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*Different
Faces of
Southeast
Asia:
past & present*



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In a recent conference on "Memory Across Generations: The Future of 'Never Again'" in Buenos Aires, Argentina, four papers on Southeast Asia spoke of the politics of remembering authoritarian regimes in the region. The conference attempted to answer such questions as who remembers, what is remembered and how memory is transmitted from one generation to the next. Significantly, the notions of silence and forgetting were raised in various papers. The subject is important not only because of the impunity with which past violations of human rights have been treated by post-authoritarian governments but also because violations persist and many of the structures that made dictatorship possible have not been dismantled.

Historian Arthur Marwick tells us that: "As memory is to the individual, so history is to the community or society." By separating the two, he suggests that memory is a personal experience, while history is collective; where one belongs to the private domain, the other is owned by the public. Yet we all know that memory, though intensely personal and private, serves an important social purpose. More fundamentally, all human history began with individual memory. When free expression is suppressed, however, history the collective is relegated to the background, and private individual memory occupies the foreground. Authoritarian rulers bank on this dichotomy, confident that private recollections (which they cannot control anyway) will remain private. As long as these memories do not enter the private domain — (the government shuts down all routes to the public arena) — these individual recollections pose no threat to the state. Yet my own experience during the Marcos dictatorship shows that this dichotomous situation was not as simple as Philippine officials perceived it. Personal memories can and are being transformed into inter-generational collective projects, through the family (which was the subject of my paper), by means of public media (which Teresita Maceda discussed), and public memorials (which brothers Wattanachai and Thongchai Winichakul tackled).

Wattanachai and Thongchai focused on the student movement between the October events of 1973 and 1976, ending with the massacre by government forces of student protesters in October 1976. Then only seven years old, Wattanachai, now in charge of the October 14 Memorial, asked whether only the October generation, to which his brother belonged (those who had actually experienced either or both events), has the right to claim ownership over the memory of those events. Is understanding bound by time and space, he wondered. Not quite, replied Thongchai (University of Wisconsin-Madison). The memory project, he explained, "is always about bridging the gaps over time and over generations by learning the 'lesson' of the past." The problem with the lesson, though, as Thongchai himself admitted, is that it represents a particular kind of memory, certainly not a complete narrative of the past but what is perceived to be its essence. Conceived in hindsight, the lesson is deliberately prescriptive and needs a certain element of power in order for it to be transmitted and survive. "Is it possible," then, he asked, "for a lesson that is neither prescriptive nor authoritarian?"

After years of lobbying, veterans of the October movement have succeeded in obtaining official permission to construct a memorial. Wattanachai explained that this memorial is to serve "like a classroom outside the school" where young people can learn about Thai politics. There are, too, attempts by former activists to get the curriculum reformed so as to allow the entry of this episode of modern Thai history into the textbook. How these efforts turn out will help answer some of the questions Thongchai raised.

The radio is another tool for transmitting collective memory. Questioning the stereotype of the masses as "unthinking, unimaginative, unindividuated" people, Maceda (University of the Philippines) drew upon her experience in the production of socially oriented radio drama to show that the mass audience can think and understand issues presented before them. Serving as a metaphor for "lived realities," the drama concretizes the issue so that listeners begin to own the experience being played out over the radio and are able to draw their own conclusions. In so doing, they "become part of the production of knowledge."

Papers from South Africa and various countries of Latin America broadened the scope of discussion to raise yet more unanswered questions. It is important that as scholars and public intellectuals in the Southeast Asian region strengthen their networking efforts, similar ties are made with scholars from other parts of the world. Not only are certain experiences across regions and countries more common than we think. The possibilities for learning are limitless.

A Murder in Java: On the Construction of a Crime in Suharto's Indonesia

~ by Jose Manuel Tesoro ~

(Asia Fellow 2000-2001, Asian Scholarship Foundation)

The Second Annual Fellows' Conference of the Asian Scholarship Foundation on Globalizing Asia: Shifting Identities and Continuities was held in Bangkok, Thailand on 1-2 July 2002. Below is a paper presented at the conference by an ASIA Fellow.

INTRODUCTION

On the evening of August 13, 1996, two unidentified men beat 33-year-old Fuad Muhammad Syafruddin nearly to death outside his home south of Yogyakarta, Indonesia. Syafruddin, better known as Udin, had been covering local politics and land issues in his home regency of Bantul for the Yogyakarta daily *Bernas* for nearly a decade. In that time, the journalist had made many enemies, among them Bantul's Regent, Col. Sri Roso Sudarmo. In the months leading to the attack, Udin had reported on a controversial \$40 million¹ tourism development project backed by Sudarmo, as well as the colonel's attempt to secure re-election by promising \$400,000 to a foundation linked to then-president Suharto. In the attack, Udin suffered injuries severe enough to put him in a coma. Three days later, he died in a Yogyakarta hospital.

My interest in this particular incident has a long history. When I was a correspondent based in Jakarta between 1997 and 2000, I was often struck by the contradiction between the portrait painted by official sources – the daily mass of pronouncements, news stories, and thick books of statistics – and the equally voluminous world of – “unofficial” sources, such as gossip, rumors and what in Indonesian were often termed “open secrets.” Often, there seemed to be two separate realities: the one perceived and presented by the state, and the other revealed and experienced by daily society. I wondered: what – and where – is “truth” in this society?

The Udin case seemed a perfect prism through which I might examine some possible answers. In the case of Udin, the police arrested a man who had been sleeping 30 km away at the time of the attack and put him on trial, while journalists and many local Yogyakarta residents assumed the real attackers had ties to the Regent. In modern societies, “‘truth’ appears largely to be determined by the law” – the police, prosecutors, judges and lawyers – and the media, with its constituent reporters, editors, cartoonists and photographers. The truths I mean here are not scientific facts or historical interpretations, but the ones most immediate to society's daily discourse, which include the essential facts of recent events and encounters as well as fundamental judgments in those events of guilt and innocence.

Initially, I was more concerned in this project with the technical aspects of assembling disparate sources, such as police records, tape recordings and transcripts of trial hearings, and interviews with many of the participants in the case, in order to create a sustained book-length non-fiction narrative out of them. In that regard, my project was moderately successful. I was able to spend significant time with the journalists, lawyers, citizens and even police who were involved in the case. I spoke to judges as well as prosecutors. But despite eight months of fieldwork, I was unable to answer all the questions the case raised for me. Because one significant category of participants in the case – the local government officials accused of conspiring in the murder – were unwilling or unavailable to discuss their purported role in it.

Without their cooperation, I have been forced to extrapolate from existing data and research. Or, in other words, to imagine the answers to the questions I would have asked them. While this strategy is far from ideal, it does allow me to write my story by providing answers to essentially unanswerable questions. Those questions include: How did the Bantul Regent see the killing of this journalist? How would he have understood the nature of the crime? And how would he have justified his aiding, abetting or perhaps even ordering it?

THE CRIMINAL STATE

I pose my topic as a hypothetical question, and this paper as an exercise in imagination for several reasons. Sri Roso Sudarmo, the Regent of Bantul, although later tried and convicted for bribery, was never charged for conspiracy in the murder of Udin. The only recorded evidence that he was involved in it comes from testimony given by the man police arrested for the crime.² While to most observers this testimony points to the Regent's guilt, a single witness' words would not be enough for a conviction in an Indonesian criminal court. While many in Bantul today assume the Regent's guilt in the matter, no one is able to produce evidence directly linking the Regent to the individuals who attacked Udin. For the Yogyakarta police, the case remains open.

Thus the legal question of the Regent's actual guilt or innocence is not my concern in this paper. Although conventional wisdom assumes his guilt, we cannot say for sure for lack of more evidence. My hypothetical questions are thus not meant to accuse the Regent of guilt, but as a starting point for analyzing and describing the psychology of the generic Indonesian local official at the end of the 1966-1998 Suharto government. To borrow a term from criminologists who work back from a crime to understand the criminal, this is an exercise in "profiling." Except that what I seek to understand is the mind of not one "criminal" but a criminal state: the late New Order government of Indonesia, evidence of whose guilt in various spheres of activity is abundant and less in doubt.

The Regent of Bantul, Yogyakarta happens to be a particularly good starting point because he represents several strains of ideology that suffused the Suharto bureaucracy. First, he is Javanese. Secondly, he is a civil servant. And finally, he is a serving member of the Indonesian armed forces. I will address each of these elements in turn. But first I would like to discuss in greater detail the Udin killing.

"HIDDEN INSTITUTION"

Bantul regency is one of four such districts of the province of Yogyakarta, located on the southern coast of Central Java, an area which Udin covered for the area's second-largest local paper *Bernas*. Contrary to some of the mythmaking surrounding his death, *Bernas'* forthright coverage of the so-called "Parangtritis megaproject" was not entirely Udin's alone. Several staff members and freelancers produced stories about the \$40 million project in the paper in mid-1995. Parangtritis has a particular resonance in Javanese culture as the abode of the spirit-queen Nyai Roro Kidul, the "Queen of the Southern Seas." A private Chinese-Indonesian investor needed 206 hectares of land for a hotel/villa, "fantasy world," golf course and playground, and approached the Bantul government to strike a deal in which the regency would clear and turn over the land in return for a cut of the profits.

Generally, in Indonesia, however, very little of the profits from such public-private ventures find their way into local government coffers. Although often billed as something that contributes to the public good, "megaprojects" benefit local officials and investors. Large private investors use public government authority and muscle to ensure their project's success. Public officials, as a reward, later get a cut of the proceeds. After Udin's murder, one of his colleagues, a young reporter, found a disgruntled official at the Department of Public Works who told him that the Parangtritis investor had already disbursed over \$1.1 million to local officials, from district officials all the way up to the governor's office.³ In one of his first stories about the project, Udin showed how some 60 people who lived in the area were affected when their homes and businesses were forcibly demolished to clear the site.⁴ Other journalists from his paper were covering the adverse environmental impact of the project, its questionable financial benefits for Bantul County, and the lack of respect it showed towards local beliefs.

Yet these Parangtritis stories were, at most, an annoyance to the officials concerned. Udin might not have incurred the Bantul government's *specific* wrath had it not been for a separate series of articles he later wrote, most of which bore only his byline. In May 1996, he revealed that Sri Roso Sudarmo, who was up for re-election, had promised to pay the equivalent of \$428,000 to a foundation linked to Pres. Suharto if he was reinstated to a second term. Since the megaproject had barely broken ground, Sri Roso would not have been able to benefit from it if he were unseated. Sri Roso's direct appeal to Jakarta for a second term went over the heads of the County council, which had already chosen a different candidate for Regent. One local representative complained to Udin: "What's clear, there's a conflict of interests at the level of the 'hidden institution.'"⁵

Three months later after publishing this story, Udin was dead.

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"HARMONY" BEFORE "TRUTH"

Udin's death was a result of injuries he sustained in a severe beating. He was neither shot nor stabbed nor "finished off" in a way that would have made clear that whoever was behind the crime wanted him dead. Instead, the facts of the case indicate that the intent of the assault was to "teach Udin a lesson." Somehow, the journalist had done wrong. The beating was his punishment.

The question is: what had he done wrong? I'd like to approach an answer (or several answers) to that question from three different directions. The first is an approach from culture. Of course, to define "Javanese culture" means inevitably to essentialize and reduce it. However, essentialization and reduction is *precisely* how Suharto's New Order approached questions of culture, in which Indonesia's vast diversity was frozen and reified into non-threatening, tourist-friendly caricatures. One only has to visit the Mrs. Tien Suharto-conceived "Beautiful Indonesia Miniature Park" on the outskirts of Jakarta, which depicts Indonesia as a series of 27 traditional houses, each representing the "culture" of one of Indonesia's provinces, to see how the Indonesian state preferred its component cultures.⁵ More can be said about this issue, but the point is that cultural reduction was characteristic of the Suharto government.

Longtime cultural critic Franz Magnis-Suseno says that the highest principle for Javanese is the avoidance of conflict, which in turn allows social relations to flow smoothly. The highest virtue, for an exemplary Javanese, is to accept what comes your way without protest or resistance, which implies a resignation to the social hierarchy. "In the eyes of the Javanese," Magnis-Suseno writes, "the principles of harmony should take priority over positive law; to insist upon one's legal rights against the principles of harmony does not meet with approval."⁷ The result of this slavish devotion to harmony and to hierarchy is quite obvious, he points out: The moral autonomy of society's members is restricted. In other words, there is no such thing as "conscience" – only the requirement to act in harmony lest the – "proper order" be upset.⁸ Suharto's government consciously and, we can assume, cynically inculcated this approach in its citizens, which to some of us might seem less a morality than a kind of amorality. You could call it a lobotomy of conscience. For example, the first textbook chapter children in public schools all over Indonesia have to read in their values education class is titled: "Harmony/Concord." Only later do they learn "Justice and Truth."⁹

A small point here: Udin was Javanese, and so was most of the *News*' staff. In a good example of how "Javanese culture" is far more internally diverse than how the New Order painted it, Udin was not the kind of Javanese the New Order wished its citizens (including non-Javanese) to be. For one thing, he was a "santri," a pious Muslim, who could be expected to identify with more universally "Islamic" values than to put an undue emphasis on Javanese "traditional" subservience. Meanwhile, MANY of his colleagues were young university graduates, who, although born and bred in Java, partook of larger global currents, in which concepts of human rights, values such as freedom of expression and suspicion of government intentions had a strong pull. They represent another facet of modern Javanese culture.

Yet in the "Java" of the New Order, they were rebels and sinners against proper order.

DEVELOPMENTALISM

This interpretation of culture leads to my next point, which is what the Suharto government promised in return for "Javanese"-style servitude. Following the classical – and colonial – tradition of government, the New Order promised enlightenment and progress. But where in the old days, that enlightenment might mean disseminating Hindu-Buddhist revelations, Islamic faith, or Dutch-style education, in exchange for servitude, Suharto offered "modernity": wealth, consumerism, technology, science and all the trappings of advanced capitalism.¹⁰ The synonym his government used for "modernity" is "development," construed as a combination of stability, the improvement of social indicators and high economic growth.

Much has been written on the development ideology of the New Order state, so I won't dwell too much on it here. What I will discuss, however, is the specific application of the cult of development to the media. The state's view of journalism, which was transmitted through the official journalists' union, media training seminars and most significantly through the regular "guidance" of the Information Ministry of journalists, publications and broadcasts, was that media ought to be a tool for development. Reporters and editors were urged to refrain from caustic attacks on national institutions (which would reduce public respect for the government and its mission) and advance uplifting, positive news such as

stories about economic growth and progress. Most of all, they should refrain from stoking social division or causing tensions between religions and races.¹¹

Australian academic Angela Romano, however, correctly points out that "development journalism" does not have a single definition. Other interpretations on journalism's role in development focus, for example, on developing community and individual empowerment.¹² Yet just as it did when choosing among "Javanese," we find the New Order highlighting one particular definition. And that interpretation placed journalists such as Udin, who was critical of institutions and whose stories covered corruption instead of growth outside the pale.

Interestingly, the New Order government bound journalism to development not only ideologically but also economically. On average, reporters in Indonesia make less than secretaries.¹³ Unsurprisingly, Indonesia has a well-developed and widespread culture of sources paying journalists, and journalists accepting such payments. Most bluntly, such payoffs come in the form of envelopes stapled to press releases, but the practice includes offering expensive meals, overseas training trips and even direct transfers into bank accounts.¹⁴ Many of the reasons why reporters and editors accept the envelopes are economic. A quarter of print organizations in Indonesia do not pay their journalists or freelancers a decent living wage. They practically expect their employees to accept money, goods or services obtained from corporations, political parties or government so that they can make their living.¹⁵

This practice had, for the government, the fortuitous result of linking journalists' fortunes to the performance of the economy as a whole and the continuing stability and longevity of the government that ran it. So in addition to ideology, the New Order also presented incentive: If "development" runs smoothly, then journalists get their share. If they endanger it, they hurt themselves.

THREAT PERCEPTIONS

One cannot examine Suharto's New Order government without discussing its military, which, by virtue of the fact that it shared equal - if not superior- status with civilians in running government, had a significant influence in the way the bureaucracy as a whole perceived society and social actors. The doctrine under which the New Order explained soldiers holding a significant number of civil positions is known as *dwifungsi*, or "dual-function," which was argued as a necessary component in national stability in the light of the failed experiment of civilian multi-party democracy in the 1950's.

Given that the New Order was born out of economic chaos and social conflict, stability may have seemed a reasonable rationale for military intervention. In order to maintain that rationale, the military periodically and covertly stoked social divisions, or fabricated internal threats to keep saying that stability was still under threat.¹⁶ But as the unequal military-civilian partnership entered the end of its third decade, this explanation and the old strategies had long started to lose its luster. Political scientist Jun Honna tracked the evolution, in the mid-1990s, of military ideology in response to the "aging" of the stability rationale, especially in the light of the global collapse of the communist threat and Indonesia's rising economy. The "new" argument put Western democratic liberalism on par with communism as a threat to "essential" Indonesian political understandings. In other words, there was a "right" kind of development, and a "wrong" kind, the wrong kind being human rights, democratic elections, freedoms of assembly and expression and so on, which would introduce social instability and radicalism into the general population.¹⁷ Before, the state saw the "latent danger of communism" in rural areas in which children of Communists murdered in the mass slaughter of the Indonesian Communist Party in 1965 still lived. Now communism was a dangerous virus in groupings of intellectuals, students, journalists, lawyers and the like. The crackdown that began in the mid-1990s on oppositionists, student groups, independent journalists, legal aid foundations and so on have to be seen partly as an outgrowth of the military's threat perceptions at the time.

THE VIEW FROM THE OTHER SIDE

Any or all three of these rationalizations - the cultural, the socio-economic and the military - might justify to the mind of an ambitious soldier-slash-bureaucrat the necessity of teaching a journalist "a lesson." Udin was un-Javanese. He was anti-development. He was a threat. Yet ultimately, the real motive, as I mentioned at the beginning of this paper, is most likely and most simply self-interest. The Bantul Regent wanted to retain the status, hopes for further advancement and opportunities for self-

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enrichment that his position of chief executive of Bantul regency gave him. But the ideology of the new order justified his actions.

State officials in similar positions have been just as desperate. For example, in 1981, a lieutenant-colonel in the police intelligence service, who was about to be appointed as a Regent in an East Java county, enlisted his subordinate, a police captain, to help him get rid of his mistress. He worried that she would threaten his promotion, or be a pesky and embarrassing problem should he get it. When both attempted to murder her and failed, they were later tried for the crime.¹⁸ What marks Udin case out for special attention is that the government felt forced to provide a suspect who could be tried and convicted. That indicated that the state's own longstanding ideologies and justification might no longer have the same power they did over Javanese society.

There is one point, however, that I would like to cover before ending this paper: how did non-state actors perceive the crime allegedly committed by the Regent and his men? If the state and society were truly inseparable – hand-in-hand with government and the military in the march towards development, as the government claims – then Udin's death would have been seen as justifiable, perhaps in the same way many Indonesians saw good reason when, in the mid-1980s, the government embarked on large-scale summary executions of alleged criminals.¹⁹ The answer to this question deserves its own treatment, so I will content myself with a couple of points. One indication of how wide the gap had grown between state ideology and social reality is shown by the lack of faith many Indonesian journalists have in the development journalism model espoused by the New Order. Indonesian journalists, while uncertain about the excesses of the Western media and cognizant of their country's situation, didn't exactly see their role the way the state wanted them to see it. In a sample of Jakarta journalists interviewed by Romano, most saw themselves as "watchdogs." Sure, they were heavily muzzled and bound, but they believed their role in society was to keep an eye on government, and not the other way around.²⁰

CONCLUSION

The Udin killing goes straight to the heart about what being a "public intellectual" in a developing society entails. One Yogyakarta journalist, in describing the Udin case, told me: "This matter is an ordinary criminal matter. But because there were many interests, it became something else. Because of politics. Because of pride. Because of power."²¹ In trying to imagine the logic by which one local official might justify the murder of a journalist, I have looked down several paths and found they all meet at the same point. Udin's coverage of development and corruption could be constructed by the Regent as a crime against cultural ethics, a rebellion against development or an unforgivable movement towards instability, or all of the above. In the eyes of the agent of the state, our hero could be seen a criminal.

Yet the fact that he wasn't perceived as one by his colleagues, by the lawyers who defended the man accused of killing him, and by the Yogyakarta public at large indicates that the state's version of "crime" had deviated considerably from society's understanding and sense of natural justice. The public knew too much about its sins to believe that Javanese, developmental and military ideologies, which simply masked naked self-interest, could justify murder.

One of the lessons of the past few years is that stability and rapid economic development – the appearance of development – is ultimately unsustainable in an environment where basic rights are not protected by a fair and equitable legal system, as well as a free media. Both these institutions, it could be argued, are ultimately foreign imports. Yet, ironically, they promise much more for Asia than nativist conceptions of, say, hierarchy and harmony (which are, as I hope to have shown, often constructed rather cynically by those in power). As long as our elites consider themselves above the law and unassailable by a free and honest media, none of what we have achieved as well as lost in the past decades economically and politically will be protected or ever regained.

So why do we still so blithely allow governments and bureaucrats to dictate the direction of our nations? One reason, to quote the political scientist James C. Scott, is that "The historical basis of freedom in pre-colonial, and much of colonial, Southeast Asia was physical mobility – the capacity to flee the reach of the state."²² Instinctively, have public intellectuals been defining freedom as disengagement rather than engagement – to be free means getting as far away from arbitrary tax-collectors and corrupt police, greedy contractors and careless census-takers, to live our lives however we see fit? The government does what it does; we do what we do. Yet the state borrows foreign loans in our name, educates our children and polices our societies. There are few frontiers left, and increasingly fewer places to hide, in law, academia and the media. At some point, we have to stop running away, and rise to meet the challenge.

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ENDNOTES

- ¹ Currency conversions are according to average annual rates from the U.S. State Dept., which for 1996 was Rp2,335 to US\$1.
- ² The suspect's name was Dwi Sumaji. In his trial, he testified that a police detective had both enticed and threatened him to confess to the murder of Udin. Dwi Sumaji explained to the judge that the detective "said this would be to protect a Bantul official." The judge then asked: "What official?" Dwi Sumaji replied: "The Regent." See Thomas Pujo Wijyanto, Tape recording of Dwi Sumaji's trial testimony, Bantul, Yogyakarta, 24 Oct. 1997.
- ³ Triatmoko Sukmo Nugroho, Interview by author, Tape recording, Yogyakarta, 16 Jan. 2001.
- ⁴ Fuad Muhammad Syafruddin, "Isak Tangis Warnai Pengosongan Parangtritis," *Bernas*, 16 Aug. 1995.
- ⁵ Fuad Muhammad Syafruddin, "Soal Pencalonan Bupati Bantul: Banyak 'Invisible Hand' Pengaruhi Pencalonan," *Bernas*, 15 May 1996.
- ⁶ John Pemberton, *On the Subject of "Java"* (Ithaca, NY: Cornell University Press, 1994), 152. See also Michael Hitchcock, "Indonesia in Miniature," in *Images of Malay-Indonesian National Identity*, ed. Michael Hitchcock and Victor T. King (New York: Oxford University Press, 1997).
- ⁷ Franz Magnis-Suseno, *Javanese Ethics and World-View: The Javanese Idea of the Good Life*, trans. Jon Scott and Michael Saunders (Jakarta: Gramedia Pustaka Utama, 1997), 43, 53, 141, 65, 73.
- ⁸ *Ibid.*, 79, 221.
- ⁹ Niels Mulder, *Indonesian Images* (Yogyakarta: Kanisius Pub. House, 2000), 44.
- ¹⁰ Ruth McVey, *Redesigning the Cosmos: Belief Systems and State Power in Indonesia*, NIAS Report Series, No. 14 (Copenhagen: Nordic Institute of Asian Studies, 1995), 19, 26.
- ¹¹ Angela Romano, "Development Journalism: State Vs. Practitioner Perspectives in Indonesia," *Media Asia* 26, no. 4 (1999): 184.
- ¹² *Ibid.*: 185.
- ¹³ Angela Romano, "Bribes, Gifts and Graft in Indonesian Journalism," *Media International Australia incorporating Culture and Policy*, no. 94 (2000): 163.
- ¹⁴ *Ibid.*: 161.
- ¹⁵ *Ibid.*: 166.
- ¹⁶ Jun Honna, "Military Ideology in Response to Democratic Pressure During the Late Suharto Era: Political and Institutional Contexts," in *Violence and the State in Suharto's Indonesia*, ed. Benedict R. O'G Anderson, *Studies on Southeast Asia* 30 (Ithaca, NY: Cornell Southeast Asia Program, 2001), 56.
- ¹⁷ *Ibid.*, 58-59.
- ¹⁸ Saraswati Sunindyo, "Murder, Gender and the Media: Sexualising Politics and Violence," in *Indonesia: Law and Society*, ed. Timothy Lindsey (Sydney: The Federation Press, 1999), 148-49.
- ¹⁹ See, among others, Joshua Barker, "State of Fear: Controlling the Criminal Contagion in Suharto's New Order," in *Violence and the State in Suharto's Indonesia*, ed. Benedict R. O'G Anderson (Ithaca, NY: Cornell Southeast Asia Program, 2001).
- ²⁰ Romano, "Development Journalism," 188.
- ²¹ Masduki Attamani, Interview by author, Tape recording, Yogyakarta, 2001.
- ²² James C. Scott, "Freedom and Freehold: State, People and State Simplification in Southeast Asia," in *Asian Freedoms: The Idea of Freedom in East and Southeast Asia*, ed. David Kelly and Anthony Reid (Cambridge, New York: Cambridge University Press, 1998), 50.

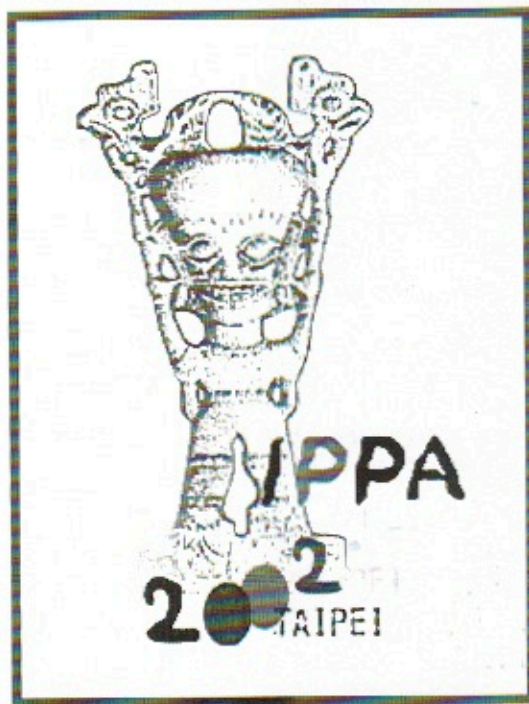
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~ FEATURE

A Murderer
Java: On the
Construct
of a Criminal
in Suharto's
Indonesia

by Jose Manuel Tejada

The 17th Congress of the IPPA (Indo-Pacific Prehistory Association)



The recently concluded 17th Indo-Pacific Prehistory Association (IPPA) Congress was held last 9-15 September 2002 at the Academia Sinica, Taipei. Held every four years, this year's conference spanned a wide range of subjects, from caves, pottery and Austronesian origins to cultural resource management. Below are abstracts of selected papers read in the conference.

Early Holocene Human Settlement in East Java

Truman Simanjuntak and Indah Nurani Asikin
Centre for Archaeological Research
Indonesia

The paper discusses Early Holocene (12,000-4,000 BP) human settlements in East Java, representing a cultural stage called the Keplek Period. During this period, typical cultural characteristics have been identified, such as: (1) intensive exploitation of caves and rockshelters for habitation, workshop, and burial activities; (2) a rich lithic flake-tool industry; (3) subsistence behavior based on faunal *hunting molluscs collecti*; (4) development of bone (including antler) and shell tools; (5) seeds exploitation at the end of the period; and (6) primary and secondary burial practices. Such cultural characteristics are exclusively discovered in seven limestone formation units in the Gunung Sewu, Ponorogo, Tulung Agung, Bojonegoro, Tuban, Jember, and Situbondo regions.

In some caves, such as Braholo, Keplek, Terus, and Tabuhan Caves, human settlement during the Keplek Period had roots in the late Pleistocene. Available dating has indicated that the oldest cave settlement (45,000 BP) was in Tabuhan Cave. It is possible that many other caves in this area have preserved Pleistocene human settlements.

New Evidence for Early Human Occupation during the Pleisto-Holocene Boundary Period in Java: Recent Research on Three Prehistoric Caves (Keplek, Braholo, and Tritis) in Southern Mountains

Harry Widiyanto
Balai Arkeologi Yogyakarta
Yogyakarta, Indonesia

Retno Handini
National Research Centre of Archaeology
Jakarta, Indonesia

Archaeological researches by the Prehistoric Section of the National Research Centre of Archaeology since 1996 at Gunung Sewu (Southern Mountains) have identified more than 70 open and covered sites. Among the sites, three prehistoric dwelling caves were intensely excavated: Song Keplek (Punung), Song Braholo and Song Tritis (Rongkop), all situated in the western part of Southern Mountains. The findings indicate the existence of human occupation within the pre-neolithic context and a well developed lithic and bone industry following the hunting and gathering subsistence pattern at 10,000-5,000 BP.

The scholars were particularly interested in the skeletal remains of at least 13 individuals buried in primary as well as secondary burial customs. Five of the individuals were from Song Keplek and the others from Song Braholo, while Song Tritis yielded some fragmentary human bones. The morphological analysis shows the dominance of Austromelanesid features in human remains dated 4,510 ± 90 BP to 13,290 ± 400 BP; individual no. 5 of Song Keplek - dated 7,020 ± 180 BP - is strongly characterized by Mongoloid features. This finding proves that human occupation at Gunung Sewu during the Early Holocene was in accordance with the migration processes from the mainland to the archipelagoes. The existence of individual no. 5 from Song Keplek shows cohabitation between Austromelanesid and Mongoloid people around 7,000 years ago in Gunung Sewu.

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Rockshelters, Caves and Archaeobotany in Island Southeast Asia

Victor Paz
Archaeological Studies Program
University of the Philippines

This paper presents the state and prospects of archaeobotanical research on rockshelter and cave sites in Island Southeast Asia. The paper argues that the knowledge generated from archaeobotany in tandem with other methodologies can lead to a better understanding of past subsistence strategies in the region. It also takes the view that knowledge derived from analyzing cave deposits is better utilized when seen in relation to the wider human landscape, at whatever scale a study chooses to be.

The Archaeology of Ban Rai Rock Shelter, Thailand

Cherdsak Treerayapiwat
Silpakorn University

From December 2001 to January 2002, the Highland Archaeology Project of Silpakorn University conducted excavations at Ban Rai rock shelter, located on top of a limestone mountain near the village of Huai Rai (Pang Ma Pha District, Mae Hong Song Province). The site is important in the archaeology of northern Thailand because it contains not just lithic artifacts and other associated cultural debris but also wooden coffins and rock paintings. Two cultural horizons were defined: the first is associated with the wooden coffin burials which involves potsherds, iron tools, animal remains, ash and human remains, including a primary flexed burial; and the second is characterized particularly by prolific lithic artifacts and animal remains. The paper discusses the Ban Rai stratigraphic sequence and evidence of the changing human uses of shelter in the two cultural periods.

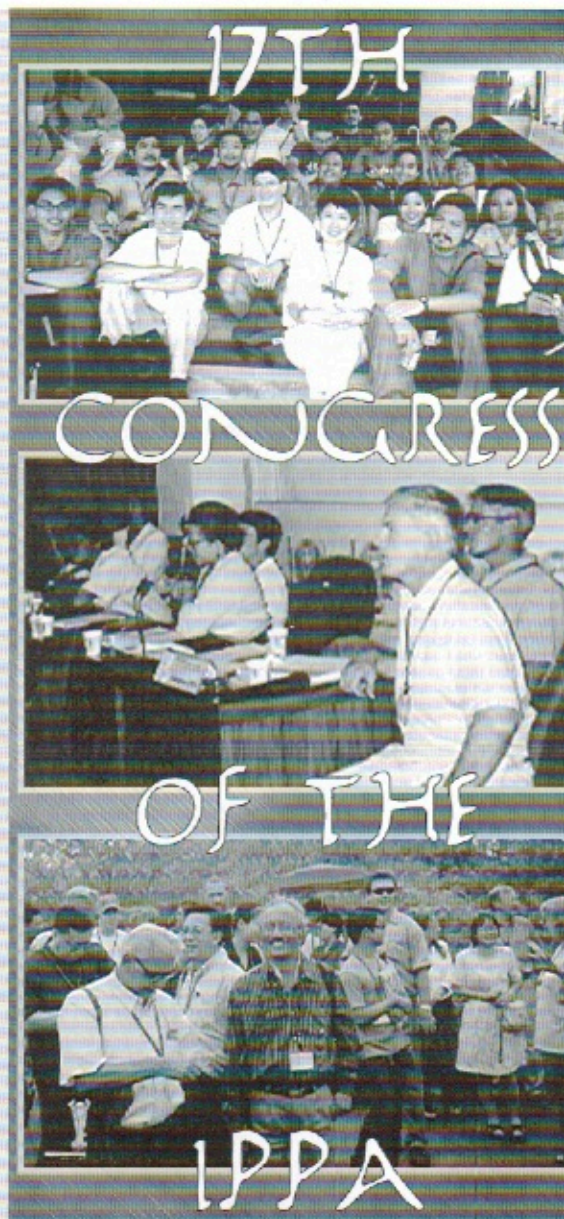
Recent Research in Highland Pang Ma Pha, Mae Hong Son Province, Northwestern Thailand

Rasmi Shoocongdej
Department of Archaeology
Silpakorn University

Systematic archaeological research in highland Pang Ma Pha district, Mae Hong Son province, northwestern Thailand in 1998-2002 provides a picture of prehistoric subsistence-settlement patterns. A joint research team from Silpakorn University, Mahidol University and Chiang Mai University has carried out this project, supported by the Thailand Research Fund. Research aims include:

1. establishing a regional chronology;
2. reconstructing the paleoenvironments; and
3. studying the relationships between humans and their environments.

The research identified a tentative chronology of the region spanning the late Pleistocene to Recent (ca. 11,000 to 1,200 BP). Site types include burial, habitation, manufacturing, ceremonial, and rock arts. Initial results of the on-going research will be presented including a preliminary analysis of settlement patterns and relationships between sites.



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The Da But Culture: Prehistoric Occupation During the Middle Holocene Sea Transgression

Nguyen Viet
Center for Southeast Asian Prehistory, Hanoi
Vietnam

A sediment study from samples taken during test excavations at the Da But site in 1986-1987 demonstrate an increasing presence of maritime food remains in upper layers, where 14C-ages ranged from 6,500 BP to 5,800 BP. By contrast, in the lower layers, only bivalve *Corbicular* shells were found, whose 13C component confirm a terrestrial origin. A similar pattern was evident at the Ha Lung site where 14C-ages older than 6,000 BP were present. Excavation at sites of the Da But culture, which existed during the 4th millennium B.C., reveals that site occupants collected food remains almost exclusively from marine sources. These sites include Go Trung, Con Co Ngua, and Ban Thuy. They provide evidence that marine subsistence resources were dominant during periods of highest sea level.

More recent excavations at Man Bac and Dong Vuon sites provide evidence of a direct connection between the Da But culture and early Bronze Age Phung Nguyen horizons. The Phung Nguyen horizons reveal the last dominant exploitation of marine food sources during the Middle Holocene sea degeneration at about 4,000 BP. Two traces of a sea-level high stand recovered at four and two meters above modern sea level, respectively, demonstrate a sea coast or marine swarm condition during the Middle Holocene sea degeneration. These new data help to explain the availability of marine resources to the Quynh Van culture during their prehistoric occupation in the Middle Holocene sea degeneration. This paper also presents a suite of 14C-ages acquired from geo-cores borings and dating coral rock that confirms the high point of the Middle Holocene sea transgression in Vietnam.

Recent Excavations at a Circular Earthwork Site, Krek, Cambodia

Heng Sophady
Memot Centre for Archaeology
Cambodia

Southwestern Cambodia is dotted with enigmatic constructions of unknown date. These circular earthworks were first reported in the last century, but little research has been carried out to date. Circular earthwork site no. 18 was discovered in December 2000 and excavated in 2001 by the Memot Centre for Archaeology and students from the Faculty of Archaeology of the Royal University of Fine Arts, Phnom Penh. During the excavation, several pieces of *Dong Son* drums were recovered near the site, the southernmost evidence of this type yet found. The 2002 field season produced large amounts of potsherds, glass beads, spindle whorls, and stone tools, filling gaps in our knowledge of these interesting but poorly understood constructions.

Late Neolithic-Early Metal Age in the Tay Nguyen Area

Tran Quy Thinh
Vietnam Institute of Archaeology

Archaeological interest in Tay Nguyen, Southern Vietnam can be traced since early 19th century. However, actual archaeological activities have been conducted only from 1975 onward. After 1975, many sites belonging to the Late Neolithic-Early Metal Age were discovered and studied through the great effort of Vietnamese archaeologists and officers of the provincial museums in Gia Lai, Kontum, Dak Lak and Lam Dong provinces. Since 1990, research work has focused on the areas of Tay Nguyen, Southern Vietnam and Truong Sa Islands, spurred by support from the national government of Vietnam.

More than 60 sites have been discovered, of which six have been excavated, including Lung Leng (Kon Tum province), Bien Ho, Tra Dom, Chu Prong (Gia Lai province), Buon Triet and Doi Nghia Trang (Dak Lak province). Test pits have been made in order to define questions of scale, characteristics and chronology of the sites.

These activities resulted in the division of Tay Nguyen archaeology into three areas: the northern part, the southern part and the mid-area.

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In the northern part, the so called "Bien Ho Culture" has been defined in more than 40 sites, located mainly in the Pleiku highland and lowland of Kontum, with the appearance in almost all of these sites of shouldered axe and adz made of silica, topaz and phtanit stones.

In southern Tay Nguyen, it is possible to name a so-called "Ho Lak Culture" in the nearly 20 sites distributed on the Dak Nong highland and the low area of Krongpach-Lak. Quadrangle axe and adz appear as frequently as the shouldered ones in the sites of this area and are generally made of Bazan stone.

The relationship between the Tay Nguyen area and the Bau Tro and Xom Con Cultures in the coastal area of Central Vietnam and Eastern South Vietnam in the period under consideration has been clearly established. This relationship can also be found in the sites belonging to Late Neolithic-Early Metal period in Cambodia and Laos.

Significance of Tradeware Excavated at Sitio Babo Balukbuk, Porac, Pampanga, Philippines

Rhayan G. Melendres
University of the Philippines

The Philippine archipelago is well known for oriental tradeware ceramics excavated in huge amounts from ancient burial and habitation sites as well as shipwrecks. This paper analyzes the oriental tradeware ceramics unearthed by the Archaeological Studies Program of the University of the Philippines and the Katipunan Archaeologist ng Pilipinas, Inc. at Sitio Babo Balukbuk, Municipality of Porac, Pampanga. The excavation was conducted from March 26 to April 13, 2002 in a portion of a vast hacienda.

Artifacts excavated in the site were numerous and diverse. Most were local earthenware and the rest, oriental tradeware. Some, particularly the burial artifacts, were intact but the rest were broken. Tradeware ceramics excavated include Chinese blue and white dish, plate and bowl; Longquan and Guandong celadon dish, bowl and jarlet; stoneware jar and dish sherds from Binh Dinh, Central Vietnam; Fujian ching bai glazed dishes and boxes; celadon plates probably from Burma or Northern Thailand; and celadon bowl and dish from Si Satchanalai, Thailand.

These pieces of tradeware ceramics together with the excavated local cultural materials provide information on the formation and development of pre-colonial Philippine society, which is characterized by the absence of written documents. Archeologists made the following theories based on the ceramics:

1. The site dates back to the 13th century to 16th century;
2. The people in the area had elaborate burial practices, which involved the use of the ceramics as grave goods;
3. The people performed rituals that likely invoked helpful ancestral spirits and beliefs in such matters as magic and fertility, as indicated by broken artifacts;
4. The people were socially stratified as implied by the differences in the number of tradeware used as grave goods for each grave; and
5. There was trade in the area.

Typology of the Megalithic Structures of North and Central Sulawesi

Dwi Yani Yuniawati
National Research Centre of Archaeology
Jakarta, Indonesia

The megalithic structures have played an important role in archaeological studies in Indonesia. The time span in which they were constructed was extensive, starting from the Neolithic, around 4,500 years ago, to the present (Geldern 1945). The megalithic tradition took a long period to evolve before the first megalithic-like monuments were erected in the paleometallic period or the Bronze-Iron age. Based on recent researches, the building of megalithic structures during the paleometallic period was based on profound elements, which continue to exist in many aspects of human communities at present.

With its very long existence, the megalithic tradition has undergone complex development, based on the variation in shapes and kinds of remains, branching out of Indonesia to as far as the Asia Pacific (Byung-Mo Kim 1982). With regard to the religious background of megalithic monuments, Heine Geldern

stated that it was closely related to the concept of guiding ancestors' spirits in their journey in the realm of the dead based on his study of the meaning, religious background, and shape of monuments erected in Assam, Burma, and Indonesia (Geldern 1928).

Among the megalithic remains found to have special characteristics compared to the others are the ones in North Sulawesi (such as the *waruga* stone burial) and in Central Sulawesi (such as the *kalamba* stone burial). The *waruga* and *kalamba* can be categorized as stone burials in the shape of a vat (Soejono 1984).

Comparative Analysis of Recovered Glass Beads from Pandanan and Sungai Mas Sites: An Understanding of Early Southeast Asian Trade

Jun Cayron
Archaeological Studies Program
University of the Philippines

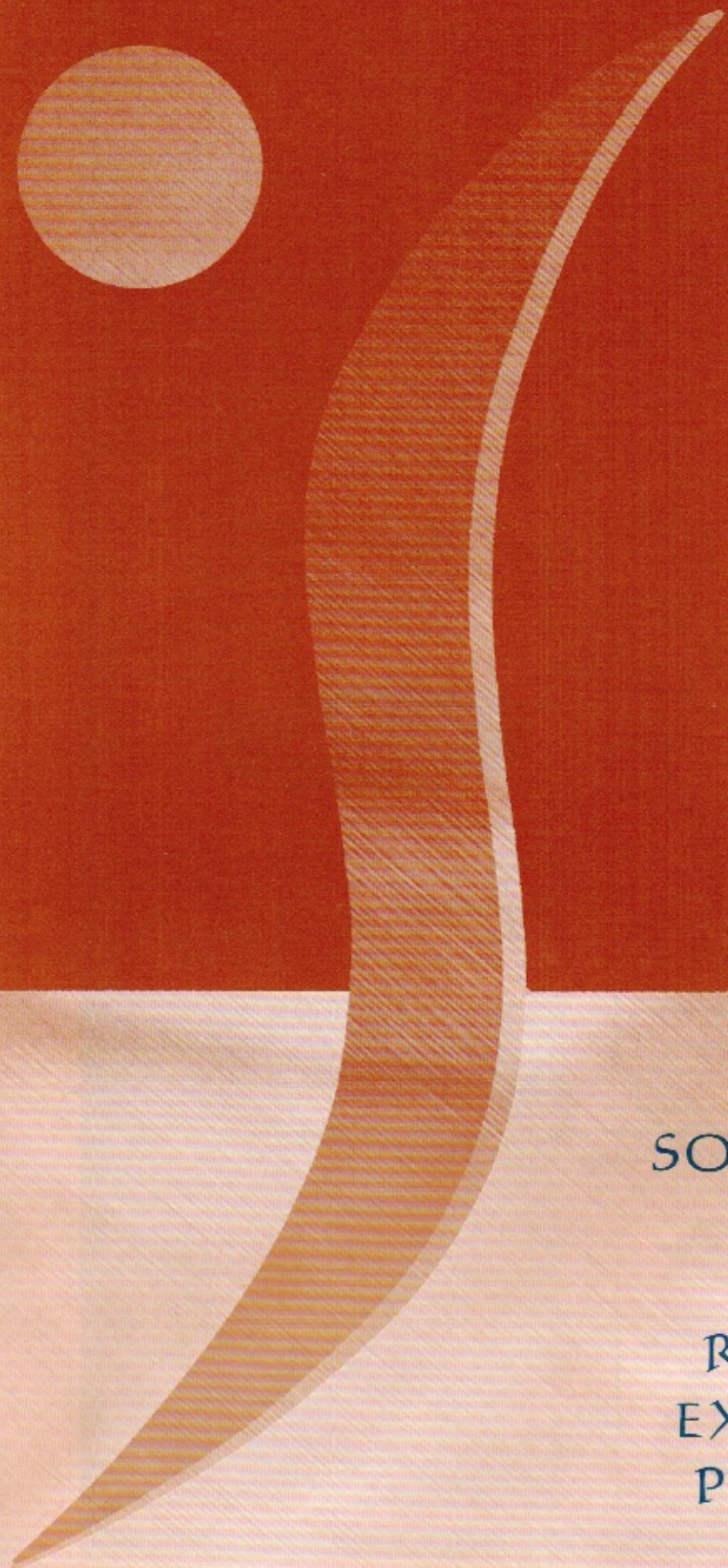
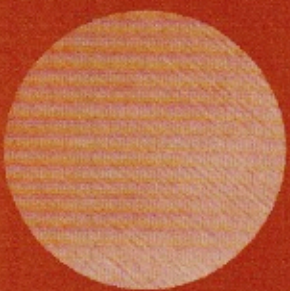
The source of the thousands of imported Indo-Pacific type glass beads recovered from the Pandanan shipwreck (13th-15th century) in Palawan, Philippines has not yet been determined. Based on the studies of Francis (1990), a bead expert, the archaeological site of Sungai Mas in Kedah, Malaysia is the likely source of the beads. This research initially tested this assumption by comparing the physical attributes of the beads from both sites. The comparative examination revealed that the physical characteristics of the beads from both sites were generally the same.

Measuring Prestige and Power in Philippine Burials

Grace Baretto
Archaeological Studies Program
University of the Philippines

Prestige goods are wealth objects that symbolize power and are, therefore, status markers. Early researches defined prestige goods through their association with elites. In this paper, the prestige value of an object is measured from an archaeological perspective using four factors: raw material, source of material, time and energy to manufacture the product/acquire the object; and cultural function. The Bolinao and Calatagan protohistoric burial sites are used as case studies to illustrate how power and prestige are manifested in grave goods.

New ideas concerning status indicate that it is also the status of those who buried the dead that is manifested in burial goods. These materials, which served as gifts to the dead, were possibly directly intended for the family of the deceased and not for the dead and were most likely part of the power struggle and status grabbing during funeral rites.

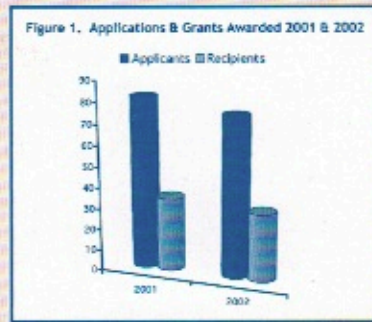


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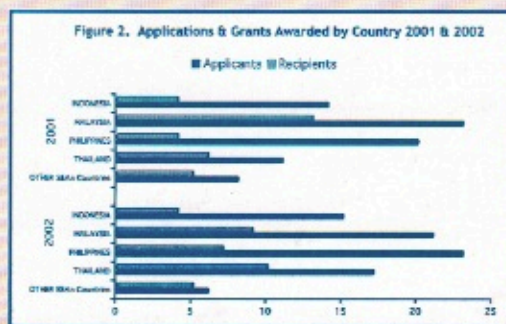
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In 2002, a total of 76 applications were received compared to 82 applications in 2001. The number of approved applications, however, varies by a slim margin between the two grant periods, 43% in 2001 and 42% in 2002.



Malaysia supplied the highest number of applications in 2002, followed by the Philippines, which was a reversal of roles in 2001. As for the acceptance rate, Malaysia had the highest this year with 56%, followed by Thailand with 54% and Indonesia, 28%. The Philippines' acceptance rate dropped from 30% last year to 20% this year.



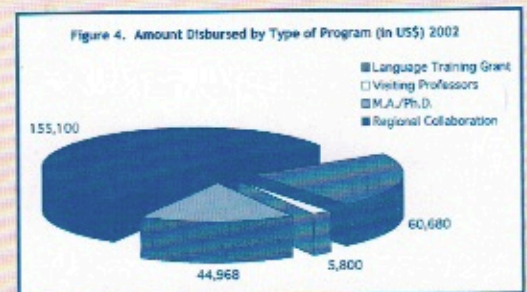
The Regional Collaboration Grant continues to receive the bulk of applications followed by language training and postgraduate study applications.



Language Training grantees have chosen to study a diverse selection of languages: Vietnamese, Indonesian, Myanmar, Thai, Portuguese and Dutch.

Beginning 2003, the Visiting Professors Program will be divided into two sub-categories: (1) as an adjunct program of the Asian Emporium course (see inset) so that scholars from Southeast Asia can lecture on themes covered by the course; and (2) as a sub-category of the Regional Collaboration Grant to accommodate requests of Southeast Asian universities for visiting professors.

More than half of the total budget went to Regional Collaboration Grants.



Because of the small number of grantees for the Visiting Professors Program, the remaining grant funds were reallocated to the Language Training and Luisa Mallari Fellowship programs, which had larger number of applicants.

The University of the Philippines
Diliman University Council
has approved the course.

Asian Emporium:
Networks of Culture and Trade
in Southeast Asia.

The three-unit course
is an introduction to the world
of monsoon Asia as formed by interactions
among its peoples throughout the centuries.

The course will be
open to students from
Southeast Asia,
Europe,
and the U.S.

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SOUTHEAST ASIA TRAVELING CLASSROOM 1999-2002

THE TRAVELING CLASSROOM HAS AIMED TO:

- a. enrich existing undergraduate courses on Southeast Asia by providing first-hand exposure to Southeast culture, history and contemporary reality;
- b. enable Southeast Asian students to interact with and learn from one another;
- c. attract undergraduate students to Southeast Asian studies (language training and/or postgraduate studies); and
- d. serve as the basis for future networking in the region.

SEASREP's first traveling classroom took place in Thailand on 7-18 April 1999. The class consisted of 24 undergraduate and graduate students (six each from Malaysia, Indonesia, Thailand and the Philippines), accompanied by a faculty coordinator from each country. The theme of the class was "What Southeast Asia Means to Me."

In its second year, the traveling classroom brought 24 students (six each from Indonesia, Malaysia, Thailand and the Philippines) to Thailand and Malaysia for 12 days (25 April to 6 May 2000). The theme was "The Impact of Tourism on Southeast Asian Societies and Cultures." The class started in Bangkok and ended in Kuala Lumpur.

In 2001 the traveling classroom sejournd to the northern Philippines from 25 April to 6 May 2001. This time, two Cambodian students joined the group. As in the past, faculty coordinators accompanied the students. The theme of this class was "Democratization in Southeast Asia." From Manila, the class traveled to Banaue, Bontoc, Sagada, Baguio City, Pangasinan and Pampanga.

The fourth traveling classroom went to Indonesia from 21 April to 2 May 2002. The class consisted of 26 graduate and undergraduate students (five each from Indonesia, Thailand, Malaysia, the Philippines, and three from Cambodia and Vietnam), accompanied by a faculty coordinator from each country. The theme this year was "Women of Southeast Asia."



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Traveling Classroom 2002

theme: Women of Southeast Asia



Day 1-3: Jakarta

Visited Universitas Indonesia and the National Museum of Jakarta. Listened to lectures on the "Position and Role of Women in Indonesia" and "Violence and Abuses on Indonesian Women."

Day 4: Bandung, Garut and Tasikmalaya

Went to Kampung Naga, a small village some 30-km from Tasikmalaya that has preserved much of its customs despite the threat of urban modernization.

Day 5: Ciamis

Had an interesting discussion with students at the Darussalam and Pondok F Islamic Boarding Schools.

⑥ Student Participants

Thailand

Ms. Paranee Klaisuban, Department of English and Italian, Faculty of Arts, Chulalongkorn University

Ms. Nattanee Kamhaengkit, Department of Geography, Faculty of Arts, Chulalongkorn University

Mr. Somboon Wongjittapoke, Department of Southeast Asian Studies, Faculty of Liberal Arts, Thammasat University

Mr. Sarutanan Sopanik, Department of International Relations, Faculty of Liberal Arts, Thammasat University

Mr. Sittha Lertphaiboonsri, Department of Southeast Asian Studies, Faculty of Liberal Arts, Thammasat University

Philippines

Mr. Aries Arugay, Department of Political Science, College of Social Sciences and Philosophy, University of the Philippines

Ms. Mary Grace Concepcion, Department of English and Comparative Literature, College of Arts and Letters, University of the Philippines

Mr. Dakila Fernando, Department of Art Studies, College of Arts and Letters, University of the Philippines

Ms. Pamela Simbulan, Social Sciences Division, College of Arts and Sciences, University of the Philippines

Mr. Jayeel Soriano, School of Social Sciences, Ateneo de Manila University

Indonesia

Ms. Novilia Mayasari, Department of International Relations, Faculty of Social and Political Sciences, Gadjah Mada University

Ms. Madina Nusrat, Department of Anthropology, Faculty of Cultural Sciences, Gadjah Mada University

Ms. Yusnita Ike Christanti, Department of Government Science, Gadjah Mada University

Mr. Tubagus Arie Rukmantara, Department of History, Faculty of Letters, University of Indonesia

Ms. Witaningsih, Department of History, Faculty of Letters, University of Indonesia

Cambodia

Ms. Prak Sinath, Faculty of Archaeology, Royal University of Fine Arts

Mr. Chhum Meng Hong, Faculty of Archaeology, Royal University of Fine Arts

Mr. Phoeung Dara, Faculty of Archaeology, Royal University of Fine Arts

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Indonesia

21 April - 2 May 2002

⊗ Surakarta

⊗ Yogyakarta

⊗ Denpasar
Bali

Day 6: Yogyakarta

Attended seminar on "The Genesis of Discrimination" held at the Universitas Gadjah Mada. After which, tried playing the traditional game of "masangin" in front of the Sultan's palace and admired the local crafts along the streets of Malioboro.

Day 7-8: Yogyakarta and Surakarta

Planted rice with local women. Watched the sunset at Borobudur temple. On the way to Surakarta, visited the Rorojoggrang Temple of Prambanan.

Day 9-12: Denpasar

Enjoyed Balinese art and culture. The visit to the Kamasan Art Center was a learning experience on local customs and Hinduism.

⊗ Faculty Coordinators

Vietnam

Ms. Ho Thi Thanh, Department of Southeast Asian Studies,
College of Social Sciences and Humanities, Vietnam National University

Mr. Bui Hoai Nam, Department of Southeast Asian Studies,
College of Social Sciences and Humanities, Vietnam National University

Ms. Duong Thi Bich Diep, Department of International Studies,
College of Social Sciences and Humanities, Vietnam National University

Malaysia

Ms. Marsila Sulaiman, Institute of Diplomacy and Foreign Relations,
Pusat Pengajian Sejarah, Politik dan Strategi, FSSK,
Universiti Kebangsaan Malaysia

Ms. Betty Tan Swee Leng, Department of Political Science,
Pusat Pengajian Sejarah, Politik dan Strategi, FSSK,
Universiti Kebangsaan Malaysia

Ms. Sophia Lim, Department of Political Science,
Pusat Pengajian Sejarah, Politik dan Strategi, FSSK,
Universiti Kebangsaan Malaysia

Ms. Saraswathi d/o Subramaniam, Indian Studies Department,
University of Malaya

Ms. Chiam Jet Yin, Program Strategic and Diplomacy,
Faculty of Social Science and Humanities, Universiti Kebangsaan Malaysia

Mr. Kamjohn Louyapong, Southeast Asian Studies Program,
Faculty of Liberal Arts, Thammasat University

Asst. Prof. Miriam Coronel-Ferrer, Director, Third World Studies Center,
University of the Philippines

Dr. Bambang Purwanto, Center for Social and Southeast Asian
Studies, Gadjah Mada University

Mr. IM Soknthy, Faculty of Archaeology,
Royal University of Fine Arts

Dr. Nguyen Van Chinh, Department of Anthropology,
College of Social Sciences and Humanities,
Vietnam National University

Dr. Ahmad Nidzamuddin Sulaiman, Head,
Department of Political Science, Universiti Kebangsaan Malaysia

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SEASREP Grantees 2002-2003

Language Training Program

Recipient, position, institutional affiliation, language to be studied and where

Hendro Kumoro, Lecturer
Faculty of Cultural Sciences
Gadjah Mada University
Vietnamese, Hanoi University of Foreign Studies

Rosnida Sari, Staff
Center for Social and Southeast Asian Studies
Gadjah Mada University
Thai, Thammasat University

Ruhanas Harun, Lecturer
Department of International and Strategic Studies
Faculty of Arts and Social Sciences
University of Malaya
Vietnamese, Vietnam National University, Hanoi

Karim Harun, Ph.D. Student
Institut Alam dan Tamadun Melayu
Universiti Kebangsaan Malaysia
Dutch, University of Indonesia

Khin Khin Aye, Research Assistant
Universities Historical Research Center
Yangon University
Portuguese, University of Malaya

Supaphan Kanchai, Researcher
Institute of Asian Studies
Chulalongkorn University
Indonesian, Gadjah Mada University

Rujiwan Laophairoj, M.A. Student
Institute of Language and Culture for Rural
Development
Mahidol University
Vietnamese, Vietnam National University, Hanoi

Pamaree Surakiat, Ph.D. Student
Department of History
Faculty of Arts
Chulalongkorn University
Burmese, Yangon University of Foreign Languages

Pham Thi Thuy Hong, Teaching Assistant
Department of Linguistics
University of Social Sciences and Humanities
Vietnam National University, Hanoi
Indonesian, Gadjah Mada University

Visiting Professors Program

Inviting University, title of lecture, visiting professor, university affiliation

Gadjah Mada University
"Civil Society, Democratization and Autonomy:
A Philippine Experience"
Assistant Professor Miriam Coronel-Ferrer,
University of the Philippines

Chulalongkorn University
"Burmese Performing Arts"
U Aung Thwin (retired), Yangon University

Vietnam National University, Hanoi
"Southeast Asia / ASEAN:
Issues, Problems and Challenges"
Dr. Aruna Gopinath, University of Malaya

The Luisa Mallari Fellowship for M.A. and Ph.D. Research in Southeast Asian Studies

Recipient, position, institutional affiliation, title of thesis/dissertation

Nasrullah Ali Fauzi, M.A. Student
Universiti Kebangsaan Malaysia
"Mass Media and the Problem of Reformasi
in Indonesia and Malaysia (1997-2000):
A Comparative Study"

Suria Saniwa bin Wan Mahmood, Ph.D. Student
Universiti Kebangsaan Malaysia
"Democracy and Minorities: A Comparative
Study of the Malay-Muslims in Southern
Thailand and the Thai Buddhists in Northern
Malaysia, 1990-2005"

Sri Nilawati, M.A. Student
Universiti Kebangsaan Malaysia
"The Impact of Malaysian Mass Media on
Malaysian Society Perception to Indonesia"

Chong Shin, Ph.D. Student
Universiti Kebangsaan Malaysia
"Language Choice in a Multi-lingual Society:
The Chinese Minority of Sekadau (Indonesia)"

Yusriadi, Ph.D. Student
Universiti Kebangsaan Malaysia
"Language and Identity: A Comparison of Riam
Panjang (Indonesia) and Sepauh (Sarawak)"

Michelle H. Domingo, M.A. Student
University of the Philippines
"Engendering Public Policies: The Impact on Public
Policies of Cultural Perceptions on
Women in Indonesian and Philippine Societies"

Mala Rajo Sathian, Ph.D. Student
National University of Singapore
"A Socio-Economic History of the Southern
Thai Provinces of Pattani, Yala and Narathiwat (c.
late 19th-20th Century)"

Hamam Supriyadi, M.A. Student
Thammasat University
"Thai-Indonesian Advertising in Internet Media:
A Pragmatic Study"

Regional Collaboration Grant

Research: Recipient, position, institutional affiliation, title of project

Chia Oai Peng, Associate Professor
University of Malaya
"Comparative Study of Chinese Families in
Malaysia and Brunei: Changing Family Structure
and Its Implications on Society"

Tan Sooi Beng, Associate Professor
Universiti Sains Malaysia
"Negotiating and Reinventing Identities:
Survival and State of the Chinese Performing Arts
and Music in Penang and Medan"

Stephen Chia Ming Soon, Lecturer
Universiti Sains Malaysia
"Prehistoric Trade and Culture Contact
Between Bukit Tengkorak and Other Sites
in Southeast Asia and the Pacific Region"

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Danny Wong Tze-ken, Lecturer
University of Malaya
"Vietnam-Champa Relations and the
Malay-Islam Regional Networks in Southeast
Asia from Late Seventeenth Century to
Early Nineteenth Century"

Shamsul Amri Baharuddin, Professor
Universiti Kebangsaan Malaysia
"Identity, Ethnicity, and Unity in Western Borneo:
The Oral Traditions of Contemporary Kalimantan
Barat and Sarawak"

Bouavanh Luangsay, Researcher
Urban Research Institute
"Comparative Study on Space Formation
of Old Cities in Laos and Thailand"

Ju-Lan Thung, Researcher
Indonesian Institute of Sciences
"The (Re)construction of the 'Pan Dayak' Identity
in Kalimantan and Sarawak"

Cynthia Neri Zayas, Associate Professor
University of the Philippines
"Life-stories from Kampong Air-Comparative
Ethnographies of Maritime Settlements in the
Philippines, Brunei and Northern Borneo"

Ellen Huang Palanca, Professor
Ateneo de Manila University
"A Comparative Study of Chinese Education
in the Philippines and Malaysia"

Leo G.M. Alting von Geusau, Director
MPCDE Foundation, Thailand
"Documentation and Research to Safeguard
Archaic Knowledge of the Akha"

Mohamad Zain Bin Musa, Lecturer
Universiti Sains Malaysia
"The Cham People After 1975:
the Case Study in Malaysia"

*Publication: Recipient, position,
institutional affiliation, title of project*

Ma. Glenda Lopez Wui,
University of the Philippines
"State-Civil Society Relations in Selected Local
Communities in the Philippines and Thailand"

⑤ Luisa Mallari Fellowships, 1995-2002

Designed to support M.A. and Ph.D. research, the Luisa Mallari Fellowship has supported a total of 36 research projects since 1995: 22 were for the master's degree and 14 Ph.D.. The projects have covered a broad range of fields such as history, economics, ethnic studies, border studies, women studies, anthropology, political science, archaeology, linguistics and communications. Of these, topics on history abound.

Six projects, including one from archaeology, examined maritime trade in Southeast Asia. Five (all by Malaysian students) studied early ports in Malaysia and Singapore in the context of the development of maritime trade in the region and the global economy. A related research analyzed ancient glass beads found in the Philippines, Thailand and Malaysia to understand early Southeast Asian trade.

Another group of projects examined the role played by political leaders and peripheral communities in the development of modern Southeast Asian states. The construction of Vietnamese national history during the Vietnam War was the focus of one project, while another sought to examine Philippine and Malaysian colonial histories from a geographic perspective.

The porous borders of Southeast Asia have allowed for the continuous movement of people and goods across national borders. Understanding this flow and its impact on politics, economy and culture were the subject of seven research projects. A couple of projects examined the characteristics of population movements and the cultural assimilation of migrants. Three projects assessed the condition and impact of Indonesian labor migrants in Malaysia and Singapore. The differing responses of the Philippines and Thailand to refugee problems, one of accommodation and the other of repatriation and relocation, were analyzed in two separate projects. Underlying all these projects was an examination of the historic nature of these population movements.

The ethnic diversity of Southeast Asia serves as an interesting background for several projects: two on language choice and identity formation among ethnic groups in Western Borneo, and another two on separatist ethnic-based movements.

The role of mass media as a venue of national discourse is explored by three projects. The first looks at the representation of nationalism in Malaysian and Vietnamese newspapers in the early 20th century. Another examines the participation of the media in the *reformasi* movement in Indonesia and Malaysia and the third looks at how media selectivity on news about Indonesia affects Malaysian perceptions of its neighboring country.

Two research projects dealt with women's issues. One analyzed the participation of women's organizations in major political parties in Indonesia and Malaysia; the other, the effect of culture on national policy-making and the implementation of international laws on women's rights.

In the field of arts and music, four interesting projects were funded by the program. One investigated the use of theatrical arts in the prevention and development of children at risk. The second one compared emerging forms of expression among women artists in Southeast Asia. The third examined the evolution of glass mosaics in Myanmar during the transition from traditional to colonial society in the late 19th to early 20th century. How musical traditions change as they move from one place to another is the subject of the fourth project.

From two applicants and two recipients in 1995 to the ever-increasing competition each year, the Luisa Mallari Fellowship has been able to encourage young scholars in the region to cross the bridge and learn about their neighbors. By their efforts, SEASREP hopes to see a core of young Southeast Asianists emerge, who will carry on the task of greater collaborative and cross-country studies among scholars in the region.

⑤ Luisa Mallari Fellows Who Have Obtained their Degrees

*Recipient, Degree Program, University Affiliation,
Project Title, Title of Completed Thesis/Dissertation,
Year of Completion*

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Danny Wong Tze-Ken, Ph.D.
University of Malaya
"The Administration of Tributary States in Vietnam"
"The Nguyen Lords of Southern Vietnam:
Their Foreign Relations, 1558-1776," 2002

Abdul Harris, M.A.
Gadjah Mada University
"Migration of Sasak Workers to Western Malaysia
and Its Impact on Their Areas of Origin"
"Mobilitas Ilegal Orang Sasak Ke Malaysia
Barat: Proses dan Dampaknya Bagi Daerah Asal," 1997

Linda Sunarti, M.A. Thesis
University of Malaya
"Development and Expansion of Swettenham
Port, 1900-1941"
(thesis title, same as project title), 1999

Chin Yee Wah, Ph.D. Dissertation
National University of Malaysia
"The Reciprocal Relationship Between Culture and
the Entrepreneurial Spirit: A Comparative Study
of Ethnic Chinese Small-Business Entrepreneurs
in Malaysia and Singapore"
"Usahawan Cina di Malaysia: Interaksi Budaya
dan Transformasi Kemusahawanan," 2002

Sunya Chevapraserit, M.A.
Thammasat University
"Political Roles of Prince Souphanouvong"
(thesis title same as project title), 1997

Pornpen Khongkachonkiet, M.A.
Thammasat University
"Northern Vietnam's Ethnic Chinese Community:
A Cultural Analysis"
"The History of Ethnic Chinese in Vietnam and
their Exodus to China between 1978-1979," 2000

Nazli bin Aziz, M.A.
University of Malaya
"Labuan 1846-1963: From Natural Harbour
to Planned Fort"
"Labuan 1846-1963: Dari Pangkalan Semulajadi
Ke Pelabuhan Terancang," 2001

⑨ SEASREP-Funded Researches in Published Form

Sunait Chutintaranond and Chris Baker (eds.). 2002.
*Recalling Local Past: Autonomous History in
Southeast Asia*. Chiang Mai, Thailand: Silkworm
Books. 216 pp.

For orders, please contact:
Silkworm Books
104/5 Chiang Mai Hot Road
M.7 Chiang Mai 50200, Thailand
E-mail: silkworm@loxinfo.co.th

Luisa J. Mallari. *From Domicile to Domain: The
Formation of Malay and Tagalog Masterpiece Novels
in Post-independence Malaysia and the Philippines*.
Malaysia: Penerbit Universiti Kebangsaan Malaysia.
312 pp. Cost: RM 35.

For orders, please contact:
Penerbit Universiti Kebangsaan Malaysia
43600 UKM Bangi, Selangor, D.E. Malaysia
Tel No. +603-8929-3138,
8929-2942, 8929-2321
Website: www.penerbit.ukm.my
E-mail: penerbit@pkisc.cc.ukm.my

Miriam Coronel Ferrer (ed.). 1999. *Sama-sama:
Facet of Ethnic Relations in Southeast Asia*. Quezon
City: Third World Studies Center, University of the
Philippines. 236 pp. Cost: P 350.

For orders, please contact:
Third World Studies Center
Palma Hall Basement
University of the Philippines
Diliman, Quezon City 1101 Philippines
Tel. No. +632-9205428
E-mail: twsc@updiliman.com.ph

Carunia Mulya Firdausy (ed.). 1996. *Movement of
People within and from the East and Southeast Asian
Countries: Trends, Causes, and Consequences*.
Jakarta: Indonesian Institute of Sciences. 179 pp.

For orders, please contact:
Indonesian Institute of Sciences (LIPI)
Widya Graha (Lantai 9)
Jl. Jendral Gatot Subroto No. 10
Jakarta 12190, Indonesia
Tel. No. + 6221-522-5711, 525-1542

Mon-Khmer Studies. Mahidol University Special
Publication No. 1 (five volumes). 2002. Thailand:
Institute of Language and Culture for Rural
Development. Cost: Baht 3,200 (excl. postage)

For orders, please contact:
Director, Institute of Language and Culture
for Rural Development
Mahidol University
Salaya, Phuttha Monthon
Nakhon Pathom 73170
Thailand

⑨ SEASREP Selection Committee Members, 1998-2002

Dr. Ariel Heryanto, Lecturer, Southeast Asian
Studies Programme, Faculty of Arts and Social
Sciences, The National University of Singapore
(1998, 1999, 2000)

Dr. Ishak bin Shari (deceased), Professor, Institut
Kajian Malaysia & Antarabangsa (IKMAS), Universiti
Kebangsaan Malaysia (1998, 1999)

Dr. Azyumardi Azra, Vice Director, Center for the
Study of Islam and Society (PPIM), State Institute
for Islamic Studies (IAIN) Jakarta (1998, 1999)

Dr. Sriprapha Petcharamesree, Faculty of Graduate
Studies, Mahidol University (1998, 1999)

Dr. Luisa Mallari (deceased), Department of English
and Comparative Literature, College of Arts and
Letters, University of the Philippines (1998, 1999)

Dr. Bambang Purwanto, Center for Social and
Southeast Asian Studies, Gadjah Mada University
(2000, 2001, 2002)

Dr. Diana Wong, Visiting Fellow, Institut Kajian
Malaysia & Antarabangsa (IKMAS), Universiti
Kebangsaan Malaysia (2000, 2001, 2002)

Dr. Tanet Charoenmuang, Local Government Studies
Program, Faculty of Social Sciences, Chiang Mai
University (2000, 2001)

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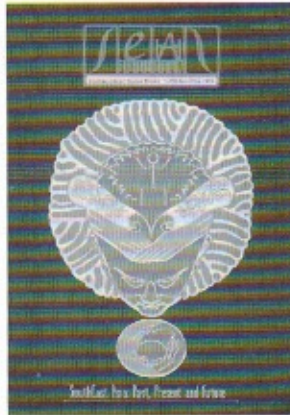
~ REVIEW ~

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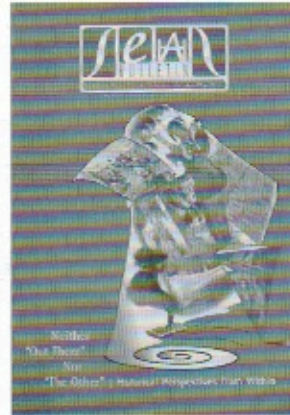
SEAS Bulletin

Below is a list of previous issues of the SEAS Bulletin with available copies (upon request). Contact the SEASREP Council Manila Secretariat.

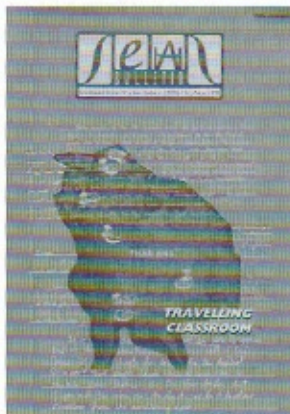
Volume 4, Number 1: April-May 1999
Southeast Asia: Past, Present and Future



Volume 6, Number 1: April-May 2001
Neither "Out There" Nor "The Other"/
Historical Perspectives from Within



Volume 4, Number 2: October-November 1999
Traveling Classroom



Volume 6, Number 2: October-November 2001
A New Phase of Regional Collaboration:
7 Years of SEASREP



Volume 5, Number 1: April-May 2000
Art, Culture and Space in Southeast Asia



Volume 7, Number 1: April-May 2002
Sounds of Southeast Asia



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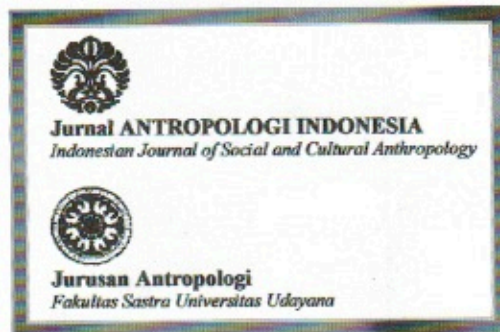
Rebuilding 'Unity in Diversity of Indonesia': Towards a Multicultural Society

~ by Dr. M.A. Yunita T. Winarto ~

(Editor-in-Chief, Jurnal Antropologi Indonesia)

~ translated into English* by Irwan M. Hidayana ~

(Department of Anthropology, University of Indonesia)



Below is a summary of the 3rd international symposium of the *Jurnal Antropologi Indonesia* (Indonesian Journal of Social and Cultural Anthropology) in Udayana University, Indonesia on 16-19 July 2002. The SEASREP Council has a copy of the abstracts of papers presented at the symposium on file.

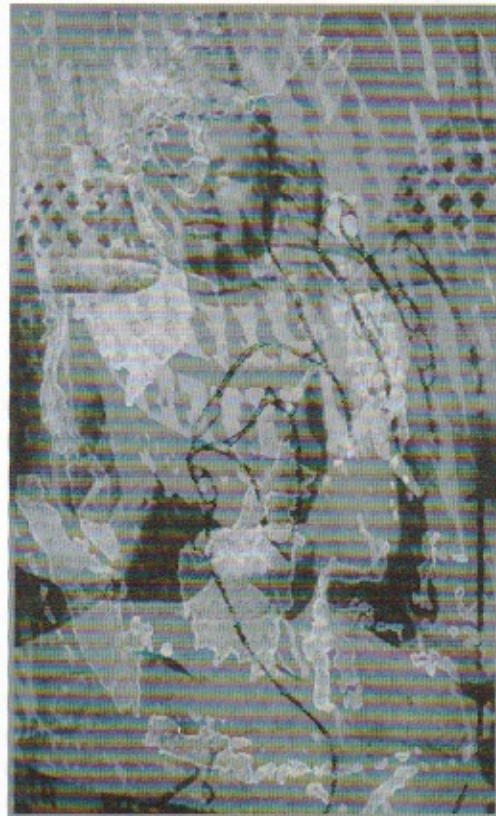
As the last event of three symposiums since 2000, this one reflected on current challenges and problems encountered by the Indonesian nation and state. In particular, scholars were asked to rethink and possibly reorder the nation and state not only in practical terms but also conceptually, within the context of multiculturalism. Multiculturalism recognizes and protects cultural diversity and infuses equity into such diversity. Multiculturalism emphasizes understanding and the effort to live amid sociocultural differences, individually as well as collectively. Yet the question needs to be raised: How successful has multiculturalism been as a theoretical paradigm and a practical value? To what extent have various Indonesian peoples freely developed and sustained their cultures and created peaceful public spaces to learn and live together with such differences?

These questions were formulated in 25 panel themes that showed the complexity and variety of current sociocultural problems in Indonesia. About 450 participants from Indonesia, other Southeast Asian countries, Japan, India, Australia, USA, and Europe attended the symposium.

In the first plenary session, Parsudi Suparlan of University of Indonesia argued that creating the 'Indonesia Baru building' needs a multicultural society model as its foundation, moving away from the plural society model which emphasizes diversity of ethnic cultures. The task of social scientists, therefore, is to build the new 'building' by constructing relevant concepts and supporting multiculturalism in daily life through such values as democracy, justice and law, human rights, ethos, equity in differences, ethnicity, community rights, etc.

James J. Fox of Australian National University emphasized the importance of tracing intellectual genealogies in order to develop an international multicultural anthropology. First, such an approach would help understand the diversity and extent of the influence of various intellectual paradigms from one generation to the next. Second, the ethnographic method in anthropological study remains very important and needs to be enriched by a comparative perspective. Third, the 'local' dimension needs a 'global' dimension in this rapidly mobile and changing world. Anthropological study must thus be formulated in a 'network' framework since various social relationships are significant in shaping the identities of local communities.

In the second plenary session, Chua Beng Huat of the National University of Singapore suggested an analytical framework of multiculturalism using cases of Indonesia, Singapore and Malaysia. In these countries, multiculturalism has been made a part of 'national ideology' while the historical aspect of social reality has been ignored. He examined multiculturalism as 'formal discourse' and as 'civil discourse'. In the former, using a comparative perspective, the social and political costs of multiculturalism can be seen through repressive conduct by the state. Such conduct is able to overcome public debate on ethnic and racial differences, but is unable to eliminate conflicts which take shape in riots. In the latter, multiculturalism is discourse to gain rights and self- and group identity which were previously oppressed. Considering the history of multiculturalist politics in these countries, then, greater priority must be given to introducing measures of historical redress for minority groups and individual rights for members of ethnic and racial groups.



One of the panels reflecting on how to rebuild 'unity in diversity' focused on Eastern Indonesia. The panel highlighted a series of empirical cases from the area that discussed local responses to the dual changes brought about by decentralization and 'ethno-religious' violence. It is clear that the region is highly complex and local responses defy easy classification. Also evident are rumors and hearsay acting as important factors in continuing suspicions and social tensions both between different religious communities and between local residents and 'refugees' from conflicts. The term 'refugee' itself needs to be approached critically, as it covers many types of social groups (some of whom deny the term altogether, while others economically do not fit the usual stereotype of refugees).

**Original article in Bahasa Indonesia*

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Rebuilding
'Unity in
Diversity'
Indonesia
Towards
Multicultural
Society

by Dr. Yunita T. Winarini

The *Pantun* Database of the Malaysian *Baba*

~ by Dr. Ding Choo Ming ~

(Senior Fellow, Institute of the Malay World and Civilization - ATMA, Universiti Kebangsaan Malaysia)



The *pantun*, *syair* and *dondang sayang* are different types of Malay poetry, each with a distinctive structure, style, rhyme and formula. Culturally unique to the Malays, they were originally folk poetry in the sense that they were passed on from person to person and on to generations by means of oral tradition. Today they are available in print, ensuring the perpetuation of the tradition.

With the rise of Straits-born Chinese (hereafter referred to as *baba*, descendants from the intermarriage of Chinese men and Malay women) emerged *baba* literature using *baba* Malay, their mother tongue, which is a different dialect of the Malay language (Shellabear 1913; Tan Chee Beng 1980). According to Song Ong Siang (1923), Clammer (1980) and Dudolph (1998), the *baba* prospered because of their skillful adaptation to the local culture and environment in Malacca, Penang and Singapore in the 18th and 19th centuries. Studying them, Clammer (1980:1) claimed:

Baba culture is a rare and beautiful blend of the dominant elements of the Malaysian and Singaporean cultural traditions—Chinese, Malay and English. But the result of this blending is not simply a random mixture, a potpourri of bits and pieces. It is a genuine synthesis—something which not only incorporates but also transcends the component parts out of which it springs.

Fond of the Malay *pantun*, *syair* and *dondang sayang*, the *baba* composed, recreated and improvised their version of this literary art form, reciting and singing them in ceremonies and festivals, often accompanied by musical instruments. Eventually the *baba* poems were published in books and newspapers. Dyed with Chinese folktales and characters, these poems became their means of expressing love, romance, faith, hope, sorrow and joy. Over time, *baba* literature became a condensation of local stories and values, reflecting the popular culture of the *baba* community that also involved Malays and British. Then as now, well-written *pantun*, with good rhyme and form, has given much pleasure to the audience and today, they stand as the *baba*'s unique cultural heritage found only in Malaysia and Indonesia.

VITALITY AND POPULARITY OF BABA'S PANTUN

By the end of the 1890s the *baba* in peninsular Malaya had developed literature using *baba* (Romanized) Malay as distinct from Malay written in *Jawi* by the Malays. In the process, they started a Sino-Malay literary movement several years after their cousins in Java. There is still no clue as to when, why and how these movements were initiated; Claudine (1987:446) suggests that that the two movements were possibly connected. Some of the works by Malaysian *baba* were so well received that they were reprinted almost every two years. In any case, *baba* culture is the product of vigorous multilingualism and multiculturalism in Malacca, Singapore and Penang, where Malay, Chinese and English cultures met to build a cultural and ethnic mosaic. Such an environment apparently was fertile ground for this rich body of *baba* literature. Traces of Malay and Chinese cultural and literary interaction, reflecting the socio-cultural developments at the time, can be seen in *baba* literature, especially the *pantun*.

Though *pantun*, *syair* and *dondang sayang* are formulaic compositions, the *baba* authors including Na Tien Pit, *Baba* Kim Teck, Siow Hay Yam, Lee Eng Seng, Lim Hock Soon and Koh Hun Teck, were of exceptional talent and intelligence, and thus very successful. As they had enormous lexical ability and super linguistic virtuosity, they ably created, recreated and composed poems according to the rules and structures of the Malay *pantun*, *syair* or *dondang sayang*. For example, they could crisscross words in various patterns to ensure mastery of the positions of words in relation to one another. Consequently, their poetic expressions of life, human experience and vision are beautiful.

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Na Tien Pit is an excellent example of a baba author. Born in Bencoolen (Indonesia) in 1836, he lived for a while in Riau, traded in Aceh and later at Deli, and eventually settled in Singapore with his family. While in Singapore, he wrote for Malay newspapers in Java, particularly *Pemberita Betawi*, under the pseudonym Kalam Langit (translation of Tien Pit). His most famous work, *Shaer Almarhoean Beginda Sultan Abu Bakar*, not only provided an insight into possible links between the baba and Malay sultans but also gave vital information on the pomp and taste of the Malay princes and princesses at the end of the 19th century in Johor. Siow Hay Yam, first acting secretary of the Chinese Directory and Press Ltd, who was later associated with the *Kabar Ucapan Baru* (1926) and *Kabar Bintang Timor News* (1930), was also a respectable translator and writer of many *pantun* and *syair*.

In short, all the baba authors, about 60 to 70 of them, were highly respected. They are examples of the most inspired secular poets on earth. Their *pantuns* are marvels of their ingenuity and creativity expressing not only their personal lives but also documenting local tales and history. The variety of themes and the beauty of language make their poems a most desirable piece of literary work, appealing not only to the baba but also to the larger audience of Southeast Asian readers.

ELEMENTS OF BABA POETRY

Writing a *pantun* or *syair* is not a mechanical process although emphasis is given to the following: (1) formula—regularly recurring line and phrase, (2) structure—the way the lines are joined, (3) “run”—regularly recurring word order, and (4) rhythm—as important as structure. The key to creating, composing, reproducing or recreating *pantun* is a combination of competence and creativity. Skillful and creative authors are not only able to create, compose, recreate and reproduce what they have learned but also change and transform materials they have long been familiar with. This they do by following rules and by heeding their own life experiences and views.

Interesting questions involve the degree to which these rules vary (for different genres) or, put another way, the extent to which individual variation is permitted (in each genre). The basic requisite is the writer's full acquaintance with the style, structure, rhyme, and language norm before he undertakes his work; in short, the appropriate overall formula. It takes time to learn the formula, and its application is not a simple mechanical process of adding one formula to another. The skill lies in the ability to move with great ease in these formulas. Aware of formulas and stylistic patterns, the writer must know not only the difference between them but also the style of each type of tale. Formulas help composers implement rhythmic discourse and act as mnemonic aids in one way or another. The outcome is not just the rhythm of sound but the outpouring of inspiration and creativity.

The very rich cultural diversity in the old Malacca, Penang and Singapore provided the backdrop for themes expressed by the talented baba poets. They spoke passionately of rights, obligations, loyalties, virtues, morality, ideas and sentiments and expressed their lives, experiences, advice, vision and philosophy as poets and intellectuals. Their poetry became their way of seeing the world.

Traces of influence of the Malay *pantun* abound in the baba *pantun*. A number of reasons explain the Malay influence.

1. Many of the baba authors recreated old poems they remembered, sometimes using prefabricated materials or bits of Malay *pantun*.
2. They stitched prefabricated materials by following the style, structure, rhythm and language norms of the Malay *pantun*, *syair* or *dondang sayang*.
3. Formulaic thought and expression were consciously and the unconsciously embedded in the minds of baba poets.
4. Standardized formulas were grouped around equally standardized themes.
5. A group of words is regularly employed under the same metrical conditions to express a given essential idea.
6. Tradition and innovation complemented each other, ensuring meaningful communication.
7. The audience of baba literature was so mixed (baba, Chinese and Malay) that the authors had to develop ways to please everyone at the same time.

From the 1890s to the 1950s, thousands of baba *pantun*, *syair* and *dondang sayang* on various subjects were published as books of poetry and in baba newspapers such as *Kabar Slalu*, *Kabar Ucapan Baru*, *Bintang Peranakan* and *Sri Peranakan*.

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The Pantun
Database
of the
Malaysian
Baba
by Dr. Ding Choo M.

THE PANTUN DATABASE

The history and significance of the tremendous cultural and literary activity of the baba have yet to be studied in depth. In 1999 the ATMA (*Institut Alam dan Tamadun Melayu* or Institute of the Malay World and Civilization) at the Universiti Kebangsaan Malaysia embarked on a project to document, catalogue and gather 19th century works by baba writers from Malacca, Penang and Singapore, that period being one of dynamic literary growth. At first, sources compiled by Claudine Salmon (1977 and 1987), Tan Chee Beng (1981), Ian Proudfoot (1993) and lists of books published in baba newspapers and books were used to identify and locate the whereabouts of the materials. Eventually the shelves of many libraries, both institutional and personal, in Malaysia and Singapore were searched and photocopies made of materials found. Copies of others unavailable in Malaysia and Singapore were requested. Here Che Ross Raimy from Australia, Myra Sidharta from Indonesia, Annabel Teh Gallop from England and Claudine Salmon from France all helped. Altogether, 35 sources were collected. Although this figure exceeded the earlier estimate, the inventory does not pretend to be exhaustive as there are five more *pantun* books that have not been located.

NO.	LOCATION	PUBLISHER	TITLE
1	Singapore	Koh Yew Hin	Mohamad bin Noor Ta Kuup - Inipantun karang-karangan, 1889, 100 p
2	Singapore	Denodaya	Lim Hock Chee - Buku sahyer dan pantun Melayu ... 1890, 89 p
3	Singapore		Bintang Timor, 28 Noevember 1894?
4	Singapore	Koh & Co	Baba Kim Teck & Chia Ai Chin - Pantun-pantun dondang sayang, 1916, 29 p
5	Singapore	Unknown	Chan Kim Boon - Pantun champor-bawor, 1912
6	Singapore	Koh & Co.	Cherita rampay rampay dan pantun dondang sayang, 1916, 32 p
7	Singapore	Unknown	Na Tian Piet - Shaer almarhoean Beginda Sultan Abubakar ... 1896, 200 p
8	Singapore	Koh & Co	Pantun dondang sayang baba baba peranakan Vol. 1, 1911, 106 p
9	Singapore	Koh & Co	Pantun dondang sayang baba baba peranakan Vol. II, 1912, 99 p
10	Singapore	Koh & Co	Pantun dondang sayang baba baba peranakan Vol. III, 1916, 100 p
11	Singapore	Koh & Co	Pantun dondang sayang baba baba peranakan Vol. IV, 1916, 113 p
12	Singapore	Koh & Co	Pantun dondang sayang baba baba peranakan Vol. V, 1916, 117 p
13	Singapore		Encik Bulat - Pantun dondang sayang dengan cerita berakal
14	Singapore		Khabar Uchapan Baru, 4 Feb 1926 - 15 Jan 1931
15	Singapore		<i>Bintang Peranakan</i> 11 Okt 1930- 13 Jun 1931
16	Singapore		<i>Kabar Slatu</i> 5 Jan 1924 - 15 April 1924
17	Singapore	Hussain bin Haji Mohd Said	Lim Hock Choon - Malay pantun book
18	Singapore		Sri Peranakan 14 May 1932
19	Singapore		Story Teller 30 Jun 1934
20	Singapore	Chin Inn	Wan Boon Seng - Nyanyian extra-tums & pantuns, kerconchongs, sambols, 1933, 53 p
21	Singapore	Chew Yow	Wan Boon Seng - Pantun dondang sayang & nyanyi-an lain-lain, 1931, 60 p
22	Singapore	Chin Inn	Wan Boon Seng - Pantun shaer Nyai Dacima, 1933, 54 p
23	Singapore	Chin Inn	Wan Boon Seng - Shaer peranakan kawin, 1933, 50 p
24	Singapore	Sing Bro	Wee Chin Kam - Shaer pujil-pujian, 1938, 62 p
25	Malacca	Tan Seng Poh	Chia Kim Teck - Pantun dondang sayang baba baba peranakan, vol. I, 1950, 49 p
26	Malacca	News & Stationary	Lim Hock Choon - Pantun dondang sayang, Vol. I, 25 p
27	Malacca	News & Stationary	Lim Hock Choon - Pantun dondang sayang, Vol. II, 19??, 99 p
28	Malacca	News & Stationary	Lim Hock Choon - Pantun dondang sayang, Vol. IV, 19??, 25 p
29	Malacca	Radio Malaysia	Pantun baba peranakan, 199?, 4 p
30	Malacca	Majlis Kebudayaan	Dondang sayang - seni tradisi negeri Malacca, 1984
31	Malacca	Persatuan Peranakan	Pantun dulu-kala peranakan Cina, 1999, 40 p
32	Penang	Criterion	Aboo & Pinch - Inilah shak-yer Checki... 1912, 103 p
33	Penang	Criterion	Aboo & Pinch - Inilah shakyer Sinyor Layla, 1912, 107 p
34	Penang	Criterion	Lim H. Louis dll - Penghiboran hati - Malay songs, 1924, 118 p
35	Penang	Unknown	Lim Eng Teik - Pantun hiburan, 1966, 84 p

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The Pantun Database of the Malaysian Baba
by Dr. Ding Choo Ming

The value of the ATMA project heightens when one considers that the baba *pantuns* have received little scholarly attention. To this day, for instance, standard Malay *pantun* books include only the Malay *pantun*. Could this be because the baba works are considered to be in poor taste with many loan words from Chinese dialects, particularly Hokkien and Teochew, in contrast to the authentic Malay *pantun*? Whatever the reason, we need to make up for the demise of the *pantun* tradition following the disappearance of the once prosperous baba community. Only occasionally do we hear recitations of the *pantun* or catch a glimpse of a performance by a *dondang sayang* group except in

celebrations and gatherings of baba in Penang, Malacca or Singapore. Recently the baba *pantun* and *dondang sayang* were brought to Malaysian television and radio, but this effort is not enough to keep this very important tradition alive.

Thus in early March this year, ATMA uploaded the baba *pantun* database, comprising 11,204 *pantun*, *syair* and *dondang sayang* created by the Malaysian baba, on the Internet at <http://www.atma.ukm.my>. A search engine is provided, with multiple access points by author, title, keyword, category and subject. Readers are advised to search the category for added approaches to the subject category since many of the *pantun* can be placed in more than one category.

This database is intended first and foremost as a practical reference guide. By bringing together 11,204 *pantun*, *syair* and *dondang sayang* by the baba since 100 years ago from 35 sources, it is hoped that the database will serve as a reference tool and facilitate further research on the unique baba literary heritage. No other major collection of baba *pantun* exists outside this database. To preserve its originality, we have not tampered with the inconsistency in spelling, capitalization and format of the texts.

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ACCESSING THE DATABASE

1. Go to ATMA (acronym for Institute of Malay World & Civilization) at <http://www.atma.ukm.my>. To access database of Pantun Baba, click site named 'Pantun'

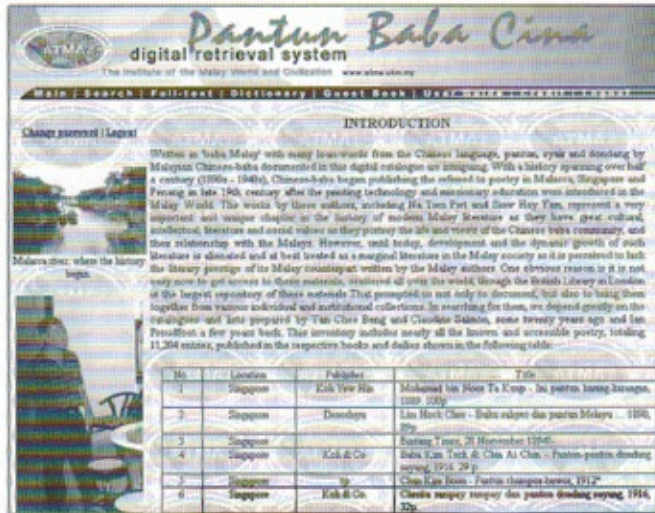
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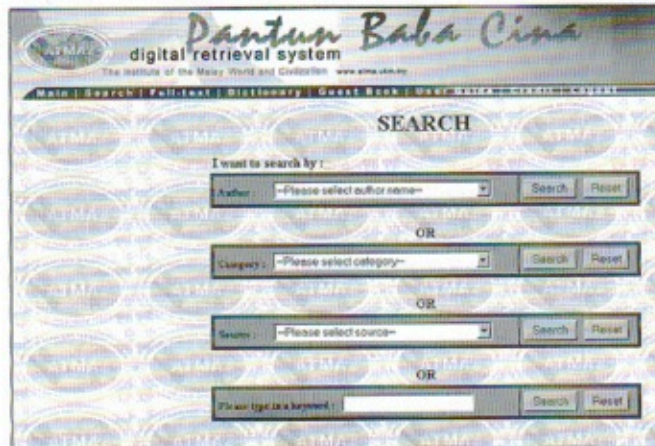
The Pantun
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by Dr. Ding Choo Ming

2. To search, fill in the registration form first (once only). Click 'Register.' Then the main page will show all the interfaces.



3. You have three search options: by author, category and source. Pull down the button to view these options.



4. Below is a sample of the results of a search for author Baba Chia Kim Teck. All his *pantun* can be displayed by clicking the accession number of your choice.



5. To view all the *pantun* by a particular author or under a particular category or book, just click 'Full Text'.



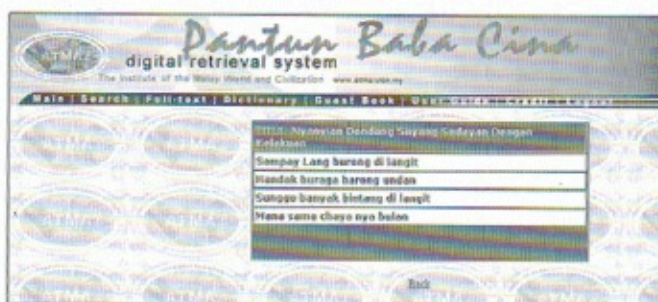
6. An example of a full text search is shown as follows:



7. You can also search any word known to have been used in the *pantun*. By using 'sayang', readers are shown all the *pantuns* using this word.



8. A search of *pantun* using the word 'sayang' will result in:



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The Pantun
Database
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by Dr. Ding Choo M.

**VIETNAM NATIONAL
CENTRE FOR THE SOCIAL
SCIENCES AND HUMANITIES**

International Conference on *ASEAN-EU Relationship in the New Context in the Asia-Pacific Region*, 12-14 November 2002, Hanoi, Vietnam.

Panels: Looking back on the ASEAN-EU relationship since its establishment: Its achievements and contributions to peace, stability and development in Southeast Asia and Europe; Globalization and its impact on ASEAN-EU cooperation in the early 21st century; ASEM and its impact on ASEAN-EU relationship in the years to come; East Asian Cooperation and its impact on the future of ASEAN-EU relations; regionalism in Southeast Asia and in Europe and its impact on ASEAN-EU cooperation in the 21st century; ASEAN-EU cooperation: Opportunities and challenges to the new ASEAN member countries; what should be done to promote ASEAN-EU cooperation.

For inquiries, contact:

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and Humanities of Vietnam
Tel.: +844-8526360
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E-mail: nguyenmy@fpt.vn



23rd National Conference on *Local History and National History*, 21-23 November 2002, University of the Philippines College Cebu (Conference Hall), Cebu City, Philippines.

Theme: Towards a National History of the Philippines: Local History in the Context of National History. Topics: Local history of Luzon, Visayas and Mindanao in the context of national history, the ethno-history of Mindanao and Sulu and the Cordilleras, Cebuano studies, socio-economic regional/provincial history, society and culture, history and tradition, the Philippine-American War, and other topics that will address the overall conference theme. Papers will also be presented in the related disciplines and fields of archaeology (prehistory), anthropology, demography, literature and the arts, politics and governance.

For inquiries, contact:

Dr. Bernardita R. Churchill
President and Convenor
Philippine National Historical Society, Inc.
40 Matwasay Street
UP Village, Diliman
Quezon City 1101, Philippines
Tel.: +632-9214575
Tel/Fax: +632-9261347
E-mail: nitachurchill@hotmail.com
nitarc@i-manila.com
Web site: <http://pnhsi.tripod.com>



17th Conference of the International Association of Historians of Asia on *Asia: History and Civilization*, 18-22 December 2002, Dhaka, Bangladesh.

Themes and Topics: Archaeology and pre-history; ancient societies; urbanization and technology; migration; religion and politics; maritime history; diplomatic history; oral history; women in development; Asian media; art and literature; environment; medical history; folklore; heritage preservation; ethnicity; Asian historiography (regional and local); change and continuity in Asian societies; colonialism, nationalism and decolonization in Asia; and economic development (trade, commerce and industry). *Special panels:* Women and society in historical perspective; democracy in Asia (historical perspective); civil society and governance; globalization and development (Asian perspective); colonial historiography in Asia; and Bangladesh in the 20th Century.

For inquiries, contact:

17th IAHA Conference
Department of History
Dhaka University
Dhaka-1000, Bangladesh
Tel.: +880-2-9661920-59/4332, 4348 (office)
Fax: +880-2-8615583
E-mail: duregstr@bangla.net or
history@du.bangla.net

4th Gender and Southeast Asia Conference, 15-16 March 2003, Bangkok, Thailand.

Organized by WARI (Women's Action and Resource Initiative) based in Bangkok, the conference will focus on gender and trade related issues of agricultural production, natural resources management and economic integrity. *Panels:* HIV-AIDS, violence against women, trafficking/prostitution and development related issues of health, politics and education.

For inquiries, contact:

Dr. Darunee Tantiwiranond
Coordinator, WARI
(Women's Action and Resource Initiative)
52/619 Muang Ake
Rangsit, Pathumthani 12000 Thailand
Tel/Fax: +662-997-7279
E-mail: wari9@yahoo.com
Web site: www.geocities.com/wari9

Asian MetaCentre

Workshop on *Migration and Health in Asia*, 21-23 May 2003, Bintan, Indonesia.

Organized by The Asian MetaCentre, the workshop will focus on the relationship between 'migration' and 'health' in the context of Asia. *Themes:* Conceptions of health meanings across different diasporas in Asia; differential access to health and social services among migrants and locals; differential health status among migrants and non-migrants populations; illegal migration and health issues; gender, body politics and health needs among migrants; and migration and vectors of diseases. Those interested may apply for limited funding to attend the workshop, which will be awarded on competitive basis or to the best abstracts selected.

For inquiries, contact:
 Ms. Verene Koh
 Migration and Health in Asia Workshop
 Asian MetaCentre
 c/o Institute for Asian Research
 National University of Singapore
 5 Arts Link, Shaw Foundation Building, A57
 Singapore 117570
 Email: popnasia@nus.edu.sg
 Web site: <http://www.populationasia.org>
[Migration%20and%20Health%20in%20Asia.htm](http://www.populationasia.org/Migration%20and%20Health%20in%20Asia.htm)

APISA Asian Political & International Studies Association

1st Congress of the Asian Political and International Studies Association on *Asia in the New Millennium: Development, Democracy, and Security*, 28 May – 1 June 2003, Singapore.

Themes: Asian models of development, contemporary challenges, and future prospects; the implications of the recent financial crises on Asian states, and their domestic and foreign policies; trends, limitations and prospects of democratization in Asia; political parties and elections in the Asian context; civil society, public sphere, and NGOs in the region; current and future challenges to democratic governance in Asia; changing security structure in Asia after the Cold War; traditional vs. non-traditional security in Asia; regional cooperation and conflict in Asia; new security issues (terrorism, environment, drug trafficking) in Asia; and impact of globalization on the state, politics, and policy in Asia.

For inquiries, contact:
 Prof. Lee Lai To
 Co-Chair, Program Committee
 Department of Political Science
 National University of Singapore
 10 Kent Ridge Crescent
 Singapore 119260
 Fax: +65-6779-6815
 E-mail: apisa@nus.edu.sg



Sangandaan 2003 International Conference, 7-11 July 2003, University of the Philippines, Diliman, Quezon City, Philippines.

Goals: To commemorate one hundred years of Philippine-American relations, the conference will confront, understand, and come to terms with the fact of American colonization in order to hasten the processes of decolonization and nation-building in the Philippines, on the one hand; and the creation of a strong identity and galvanization of all Filipino-Americans into a dynamic force in the United States, on the other. *Objectives:* To examine the arts and media produced by Filipinos, Americans, and Filipino-Americans during the processes of colonization and decolonization both in the Philippines and the United States in the last one hundred years; and explore the ways by which the arts and media produced by Filipinos and Filipino-Americans can utilize the legacies of colonization so that Filipino and Filipino-Americans can strengthen their own cultural identities and thereby empower themselves as persons and as citizens of their respective nations. *Highlights:* The annexation of the Philippines, and Filipino resistance to American occupation at the turn of the century; the Americanization of Filipino culture and the impact of Philippine culture on the

American way of life; Filipino imitation, rejection, assimilation or transformation of elements from American culture during and after the American colonial period; the Filipino diaspora and the expression of rights of Filipinos and Filipino-Americans in the US in the last century, and the continuing definition and affirmation of Filipino cultural identities both in the Philippines and in the United States. *Topics:* The literary arts (oral and written, poetry or prose); the performing arts (music, dance, theatre, or combinations thereof); the visual arts (indigenous and indigenized, traditional arts, plastic and graphic arts, photography, fashion); urban planning and public arts (monuments, historical markers, parks, historical sites, streets, museums); architecture (domestic and public, vernacular and formal); print media (newspapers, magazines, journals, comics, and alternative publications); radio (news programs, dramas, musical variety shows, special features); television (news, dramas, music and dance programs, talk shows, documentaries, and other features); film and video (narrative, documentary, experimental, and others); culinary arts; and multimedia arts. *Papers may focus on single or comparative themes and may delve into questions involving media and art works, artistic styles and movements, artists and media persons, audiences, patronage, genre of arts and media, venues, media or arts education, cultural heritage and conservation, cultural promotion, media or arts institutions, media, arts and government, and other related topics.*

For inquiries, contact:
 Sangandaan 2003
 Conference Committee
 c/o UP System Information Office
 Office of the Vice President
 for Public Affairs
 Quezon Hall, UP Campus, Diliman,
 Quezon City 1101 Philippines
 E-mail: nicanor.tiongson@up.edu.ph



International Conference on Southeast Asia since 1945: Reflections and Visions, 24-27 July 2003, Universiti Sains Malaysia, Penang, Malaysia.

Aim: To evaluate the accomplishments of Southeast Asian nations in various arenas (political, social, economic, cultural). *Themes and Topics:* History and its lessons; ecology and the natural environment; education: Audience and contents; culture and heritage; geopolitics, peace and security; literature: Identity, globalization and vision of the future; and wither morals, ethics and values.

For inquiries, contact:
 Ms. Thilagavathi Vasudevan
 Secretary, Organizing Committee
 APRU Inaugural International Conference
 School of Humanities
 Universiti Sains Malaysia
 11800 Penang, Malaysia
 Tel.: +604-6577-888 ext. 3924
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 E-mail: vtthila@usm.my

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ANNOUNCEMENT

Conferences & Publications



3rd International Convention of Asia Scholars,
19-22 August 2003, National University of
Singapore, Singapore.

Jointly hosted and organized by the Faculty of Arts and
Social Sciences and the Asia Research Institute of the
National University of Singapore, and endorsed by the
Association for Asian Studies and the International
Institute for Asian Studies. The Organizing Committee
invites the participation of scholars whose research
focuses on Asia and/or Asians, especially in the
humanities and social sciences. Proposals for organized
panels, individual papers, poster presentations, and
special meetings are now being accepted.

For inquiries, contact:
ICAS3 Organizing Committee
c/o Faculty of Arts and Social Sciences
National University of Singapore
AS7/05, Shaw Foundation Building
5 Arts Link, Kent Ridge
Singapore 117570
Tel.: +65-6874-3805
Fax: +65-6777-0751
E-mail: icas3sec@nus.edu.sg
Web site: www.fas.nus.edu.sg/icas3

*Health Consequences of Population Changes
in Asia: What are the Issues?* Research Paper
Series No. 6, September 2002. Pub. The Asian
MetaCentre. This report is part of an ongoing
process to help the MetaCentre and scholars of the
region better understand the important research
questions on health and population change in the Asian
context. The report can be viewed at
http://www.populationasia.org/research_paper_series.htm.

Gender, Family and Fertility in Asia by the
United Nations Economic and Social
Commission of Asia and the Pacific (ESCAP),
*Asia-Pacific Population Journal (APPJ) Special
Issue*, vol. 17, no. 2, June 2002. This special
issue is a collection of six selected papers presented
in the workshop on *Fertility Decline, Below
Replacement Fertility and the Family in Asia* held in
Singapore in April 2002.

Send order to:
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and Communication Unit
ESCAP Population and Rural
and Urban Development Division
United Nations Building, Rajdamnorn Nok Avenue
Bangkok 10200, Thailand
Fax: +662-288-1009
Web site: <http://www.unescap.org/pop/journal/index.htm>



Resil B. Mojares. *Waiting for Mariang Makiling*.
2002. 324 pp. Pub. Ateneo de Manila
University Press.

Cost: PhP385 (excl. postage). The book is an
engaging collection of essays that explore the
Philippines cultural history. It takes up diverse texts
such as the legend of Mariang Makiling, Pigafetta's
discovery account of the Philippines, the life of
Pedro Calungsod, a foundation narrative of a Marian
shrine, colonial books of conduct, memoirs of
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talk on radio, a dinner in nineteenth-century Cebu.

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James T. Collins, Ding Choo Ming, Robiah Sidin,
Nik Hassan Shuhaimi Nik (eds). *Sari*, a journal
published once a year by Universiti
Kebangsaan Malaysia Press in Malay-Indonesia
and English.

Cost: RM 20.00 (ASEAN) and US\$20.00 (other
countries). The journal covers research works in
Malay studies, language and linguistics, dialects and
language used, traditional and modern literature
that encompasses studies from historical,
theoretical and critical perspectives.

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Webpage: <http://www.penerbit.ukm.my>



Abdul Rahman Embong (ed.) *Akademika*, a
journal on social sciences and humanities
published twice a year by Universiti Kebangsaan
Malaysia Press in Malay and English.

The journal disseminates research findings in various
disciplines with specific reference to problems
related to society and its environment, especially
those pertaining to Malaysia and also covers
technical notes and book and article reviews in social
sciences and humanities.

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Webpage: <http://www.penerbit.ukm.my>

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ANNOUNCEMENTS

WARI (Women's Action and Resource Initiative), a Bangkok-based education and training organization is organizing a six-day gender course on *Women, Men, and Development* on 9-14 March 2003, Bangkok, Thailand.

The course aims to increase the conceptual understanding as well as practical skill to apply gender concepts and tools in different development sectors. It will cover the technique of gender analysis, gender planning, and gender mainstreaming. Conducted in an English medium, the course focuses on Southeast Asian experiences. Fee is US\$1,000 (excluding room, board and travel).

For inquiries, contact:
 Dr. Darunee Tantiwiranond
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 52/619 Muang Ake
 Rangsit, Pathumthani 12000 Thailand
 Tel/Fax: +662-997-7279
 E-mail: wari9@yahoo.com
 Web site: www.geocities.com/wari9



The Asian Muslim Action Network (AMAN) calls for research fellowship applications for young Muslim scholars in Southeast Asia.

The fellowship will be awarded for innovative research on issues concerning socio-political and cultural changes taking place in the diverse Muslim communities of Southeast Asia, especially as they relate to modernization and globalization trends. *Aims:* To enhance understanding of Islam in Southeast Asia from an "insider's perspective"; to build research capacity among young Muslim scholars in Southeast Asia; to publish a series of monographs on Islam in Southeast Asia; and to produce knowledge relevant for catalyzing positive developments in the Muslim communities and promote peace in multi-religious, multi-ethnic Southeast Asia and beyond. *Eligibility:* National of Southeast Asian countries or of China, holds at least a BA degree in a relevant discipline, and under 40 years of age; may work in different sectors including the academia, media and non-governmental organizations, but must have previous research experience and be highly motivated to deepen his/her understanding of Islam in the region; women are strongly encouraged to apply. *Fellowship value:* A research grant for an average of \$5,000 to cover research costs for a maximum period of six months; participation in regional activities, including an orientation workshop and a final seminar to present the findings; and publication of the results in a monograph series. *Documents to be submitted:* 1) Complete research proposal on actual issues relevant to the study of Islam in their local or national context (The description of the proposed research project should include sufficient details so that it can be judged for its merits, feasibility with respect to time available, and ethical considerations.); 2) Complete contact information; 3) One-page statement of purpose; 4) Recent CV; and 5) Letter of recommendation by his/her institution. Deadline for submission of applications is 31 December 2002.

For further information, please contact:

Islam in Southeast Asia:
 A View from Within
 Research Fellowship Program
 AMAN/ARF
 House 1562/113, Soi 1/1
 Mooban Pibul, Pracharaj Road
 Bangkok 10800, Thailand
 Tel.: +662-913-0196
 Fax: +662-913-0197
 E-mail: uarf@ksc.th.com

SEPHIS

SEPHIS (The South-South exchange programme for research on the history of development) Grants Programme.

Under the subthemes of 'The Forging of Nationhood & The Contest over Citizenship, Ethnicity and History' and 'Equity, Exclusion and Liberalisation', Sephis will give special attention to the search for new identities and visions on development which arise in the South.

FELLOWSHIPS FOR POST-DOCTORAL RESEARCH

Five fellowships are available.

Funding will be provided for travel and research costs, and salary according to local standards. Fellowships extend from a minimum of three months to a maximum of two years. *Eligibility:* Scholars who have received their PhD degrees, preferably within the last five years. An exception to this rule can be made for researchers from countries that have not been providing PhD courses. Applications must include evidence of at least three articles that have been accepted by international refereed journals over the past five years. Applicants should be employed by or affiliated to a university, a research institute, or development agency in the South. Applications should also include an indication of the form of publication (book, article, etc.); and a copy of the PhD certificate.

GRANTS FOR PhD RESEARCH

Five grants are available.

PhD grants will be provided for a period of one to three years. The proposal must include a period of research and should make clear that the applicant can realistically complete his or her draft thesis in the given time. Salaries are normally not included in the Sephis PhD grants. *Eligibility:* PhD students enrolled at a university in the South, who are supported by their institution. Applications should include 1) a research proposal (maximum of 4 pages prefaced by an abstract of 100 words) presenting the research problem and research methodology (including the sources to be examined), reviewing the relevant literature, and indicating the relevance of the research to one or both of the Sephis themes; 2) an academic curriculum vitae (maximum of 3 pages); 3) a letter testifying to institutional affiliation; 4) a referee's report (report sheets can be obtained from the Sephis Secretariat or via the Sephis World Wide Web site); 5) a budget; 6) a timetable; and 7) a letter of recommendation by thesis supervisor.

Applications should be written in English.
 Deadline for applications: 30 April 2003.

Send applications and all requests about the grants programme to:
 Sephis Grants Programme /
 International Institute of Social History
 Cruquiusweg 31, 1019 AT Amsterdam
 The Netherlands
 Tel.: +31-20-463-6395
 Telefax: +31-20-463-6385
 E-mail: sephis@iisg.nl
 Web site: <http://www.sephis.org>

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ANNOUNCEMENT

