s and will come to see him whenever he asks. Wang Kai Fook, the patriarch and tycoon, is a realist about his business opportunities but bases himself on the thesis that East Asian enterprise must stand or fall upon a partnership between local peoples and groups and the Chinese business style (I: 14). He has no illusions about the corruption of post-independence regimes in Asia but he will not rule out realistic investment opportunities. Indonesia is too corrupt after Sukarno to use as a headquarters. He chooses Singapore and a suite of buildings in Nassim Road.⁸

General Wang's credentials as a military man are impressive. Born in 1914 to the wealthy Wang family of Wuhan, he attended the Chungking Military Academy from 1939 to 1942 after having graduated from the University of Amoy in 1938. He was made major in the army in Yunan in 1943 and was promoted to lieutenant colonel in 1944 and served in that capacity until 1945 when he was made brigadier general and was sent to Vietnam until 1946, when he was reassigned to Chungking. From there his wife and children left for Taiwan to escape the Communist takeover, six weeks before it occurred. He received two promotions in Taiwan to major general in 1955 and lieutenant general in 1956. When in Taiwan he was part of U. S. and Taiwan efforts to frustrate the PKI in Indonesia and made arms sales to Vietnam to thwart the Communists there (I: esp. 124-125). He is connected to the major families trading in the Nanyang (outside China): Wong, Chong (his mother), Sung (his wife), Tan (child's marriage), Lee, Lim and Ong. He was

able to purchase entry and citizenship for his family in Singapore where he continued and expanded arms sales selling to all sides in the Middle East. He sold arms from the U. S. and Europe with the help of MIETCO and the CIA.

Illicit war booty, that they used to launch their industrial empires, bonds Gen. Wang Kai Fook and General Simon Hashmon forever. The Japanese buried stolen and extorted gold bullion in the northern portion of Vietnam as they retreated from the Allied forces. Both he and General Simon took this money and, after paying some portion to subordinates, shipped the rest, unreported, out of the area, General Wang to Taiwan and General Simon to Singapore. Colonel Dr. Khoo Teng Chek observed his division of the booty and accepted enough himself to start a clinic in Singapore, and Khoo's son, the family physician, knows the story and is therefore a threat to both Generals and their interests. The only other significant person that knew was the Japanese General Masunobu who mysteriously disappeared in Vietnam in 1966 on a parliamentary mission (I: 155). Mandala Holdings is a financier of arms and industrial projects centered in Singapore. General Simon helped Wang get the command in northern Vietnam and likely plotted the division of the war gold then with Wang. He has moved his own share of the bullion to land in Singapore, buried under the home office of his huge empire called MIETCO (Menorah International Economy and Trust Corporation; I: 150). MIETCO's assets include a shipping line that owns over five hundred cargo ships and delivers arms and other war materials worldwide in addition to peacetime trade activities.

Mandala begins with Wang's calling of his children together in the Genting Highlands. They rush to see him, assuming that illness must be the reason for going to the resort. He is otherwise unlikely to take a leave from his usual intense work schedule. Dr. Khoo also comes. The occasion of the visit is the general's concern that his relationship with Simon Hashmon may be changing for the worse. There are several indications. MIETCO no longer uses the Sung Stevedore dockyard company to repair his fleet when it is in the area. Sung's owner is related to him by marriage and is a subsidiary of Mandala (I: 132). There are other issues between the two former military tycoons. Wang is not allowed to buy shares in MIETCO since Hashmon has arranged his business so that this is difficult for non-Jews. Wang thinks that he is being extorted for silence about the gold. Simon Hashmon is always on the top and he on the bottom in their dealings (I: 151). Simon's wayward son Jacob has been causing trouble for Wang's interests and he calls Dr. Khoo on a ruse since he knows that Khoo is likely to tell Jacob of his plans, and he in fact has, and the information has already reached Gen. Simon (I: 165-167).

In fact, the Wangs are headed for Kundasan, Sabah, to look at investment opportunities there. After five years of study General Wang has decided to place his shipping assets in Sabah (I: 238-239). Wang has Dr. Khoo's car bugged to ensure that the ruse has been effective. This is made easy by the Wang family practice of not having personal vehicles but rather a fleet and drivers that their associates sign out and sign back in (I: 38-39,115;138). The use of bugs and coded messages throughout the story is part of the remnants of the military thinking of these tycoons, as is giving military mission names to their business and other dealings. They assess the economic potential of Sabah as a place to invest and the deficiencies that it poses for them, like the education system. In establishing themselves they will face global capitalism that does not concern itself with the future of the region and its needs (I: 244). Then rockets go off in Sabah near Kundasan Rest House killing tourists. Wang and his group have to seek shelter from the explosions in ditches. The culprits were Europeans who dressed as backpack tourists but wanted to kill wealthy Arabs visiting as potential investors. The General and others suspect that Jacob was involved in a plot to frustrate him as part of the Hashmon's Zionist and anti-Arab commitments and as part of Western globalizing policies expressed through multi-national policy-making bodies.

Mandala introduces the attitudes that the two generals have of arms sales. General Wang regards them as a business proposition, which will hopefully change into peacetime sales while Hashmon thinks that they will always be central in business at hits highest levels because men are at their most basic level violent

and war is necessary to keep down world populations, as in the gloomiest of economics. He is happy to sell arms to both Iraq and Iran in the Gulf Wars thinking that it is Arabs killing other Arabs. Sai Long lives in New York City and works closely with the Hashmons in the Washington area and has learned from frequent contacts with the General that he has utter contempt for Arabs and other Muslims. (Sai Long's two year affair and co-residence with Hashmon's daughter Rabeka facilitates Mandala's cooperation with these anti-Muslim deals in the Middle East I: 75-81).⁹

General Wang's attitude toward Muslims is quite different. His closest everyday contacts are with Muslims of Singapore, Baweans from the association of carriage drivers in Singapore. He hired them to manage the family fleet of cars when they moved the business and their residence to Nassim Road. Haji Marzuki, an imam, is the senior driver among them and also gives the general moral advice. He was a schoolteacher and arranged for a retired school principal to teach the family Malay. Marzuki's younger sister, Mahadiah, has become the general's chambermaid when his wife passed away soon after their arrival. She makes sure his cloths are ready on time and that he eats enough. After an appropriate interval, he asks Marzuki for her hand in marriage and asked if he thought she would accept. They plan to marry while in Sabah. Marzuki welcomes him to Islam and says that he will teach him appropriate ritual and values then asks quizzically if the General thinks that he is up to having sexual intercourse enough to satisfy a woman who is still fertile. The business also uses a Malay from Melaka, Umar bin Haji Malik, so that they can participate in matters in which Malay presence is essential.

Haji Malik, Umar's father, becomes Wang's personal advisor on the economics of the Western militarist economies (I: 210-212). In his analysis of the Western power alliances, American blue bloods from Yale and Harvard universities have allied with the wealthiest mercantile Jewish families to perpetuate a world balance of power based on arms sales and war. This alliance does little to benefit the average Westerner, Jewish or not, but perpetuates Western economic inequalities and the elites. Wang finds out that Umar is a dependable worker with appropriate business attitudes and encourages his marriage to his daughter Moy Ying whose husband has recently died in a plane crash. Moy Ying, who married the Thai military man for the family business can now return to Singapore and marry her youthful suitor Umar. Moy Ying's marriage had been without sex and she yearned for them to have an affair during her frequent visits to Singapore. Umar treated her as a wife but would not have sex with her since that would be fornication and disrespectful of their friendly bond.¹⁰

General Wang's children do, however, suspect that he looks down upon Muslims and other non-Chinese and that his relationships with them are only for the purpose of expanding his business. Moy Yong, in a depressed mood, ponders whether he could possibly love her half Indonesian children as much as he does those of her sisters and brothers who are fully Chinese.¹¹ As the story unfolds, however, the General takes a far more inclusive view of his enterprise and its members and of his expanding family. His statements about culture at the beginning of Mandala, moving to the reader, who does not expect them, outline the spiritual and moral justification for his policies. These words remain in readers' minds and recur throughout the trilogy (I: esp. 26-30). General Wang and General Simon both die in the late nineteen nineties but their ideas live on in their children and in the way that the children run Mandala Enterprises and MIETCO.

Wang advises them to be strong and to manage their power well but not to think that power in the form of armaments and alliances always prevails in every arena or even in most areas of life. Old issues and ideas tend to constantly reemerge in society. The ideas that concern the good and valid goals of life and the afterlife are stored in cultures and in regional ideas and values that transcend individual cultural expressions. He thinks that the ideas underlying the symbol of the Mandala are panhuman and give spiritual strength to life on Earth and in the cosmos, to all who draw upon. There are also regional cultural forces that define

human goals. He calls these the rewata of the region that must be forever consulted and used to define future possibilities and current values. He thinks that the rewata of the Nanyang (island Southeast Asia in this case) was spread from the eastern Melanesian areas to the West. It includes a spiritual yearning to transcend racial and other divisions so that people can work together to spread universal prosperity. This rewata does not rule out competition but competition should be friendly and not imply destruction of a trading partner. Islam is one of its main spiritual forms, especially Surah al-Rahman (Surah 55 of the Holy Quran), but the rewata preceded Islam. General Wang is against war except as a temporary measure and does not accept General Simon's view that human beings are basically violent or evil. Violence for Wang is a trait that should never be encouraged but may be indulged briefly in pursuit of peace. He is trying to move from arms sales into peaceful areas of business and this move has occasioned General Simon's suspicions. It is surely interesting that Arena does not mention the conception of Melayu Raya of Ibrahim Yaakob and Burhanuddin al-Helmy since it is such a close analog as noted in Ariffin Omar's *Bangsa Melayu*.

For General Wang this is part of the modern post-Newtonian world that modern physics suggests. Chance, in the form of random space-time events, necessitates constant adjustments of strategy in the short term. New science incorporates randomness and uncertainty but there is always a return to the underlying forces that create the sense of belonging and purpose in people. For Wang, thinking, feeling and action are all expressions of energy and come from the Divine. General Wang does not think of himself as a convert to Southeast Asian culture, rather he thinks of himself as a wayfarer who has taken essential Chinese values, especially the Chinese hope for a better tomorrow through *guanxi* (Mandarin for cooperation in a common endeavor) world values and ideas from his new center of operations in Southeast Asia (particularly assigning spirituality to cooperation) and brought them together in his own vision for his enterprise. Energy can hide itself in areas of experience that seem irrelevant or insignificant but then suddenly spring back on the scene. Humans must be seen as conservators of quantum energy whether they are conscious of it or not. He thinks and hopes that the power lobby that Simon represents will lose to the peaceful energy because it has so much less to offer the world and its conservators are so desperate. Their desperation suggests that they know of their own impotence.

Wang decides to get back at MIETCO for the bombings in Sabah by using computer connections with their cargo vessels to set off explosions that will damage and destroy some of the vessels of this large fleet. They have already inserted computers in the vessels to guide them at night and these computers are easily affected because they respond to remote control which Wang controls. They were presumably installed by one of Wang's corporations. They also express concern for his survival knowing, that he is at sea in a yacht and is being pursued by the police. General Wang says that if all else fails he will get his sea pirate (*bajak laut*) friends to rescue him (I: ch. 17). They do not want Jacob to be harmed since this would be a serious damage to their relationship. Jacob has been his father's representative in Asia and has been making financial transactions for his father that will cheapen the value of the *ringgit*, a major currency that General Wang accumulates in his enterprises. Jacob has also become his father's surrogate in the Council on Foreign Relations and is Mandala's main opponent in their current investment strategy (I:190). These cat and mouse games between the two generals are part of their continuing competitive relationship and of General Simon's relationship to world organizations that express and support his Zionism. The attack upon Mandala interests in the Kundasan attack was an example of this thinly veiled Zionist agenda of the MIETCO group.

Menorah

The second volume focuses upon the Hashmon family from the inside. General Simon's ideas and goals receive close attention. The presentation is not totally negative and is, in the end, rather sympathetic considering the totality of his commitments. The first chapters discuss his commitment to Jewish ritual and its preservation. There is a section on how Simon's wife taught his daughter Sarah the Jewish calendar and

its associated rituals. General Simon Hashmon has several children including Lubel and Jacob, Sarah, Joan, Dewey, Lewis, Gillie, all of them figure at least briefly in the plot. Two of his daughters are married to members of Congress. Sarah Hashmon Stein is married to a Senator and is herself a specialist in Chinese affairs while Joan Lehman Latham, the eldest is a doctor whose husband is a Senator. This accounts for the family's representation on the Council of Foreign Affairs. The name of the Hashmon company stands for the seven point candelabra used in ritual from the story in Exodus with each of the candles in this case as symbols of the continents. The general places each of his children in charge of an area of the world. Jacob is responsible to spy upon General Wang and his children but General Wang has a financial relationship with Jacob's mistress Cheong Sui Fueng, whom Wang met in China years before. Jacob's wife Judith is a religious woman who reads the Mishnah and Gemara (Talmud) and lies on her back lifelessly during sex.¹²

The plot begins with General Simon fondling his menorah and presenting his world view as he considers his huge enterprise when the family comes together for a Thanksgiving meal at the Fairmont in West Virginia on the same day that the Wangs meet in Genting Highlands. General Simon considers General Wang's commitments and ridicules his claims to having access to a power called *rewata* and says that he can translate his own power into his own *rewata* as makes a toast (II:17). The time frame is finally revealed as the late 1980s or later (II:20). The General announces that he has called them to West Virginia estate (lading) since he feels uncomfortable in the city of Washington with its large number of non-white residents (II:19-22).¹³ He meditates that Jews are the most excellent people in the world, possessing a sterling record of achievement in a wide range of professions. He also notes that they possess extraordinarily effective manipulative journalists, sought after prostitutes and cunning confidence people.¹⁴ How can such a small part of the American population have so much influence. First, Jews are the relatives of many people who do not claim to be Jews. Second, Americans are easily cajoled by the wealthy to do what is in the interest of the wealthy while pretending that it is in the interest of the broader public and Jews provide trusted expertise. He uses expressions from the Protocols of Zion, as if he governs his own behavior with them (see esp. II: 122-123).

Menora oscillates between three virtually simultaneous series of events. The first is General Simon's plan to foment a false flag terrorist strike against New York City by angering dock workers and then paying others connected with the Mob to bomb shipping interests in New York other than his own and to foment a similar operation in London. The second series of events centers on General Wang's subjugation of Jacob Hashmon, who has started his own heroine and opium smuggling business unbeknownst to his father, and has been making smuggling runs to and from Sri Langka from Singapore. The third series develops the character of General Simon's daughter Rabeka by his illicit relationship with his mistress Rachel Dreyfus (from a French and German Jewish family).¹⁵ Rabeka is asked to spy on General Wang's son in New York, Wang Sai Long, but becomes pregnant by him before Sai Long's brother Sai Heng replaces him. Sai Heng takes a much more objective view of Rabeka. As the narrative of Menora moves back and forth between these sub-plots and the reader gradually becomes familiar with the people who constitute General Simon's social world.

General Simon's world in the story consists of the dying members of his own generation from World War II like General Wang, and his immediate business associates who are much younger but cooperate with him and aid him with his business ventures. They are a mixture of characters with Jewish and Anglo-Saxon names and his nephew and possible heir, in the absence of a capable son, Samuel Ephraim (II: 96). The financial consultants include Leary Ronald Raymond of Exxon oil in Manhattan, Donald Murray of Standard Oil, Joseph D. Decrane of Texaco and others. They are his business peers who discuss his business losses occasioned by General Wang's computer strategy and the Manhattan Inferno that he denies organizing (II: 88, 116, 128). Finally, there are his own children and their associates. They do not identify

strongly with General Hashmon's Zionism and identify with his businesses for the lifestyle of wealth and power that they accord. Jacob has gone off into the narcotics business and wants to build his own empire around that so that he can have some independence and breathing room from his father. His father's values and goals are not the dominating part of his life that the General would hope and expect.

Pentagon

This final volume brings together the problems of the two families in the 90s. Both Generals are dead. General Simon having died one year before General Wang, during the fall of the Soviet Union (II: 327-332). The problem of dynastic succession to the leadership of the families and their ability to continue the moral quest of the patriarchs concludes with the events of 9/11 in New York that are portrayed on the covers of the books. Both families become internationalists. General Wang's offspring use Singapore as their base and establish business enterprises in New York and in Europe. They do not need a new leader but cooperate with each other for the good of all. The Hashmon group, having been tied for so long to an ideology of arms and war and an association with the power brokers of Europe and America through covert organizations, like the Bilderbergs and the Elders of Zion, have more problems of generational succession. They have a transitional generation that consist of members of these organizations who are also part of Hashmon businesses.

The central issue for MIETCO in the third volume is the older Hashmon generation's continuing ties to armaments and their interest in blaming Arabs for terrorist activities that are really covert operations of the United States and European governments. Arena's view is that this policy and politic is old because it is so transparent. The policy only increases the hatred of Jews, the majority of whom are bored with it and want to move on with their lives through some more universalistic ideology than the one assumed in Simon's generation. In order to deflect attention from the Hashmon family in their Manhattan Inferno project, they bomb their own Hashmon Tower in New York. This act is presumably coordinated with the European branch of the family under the leadership of Abraham, a new character in this volume (III: 108-115). The position of Samuel Ephraim, Simon's nephew (II: 96) is important in this last volume since he shares his uncle's ideology of power and has been the father of several of Simon's social children, including Rabeka, so that the incestuous feelings and children that they have together are more acceptable as children of an uncle and nephew.¹⁶

The Wang family helps the Hashmon's wherever possible during General Wang's life and after his death. They take on the problem of Jacob, Hashmon's son who has become an opium smuggler caught by Interpol. General Wang provides him with a new life and a mistress (Cheong Sui Fueng). Neither Jacob nor Lubel, Hashmon's eldest, identify with the ideology of power and want personal and business independence. They are presented as weak characters without an ideology of success of their own. They feel uncomfortable with the their father's ideas and go off on their own. Jacob hangs himself outside the family's U. S. residence and Lubel dies after losing his positions of power in the family.¹⁷ Other members of the Hashmon power clique die in terrorist incidents. Freedman and Frankstein, die in Bangkok and Ala (A'la, most high, Ar., Surah 87, al-A'la), the mysterious industrialist head of the remnants of the Elders of Zion dies in Geislingan, Germany (III: 191-192). Rachel and Rabeka assume greater and greater roles in managing the Hashmon enterprises and lose interest in the power ties of the previous generation. Rabeka wants to move to Indonesia and continue her life there as wife of Segara Bakti, her Indonesian teacher and businessman, a man she became close to while managing family interests there. He is the son of Suryo Pranoto, the husband of General Wang's eldest daughter, Moy Yong. She will become a Muslim and take the name Rabitah, and her Jewish identity will be minimal but residual. She wants her children to be Indonesian citizens. She will manage the family assets that remain from there.¹⁸

Umar, the husband of General Wang's youngest, Aying, maintains close ties with Mandala International and has risen to become a minister in the Malaysian government (Kementerian Perindustrian and Perdagangan Luar Negeri, Ministry of Industry and External Trade). They will insure that the Mandala Holdings remain strong in the Singapore and Malaysia regions. There is long mourning over the death of Haji Marjuki, Mandala's religious and moral leader in the Bawean community and elder brother of General Wang's wife, Mahadiah. The Wang family use a Malay pilot, Captain Razali, to manage their maritime properties in the United States (III: 271).

In the final chapter, Samuel and Abraham, the remaining members of Simon Hashmon's generation, pull out of association with attempts to blame Arabs and Islam for the attacks upon the West at its assets. They have a secret print-out of the plans for 9/11 and the attack on the World Trade Center Towers. These plans were sent out to all the members of the globalization hierarchies including the Bilderbergs and the Elders of Zion and the Trilateral Commission (Ross 1995: I: 213). The most devout members of these groups are divided on the project and the Hashmon's want no part of it because they do not need it nor believe in it any longer. The ending is cheerful in that the major players have decided to move beyond the culture of arms and war and toward international trade and cooperation.¹⁹

What's Wrong With Social Science

The Western media use negative information about the non-Western world to shape policy. This information emphasizes power, control and seeking economic advantage as inevitable human drives and downplaying the struggles of individuals and groups outside the West to improve the world. Social science has largely used these premises, necessary for the maintenance of power by small, closed elites, to understand the world. They have studied power as if it alone creates the specific form of events, when the real processes are much more complex, involving randomness and statistical factors that are constantly changing. Social science also buys into the stereotypes used in the broadcast media to portray Asia as if it is a zone of constant conflict. He takes on E. O. Reischauer (III: 66-69), who argues that the sympathies of the developing nations are with the advanced nations and that they will not be able to form effective regional alliances, quoting extensively from his *Beyond Vietnam: The United States and Asia*, (1967: 183). Considering Reischauer's insights narrow and incomplete (*picik dan dangkal*), Arena would prefer a more detailed, empirical social science that moves outward from individuals and does not assume that any general public culture will dominate them.²⁰

By studying phenomena from the powerful down to the weak, he rejects the Western social science traditions in the lineages of Hegel, Durkheim, Marx as currently construed. Social science has at least covertly accepted the agenda of the powerful by making these agendas central rather than peripheral. Ethnography is neglected in favor of studies of the methods and effects of power at the center. Moving in the opposite direction, from the bottom upward and outward, places claimed hegemonic values in the position of background or white noise in the project, not central to choices in all cases. He wants studies that focuses upon space-time events as individuals and groups confront them. He presents notes on village poverty within chapters so that the reader can see how characters like Umar (who come from village communities and identify with rural life) use the wealthy to help those like themselves (see III: 65,119-121, 179, 239).

Religion, in the trilogy, is also a force that people use rather than a theology sent down from an intellectual elite. The media and social science alliance and their views ensures violent confrontation rather than diplomacy because world leaders are tied to the arms industries. This alliance rarely presents other more positive possibilities and alternatives. The monotheistic faith that Arena espouses and gives to his Mandala characters, requires consideration of the potential for good in all situations and specifies standards

to judge performance. It does not value killing and carnage at all. This faith rules them out as a path to a higher good.

Summary: Energy and Power

The saga of the two families of the two Generals, one Chinese and the other Jewish, who became wealthy as a result of spoils and booty from World War II, ends with a movement toward a truly bilateral internationalism in which religion, particularly Islam, has an important role. They transformed their mercantile businesses into ones based upon arms sales and covert actions in Indonesia and the Manhattan Inferno to peaceful trade and finance. Arena considers energy, as defined by the new physics to be important in several ways. First, it works within cultures as the usual and expected behavioral patterns and the ideas supporting these behaviors. These patterns are subtle and explanatory and inspirational narratives are contained within them. In Indonesian and Malay, these narratives are the great “riwayat” that make sense out of life. Arena goes beyond the riwayat to what he calls the rewata or underlying structure or energy that has a prehistoric basis and permeates the cultures of the area. This rewata came to the area, General Wang thinks, from some early migration, probably from Africa. From there it moved back westward as the islands were populated in more recent times. The greater complexity of the Borneo languages seems to suggest a possible Bornean origin for Malay, for example, and eastern origins for other languages of the region.

Islam was adopted in Southeast Asia because it was consistent with this rewata. It was not merely a political or economic reaction to trade and empire. He notes that ar-Rahman (Surah 55) is a full expression of the ideology of brotherhood and success through cooperation. No matter how far colonialism and slavery drag peoples down, they may draw upon this powerful energy that lies latent within them and resurrect a new success story. General Wang’s ability to draw upon this energy was the key to his success in his competition with the Hashmon’s, who accepted the pessimistic premise that warfare and arms are inevitable forces in human conduct and history. General Wang had the frugal principles of feng shui from his Chinese roots working for him, the Doctrine of the Mean, as well as his desire not to destroy an opponent, but to maintain them at the competitive edge.²¹ He did not concern himself with competition between China and his Southeast Asian hosts, as his children naively assumed in the first volume. His business was a combination of shared Chinese and Southeast Asian rewata and his conversion to Islam which gave him moral confidence as well. This combination proved far more powerful than General Hashmon’s combination of Jewish ideology of separateness with the Western ideology of balance of power through the arms industry.

Arena presents rewata as a force within and through individuals that asserts itself as a kind of coding and directing of action. It is not a group phenomenon like the media culture that Arena disdains. Rewata resembles the energy operating on all levels characteristic of William James’ view of the mind in which codes within generate action (1948: 141-158). The use of secret codes for communication with the empires throughout the novel suggests Chomsky’s view of language as applicable to processes in which the rewata manifests itself in thought and action. In this theory the brain is a machine that processes nominal and verbal elements into utterances (1969). Rewata is often hidden from view, like a kind of cultural cryptotype (See Whorf 1964, orig. 1945: 92-93). General Wang appeared to many to be a greedy arms transporter but he deeply yearned for peace, and would adjust his business toward that goal. General Hashmon would create a crisis requiring arms, since in his rewata war is an inevitable tendency of human power systems.

New science authors like physicist Henry Stapp (1993) and others suggest that complex energy processes at the subatomic, quantum level govern choice and all mental activity. Taken as energy, rewata is an organization of energy embedded in language, thought and action that guides individual responses to unpredictable space-time events. Western social science often bases its models upon conflicts for power and money between groups guided by media cultures. He argues that these social science ideologies mirror that

of the arms lobbies. The arms industry also uses the great Western universities to sell violent and negative ideologies of power. Instead, Arena argues that social science has an obligation to look beyond conflict and competition toward a possible world climate of tolerance and cooperation. Rewata is a social energy made possible by the energy that pervades the universe. When individuals draw upon rewata they can change the world.

He subtly critiques Western middle class feminism as a weapon of big business against families, showing that wealthy men's daughters often proudly and effectively manage business enterprises and don't struggle against their fathers. Both generals had daughters who were managers during the height of feminism in the West. General Wang's family wins because their Asian culture drew upon ancient traditions of tolerance that look to the whole as well as the parts, as in the new science. The Wang children continue to support the Hashmons worldwide and make it in their own interest to do so. They do not take advantage of their opportunities to destroy their trade adversaries. Conflict is part of business, but not the only part. Looking for the positive will urge the world to judge its performance and move forward rather than looking back to a past of violent failure. Arena's future contains a foremost challenge to improve the world for its people who are still largely poor and neglected.²²

Finally, Arena hopes that monotheistic religions can help people to develop standards to judge themselves and what they want so that they may move beyond the politicization of the world. The oneness of God demands that. His view of his characters as religious personas recalls James' discussion of the inevitable disputes between science, that seeks empirical verification, and religion, concerned with human destiny beyond life. The religious perspective is inevitably individual and draws upon a variety of ideas touching upon the afterlife (1948:110-121). Quantum writers have made the case that conscious perspectives are forms of energy. In his preface to *Menorah*, written following a long plane ride in the early 90s he expresses a hope: Why don't the three monotheistic religions unite in opposition to polytheism and atheism? Not by means of the muscles of war, but by the power of thought, feelings of affection and humanitarian tithing. We are parted, at the door and our distance is rather far. But that is only in the flesh, because we unite ever more firmly in mind (II: 5-6)!"²³ If finding positive goals is always a difficult task, the Prophets have given humans clearer visions of them. Following in their footsteps helps one to conquer anger and fear and move forward toward a future of tolerance in competitive and cooperative relationships.

Notes

1. Arena (Muhammad Abdul Biang) has used his novels and short stories to portray social issues and problems. His first important novel, *Lingkaran (Coils)* considers the residual influence of colonialism through the Crown Corporation (1965). His collection of the short stories published during the Japanese occupation (*Cerpen Zaman Jepun*) are organized according to period and problems (1980). When he was a researcher at the Yayasan Sabah (Sabah Foundation) he wrote a cultural anthropology study of the Dusun/Kadazan peoples (1978). There are several brief biographies of Arena (Baharuddin Zainal, et. al., 1981: 300-303 and 1985: 210-213). He was born in Makassar, Sulawesi in 1925 and attended Dutch schools before becoming a merchant seaman for nine years at the age of 18. He traveled around the archipelago and to mainland Southeast Asia. Returning to Makassar he took course in Islamic studies, but boring of them, went back to sea. He wanted to enter the British merchant marine as a seaman but was rejected because he was not a citizen of Britain. He, like so many other versatile people, began to write for the magazine *Hiboran* in Singapore where he began as editor and writer of short stories from 1957 to 1961. I have listed several of his most important novels in the bibliography below. Discussions of his *International Trilogy* (Arena 1987) are found in Banks (1995) and Rustam (1988).

2. Sebagai novel, dikaji tiga dekad sebelum ditulis, dan mulai ditulis pada waktu usiaku lanjut kian dekat ke hujung, maka harapanku cuma satu; semoga sempat kuselesaikan, di samping jadi tanda tanya, mungkinkah ini mampu kujadikan – dan orang terima, sebagai epitaph aku sendiri? Sasterawan Negara - Arena Wati (rear sleeve).

3. Cohn discusses the origin of the Protocols... that was supposedly an ancient document that was circulated by the secret police of the Russian empire in the early twentieth century and may have been partly a construction of their secret police. Tsar Nicholas II saw them as a fraud and refused to use them directly (1981: pp. 105, 115; also Segel 1995). The most prominent English translation of the Russian version is that of Marsden, which appeared in 1920. The volume was very popular and sold out rapidly. Cohn believes that the kernel of the later full 24 protocols was “fabricated by the French political police under Fouché with the object of influencing Napoleon against the Jews...” (1981: 27, n.). The way that Napoleon called some Jewish representatives to court implied that there was an underground Jewish government in France (ibid: 29-30). The argument was that Jews exerted disproportionate influence on post-revolutionary France through their power in the Freemasons and the Bavarian Illuminati. However, it does not appear that either group was strongly under the influence of Jewish citizens or merchants. (ibid: 29). The Protocols are the subject of the Marc Levin film *The Protocols of Zion* (2005). One section shows Mahathir Muhammad, prime minister of Malaysia (1981-2003), discussing the Protocols as truth before a large audience, speaking English. Their acceptance became part of UMNO political orthodoxy during his years as Prime Minister, when these novels were conceived.

4. In *Mandala*, Gen. Wang and his children place the new physics along with basic business skills in their list of commitments in managing his enterprises. His Glossary contains: Aeon, Bion or bion, Kathode, photon, tiga dimensi and tujuh dimensi together with Lahut and Maluku, two Islamic concepts dealing with the levels of heaven (I:311). Strehle (1992: 7-26) discusses the influence of Einstein’s universe on fiction writers in the West and how the development of plots, characters and situations follows new patterns that emphasize subjectivity, relativity, uncertainty, the role of statistics and probability as a basic constituent of the world and the search for sources of social and personal energy from a variety of sources.

5. See Sherden (1998) for a discussion of Popper’s challenge to traditional social science to do more than provide models in which researchers could place events as if these events were controlled by the Newtonian forces presented in the model (see also Popper, 1962 and 1962a). Nadeau (1981) and Nadeau and Kafatos (1999) present a more detailed critique of the Newtonian paradigm and the reductionisms that it imposed as well as its Nietzschean “prison of language.” Physical events were seen as absolutely separate from the mental constructions and consciousness that perceived and described them.

6. He gives a metaphysical explanation of his use of *Mandala* or circle of powerful elements, for his company. General Wang says that each of his children is to be like the energy of one of the major parts of nature. Together they therefore make a powerful corporate team. Wang Sai Hong is the sky (langit), Wang Sai Heng is the river, Wang Moy Yong is the earth (bumi), Wang Sai Long is the mountain (gunung), Wang Sai Ming is the sea (laut), Wang Moy Ying is the air (angin), Wang Sai Ping is fire (api), Wang Sai Pong is thunder (guruh) (I: 49).

7. All of Gen Wang’s children have advanced degrees in fields related to the family business. Wang Moy Ying has degrees in administration and in political science from Singapore. She manages three shops in Singapore and her own house (I:40-44). Wang Moy Yong has a degree in business administration and a diploma in secretarial skills (I:12) Sai Hong has a Ph.D. in economics, as has his wife, Mourice Tan or Tan Mei Ling (I:35-36). Wang Sai Heng has a Ph.D. in industrial science from a Connecticut institution (I:64). Wang Sai Ping is educated in Singapore in economics and received a Master’s degree from Yale in economics. He is married to Lee Liang Ying a wealthy Malaysian tin and rubber entrepreneur (I: 104). Wang Sai Ming got a masters from London in his 30s after being in the National Service of Singapore

(I:90). Sai Long has a master's degree in trade economics (Ekonomi Perdagangan) from Cornell after receiving a degree in trade from the University of Singapore (I:80). Wang Sai Pong has a degree in Marine Transportation from Singapore and also served in the National Service. He continued at Harvard with a masters in Marine Investment and a doctorate in Investment (perlaburan) (I:114).

8. The name Kai Fook means "very fortunate," and his children also have names with positive implications. "Kai" with first tone means "open". It means "broad" with third tone. "Fook" means "good luck". So when "Kai"(in both first and third tone) and "Fook" are put together, it means "a lot of good luck". This is a common name for elder generation Chinese.

The word "Sai" with fourth tone means "compete" or "to be as good as". "Hong" and "Peng" with second tone could mean a kind of giant bird, which is often used as a metaphor for man with great ambition and achievements. So "Sai Hong" could mean "as good as a man with great ambition and achievement". "Heng" with first tone can mean "tycoon". So "Sai Heng" can mean "as good as tycoons". If the "Heng" is second tone, it could mean "forever". "Sai Heng" could mean "can last forever". "Long" with a second tone means dragon. So the possible meaning for "Sai Long" is "as good as dragon". And as you know, dragon is a sacred animal which has omnious power in Chinese culture.

"Moy" with fourth tone could mean "the end" or "last". However, it can also mean "Jasmine" or "do not". I am not sure which one is the right character for them. "Ying" with first tone can mean "infant". So if the "Moy" means "the end" or "the last", "Moy Ying" could mean the last infant (maybe their parents decided not to have more babies by the time they give her this name). "Ying" with first tone could mean "golden oriole". Yong with different tones can have a lot of different meanings. Since I would not determine which character is "Moy" and "Yong", I can not give you a definite answer. However, "Moy Yong" could mean "don't utilize", "don't be mundane", and "the last brave one".

"Liang" with second tone could mean "nice". "Ying" with first tone, as what I mentioned earlier, could mean "infant" or "golden oriole". so these two words put together could mean "nice infant" or "nice golden oriole" (that means she has nice voice). "Liang" with fourth tone could mean "bright" or "shining". So if it is fourth tone, the meaning of this name could be "shining infant" or "shining golden oriole".

"Beng" with third tone means "origin". "Kuan" means "wild", which has other meaning such as "generous" when describing someone's personality. So "Beng Kuan" could mean "generous in his origin personality". However, it could be explained as "used to be generous and not anymore," describing Sung Beng Kuan stevedores. I am indebted to Wen Shu Fan of Temple University for thoughts on the likely implications of these transliterated names in Mandarin.

9. When Sai Ming fears her pregnancy and promises his wife Ling Liang that he will not marry or have children with Rabeka, she says that she is a Jew who eats pork and knows how to care for her body (I: 81).

10. Mahadiah is Pak Marzuki's youngest sister (adik bungsu) (I: 50). Marzuki has several children: Adnan, Mahfuz and Hambali are also drivers for the Wang family. His daughter is Kamariah. Wang Moy Yong, the General's daughter who is married to an Indonesian military man, wonders whether her father is still strong enough to have sex (bersanggama) twice weekly, the amount that women Mahadiah's age expect (I: 154). Mahadiah gets pregnant (I:270). Dr. Khoo thinks that she probably is not enjoying sex since she had a genital dryness problem in the past. This is the kind of satirical touch that fits perfectly with the Dr. Khoo's constant concern for appropriateness. Khoo thinks that Wang is marrying Mahadiah to increase his business with other Baweans not because of loneliness or the desire to have a woman beside him in bed. He is a short-range planner who suffers from the blindness thus imposed. Khoo is also jealous of General Wang who did not have to arrive in a wangkang (Chinese junk). He secretly hopes that Wang stumbles (I: 177).

The story of Moy Ying's sex life has its humorous side. Her husband has another wife but his impotence in her presence suggests that she is using sorcery to lower Anan's libido (I: 40).

11. She gives the names of her children: Indra Gunawan, Candra Budiman, Purwati Surya, Segara Bakti and Dewita Purnama and laments that these names are all Indonesian, Javanese Muslim names (I:11).

12. General Simon's children's names are given as they figure in the plot in the second and third volumes. The personalities and styles of these children make for an interesting study.

13. He says that in addition to the air pollution there are 70% black and about 10% brown residents and about 8% Chinese and Vietnamese and that these numbers drown the white population. This is not the city of Washington, Franklin and Jefferson. He takes refuge in his holdings in Upstate New York from the same issues in New York City (freely trans. II:19-20).

14. While only 2.5% of the population of the United States are Jews they contribute:

75% of the finest professors

90% of the best scientists

80% of the cleverest researchers

70% of the finest generals and admirals

80% of the leadership in shipping

80% of the most respected

93% of the journalists best at manipulating facts

90% of the lovely females in the entertainment industry

85% of the most sought after prostitutes

97% of the most cunning confidence people

Simon considers those with Jewish blood to be Jewish even though they do not practice Judaism as a faith. He relies heavily upon his knowledge of the contacts of elites with Jews in the past (II: 122-123).

15. General Hashmon's wife Hannah Grynspyn (Greenspan?) died before the plot of these novels. She was from a Sumerian family of Jews who settled long ago in Poland. Tells the story of Hashmon meeting Hannah Grynspan (Greenspan?) who is from the clan of Lewi from Sumeria who settled in Poland and came to America in 1872 and established themselves in Albany, New York. He says that his sexual style with Hannah was traditional Jewish and she laid upon her back without removing her clothes or moving her buttocks. They are related to nobility of Poland. This was his proper marriage (roti sah) and describes the bed as the ranjang (II: 120).

16. Freedman, a loyal family retainer from the older generation, and Rabeka discuss the sexual history of the Hashmon family: that Samuel is her father but that Freedman and Simon's father Jonathan all had sex with Rachel. Simon made his will so that Rabeka would inherit as if she were his daughter by blood (III: 25-31). Lubel is the father of her second two children. William Roff, author of *The Origins of Malay Nationalism* (1967) is her teacher and she is his beloved student (III: 25). There are some interesting asides on Harvard university's use as a scholarly shelter for Zionism and the belief of Edwin Reischauer that Asians could never cooperate economically and would be dependent upon the West to broker their relations with each other (III: 66-68).

17. Lubel was born in 1931 and is now in the 90s over sixty. His role is less significant than Rabeka's since she could bring together the two families by having a Wang child (Arabella, her first by Wang Sai Long). He went to Singapore and KL in the 1949 era after high school in DC. He describes the conditions in 1949 after he had just finished high school and his father was assistant to General McArthur.(III: 55). Lubel becomes addicted to sex and prostitutes and returns to Malaysia with an Armenian Jewish girl. Hilary Halevy Malakovi (III: 77) His obsessions and lack of responsibility have been involved in the deaths of Freedman and Frankstein. He is placed in a mental institution in New York and dies there in 2002 (III: 237, 208-209)

18. Arabella is Rabeka's eldest by Wang Sai Long (I: 71-72, 82; II: 171; III: 14, 106) and Ozher by Lubel her second (III: 14) and the Adarpurima Lubelaworth Dreyfus is her third, by Lubel. When she was pregnant with this child she was already moving toward her eventual husband, Segara Bakti (III: 124, 189).

Lubel indicates that Freedman and Frankstein were killed in a bombing at The Sala, an expensive restaurant in Bangkok, where girls bring explosives in floral boxes by means of a striped sampan which sails up to the door. Lubel says that they had broken discipline and were killed. (III: 72-74).

There is a long description of the sexual and romantic affair between Rabeka and Segara Bakti. He began as her teacher about Indonesian culture and a tutor in bahasa Jakarta and then she tempted him with her fashions that revealed her femaleness. They had various trysts where he could show his youthful vigor. He continued to have sex with her after she stopped menstruating. Now he has been sent to Belgium by Mandala (III: 123-126).

19. This summary of the book does not give all of the details and omits numerous characters. Perhaps the greatest weakness of word processor manuscripts is the Search and Find utility. Authors are tempted to make plots elaborate and have readers searching for seeming loose threads that the text ties together here and there.

20. Other authors took top down approaches that were far less tolerant of the elite. John K. Galbraith's convenient social virtue is a particularly potent example: "The convenient social virtue ascribes merit to any pattern of behavior, however uncomfortable or unnatural for the individual involved, that serves the comfort or well-being of, or is otherwise advantageous for, the more powerful members of the community. The moral commendation of the community for convenient and therefore, virtuous behavior then serves as a substitute for pecuniary compensation. Inconvenient behavior becomes, deviant behavior and is subject to the righteous disapproval or sanction of the community (1973:46)."

21. General Wang's Chinese mandala (Chinese equivalent of rewata) comes from a diverse array of ancient Chinese sources of the Hundred Schools of the Zhou Dynasty Spring and Autumn Period that spawned the great Confucian classics. One can hardly read the saga of the General's policies without thinking of The Great Learning (Daxue) model of the family in world affairs: Those in antiquity who wished to illuminate luminous virtue throughout the world first govern their states; wishing to govern their states, they would first bring order to their families, wishing to bring order to their families, they would first cultivate their persons; wishing to cultivate their own persons, they would first rectify their minds, wishing to rectify their minds, they would first make their thoughts sincere, wishing to make their thoughts sincere they would first extend their knowledge. The extension of knowledge lies in the investigation of things.... Whenever one is influenced by anger and resentment, the mind will not attain correctness, etc.... (A person who) never knows his son's faults, (does not) realize the fullness of the growing grain. (De Bary and Bloom: 331-332).

22. The presence of the large and overarching world groupings and their complicity in 9/11 is an important ingredient in these three novels. There is no proof that there is an active Elders of Zion organization although it was part of the political ideology of Malaysia's Mahathir regime. There is much more known about the other groupings that he discusses: Bilderbergs, et. al. The issue that the novel raises is the war drenched ideology of arms and arms proliferation implied in the development of the story and the Hashmon's assumption that Judaism could prosperously coexist with this ideology. For them, Zionism was its natural expression in the Middle East. Warfare in that region would naturally last forever. Arena thinks that this region needs to seek an ideology of peace which he thinks can be created through the ancient internationalism of the rewata of island Southeast Asia. So few people are benefited by ideologies of innate violence that Simon's most practical and stable children seek such an ideology. They move away from the West. Western power elites recruit members of culturally distinct groups like Jews to give an aura of

objectivity and internationalism to their arms industry. The negative evaluation of international power elites has found its potent expression in the 911 truth movement in which groups of Western intellectuals have assembled materials in books and video presentations suggesting that this tragedy was an “inside job,” that served the purposes of the global elite to have a new enemy for its arms and energy lobbies (see Griffin, Tarpley, et. al.).

23. Kenapa tiga agama monotheist tidak bergabung menghadapi polytheist dan atheist? Jangan melalui otot perang, tetapi dengan otak pemikiran, rasa sayang, fitrah manusiawi.” Kami berpisah, di pintu, jarak kami semakin jauh. Tetapi itu, hanya terpisah jisim, kerana kami masih terus saling mendekati, bertaut, kian erat, alam minda!

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