



# The Asian Public Intellectuals

The Nippon Foundation Fellowships for Asian Public Intellectuals

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## Asian Transformations in Action The 6<sup>th</sup> API Workshop

The 6<sup>th</sup> API Workshop was held in Davao, on Mindanao Island in the Philippines from 25-29 November 2007. With the theme “Asian Transformations in Action,” the Workshop became a forum for showcasing the ideas, practices, and voices of 2006-2007 API Fellows who are located in varied geographical and sociocultural settings, professional worlds, and schools of thought. They were joined by other members of the API Community: the International Selection Committee, the Regional Committee, The Nippon Foundation (TNF) representatives, and Program Coordinators.

Under the guidance of Workshop Director, Dr. Czarina Saloma-Akpedonu, concurrent Chair of the Department of Sociology and Anthropology at the School of Social Sciences and Director of the Institute of Philippine Culture, Ateneo de Manila University, API Fellows pursued an important and central agenda in the Workshop: to share their understanding of the social transformations in Asia as these are taking place. Dr. Saloma-Akpedonu likened the work of API Fellows to that of the sociologist Bruno Latour who proposes that one should “study science in action and not ready-made science”. Thus, similarly, API Fellows study social and cultural transformations in action or in the making with the goal of arriving at an understanding before these become facts, blackboxed, and taken for-granted.

In the study of Asian metamorphosis, API Fellows sought to understand the social conditions from which transformative actions emerge, the medium and practices of social transformation, and the outcome of such practices. Papers illuminating the Workshop theme were discussed in parallel sessions. Parallel Session 1 focused on the Intermingling of Continuity and Discontinuity in the arts, bringing together papers on the transmission, pedagogy and education in Asian traditional music, a reevaluation of Javanese court dances, the issue of theatre documentation, and contextualizing the role of the shaman, myth and ritual in contemporary theatre practices. During the Open Forum, a vibrant discussion on the effects of globalization and the commodification of the arts emerged in response to the papers.

Parallel Session 2 examined the Specificities of Globalization. The range of topics could be seen in tackling a changing agrarian livelihood, a study of the transition in migrant workers’ movements, the globalization of Hollywood in cinematic representation, and the politics of representation and consumption in Buddhism. Despite the diversity of topics, a common thread was the emergence of alternative forms and groups in the face of global forces in the fields of economy, society, media and religion.

Parallel Session 3 concentrated on Collages of Civil Society’s Mediations, highlighting topics such as transformative leadership, a communication campaign in the area of biodiversity, and a report on sustainability

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indicators. Similar to Parallel Session 2, a common theme emerged from the diversity of topics, namely the means to empower civil society in different fields and through different methods.

Parallel Session 4 was entitled *Circles of Power and Counterbalances*. It was a unique session in the sense that all three papers tackled different forms of power and authority that exist in Malaysia. The projects drew attention to environment and socio-economic issues in the patron-client relationship in the Sarawak region, definitions of an Islamic state and justification for the creation of one, and the dynamics of the deliberative policy-making process.

The second day of the Workshop began with Parallel Sessions 5 and 6. The former focused on *Blurred Borders and Social Integrations*, while the latter dealt with the theme *Persistent Problems, Promising Solutions and Beneficence*.

Parallel Session 5 featured papers on the origins, driving forces and networks of non-state action groups, an exploration of the Islamic movement and the articulation of border issues felt by the people of North Sulawesi. A central theme brought about by the succeeding discussion was the need for a paradigm shift from the exclusivity of borders to a more 'borderless' world, and how the state may reconcile this conflict.

On the other hand, Parallel Session 6 featured papers that studied philanthropic institutions and their interaction with religious practices, the social impact of Japanese-sponsored private projects, and the need for disaster education in examining politics and victim services in light of natural disasters in the region. The Open Forum produced a lively discussion regarding the forms and definitions of philanthropy, the promotion of human rights, the involvements of various stakeholders and the need to create better support systems in coping with disasters, both man-made and natural.

Parallel Session 7 returned to the arts to illustrate the theme *Reconfiguration of Identities and Futures in Times of Transformation*. In this session, presentations included an interactive art project that revealed the problems behind the façade of 'family values,' an analysis of national struggle and representation in Indonesian film, the discourse of science and technology in Asian science fictions, and an examination of local identity formation through the performing arts.

The final Parallel Session, No. 8 discussed *Culture as Ordinary and Everyday*. Presentations in this session included a more direct engagement of a local culture through the perspective of writing, the dynamics between globalization and modernization in the use of street space and pedestrian activity, and the relationship between human and animal behavior in the light of important environmental concerns.

The second day ended with a session called "Mindanao Talk" with Fr. Albert Alejo, S.J., Executive Director of the Mindanawon Initiatives for Cultural Dialogue of the Ateneo de Davao University, which offered Workshop participants insights into the concerns and issues of Mindanao. Fr. Alejo's discussion incorporated not only the mainstream approach of questions of land, identity and

history, but, more importantly, it brought to the fore undercurrents that are often overlooked such as a call for intra-faith dialogue and the need to create more space for indigenous people's participation.

Day 3 was a field visit to Philippine Eagle Center and the Eden Nature Park, local settings where issues related to environmental conservation and indigenous communities emerged. It was a day of fun and relaxation, even as it allowed Workshop participants to continue discussions in a more informal manner.

The synthesis and plenary discussions on the fourth and final day were an opportunity for the Fellows and other delegates to follow the discussions in the parallel sessions that they were unable to attend. It was also

a venue to bring about questions and concerns regarding the Workshop and the final writing project. Some issues raised included the audience of the final published work, the type of data and framework to be used and other ways of transmitting the work of the Fellows beyond the written medium. Other issues related to the future of the API Fellowships Program included the need to re-vitalize the energy in a formal setting and the problematic of terms such as 'Asian Intellectual'.

As part of the plenary, a report on the Regional Committee was given by Danny Reyes, who provided a clear understanding of its history, mission and vision statements. The API Regional Project was introduced with the theme of Environment,

Peoples and Cultures. The mechanics of participation in the project will be discussed in country workshops in March.

The final activity of the 6<sup>th</sup> API Workshop was the API Hour, which served as a mutual introduction for API Fellows to the students of the host university, Ateneo de Davao University, and for students and the general public to the works of API and its Fellows. Selected Fellows visited five classes where they shared their research in an interactive classroom setting.

In conclusion, the 6<sup>th</sup> API Workshop was a satisfying and rewarding journey for everyone involved. As was mentioned in the introductory session of the opening day, an API Fellowship is more than a grant to pursue research interests. It is a lifelong friendship of post-Fellowship collaboration in a community that works for the betterment of the region.

► **Czarina Saloma-Akpedonu and Charlene Diaz**





# Welcome Speech by Mr. Yohei Sasakawa

Chairman, The Nippon Foundation

**H**onorable Professor Dr. Edilberto C. de Jesus, Director of the Southeast Asian Ministers of Education Organization, Father Antonio Samson, S. J., President of Ateneo de Davao University, ladies and gentlemen,

Thank you for taking part today in the 6<sup>th</sup> API Workshop. I would like to extend a warm welcome to the sixth group of API Fellows, who have completed their projects.

The first API Workshop was held on Cebu Island, and was attended by President Corazon Aquino. This year we have returned to the Philippines. I offer my sincere thanks to Dr. Jose Cruz of Ateneo de Manila University and all the people who have worked so hard to organize this Workshop here in Davao.

Asia has a long history of exchange involving people, goods and information. Consider Japan and the Philippines. Many of you will know that large numbers of Japanese immigrated to Davao at the beginning of the 20th century. They were received warmly by the local people, and worked alongside them to develop the local abaca industry.

Going back much further, history tells us that groups of Japanese traders called *wako* reached the Philippines in the 16<sup>th</sup> century, establishing settlements in Luzon.

In the 19<sup>th</sup> century, the Filipino national hero Jose Rizal spent time in Japan, and saw for himself the momentous changes of the Meiji Restoration. More than 100 years later, the existence of the Rizal Society of Japan shows he still has many admirers in my country. Though not many people know about it, there is even a statue of Rizal in the center of Tokyo, in Hibiya Park.

Another Filipino revolutionary who went to Japan was Mariano Ponce. He lived in Yokohama as the representative of the First Philippine Republic. While in Japan he had contact with many Japanese political leaders, as well as with Sun Yat-sen, who was then in exile. Sun Yat-sen went on to establish the Republic of China and is often referred to as the father of modern China.

Through his friends in Japan, Ponce obtained weapons for the Philippines' fight for independence from the United States. Unfortunately, the ship carrying the weapons sank off China and never reached its destination.

These stories exhibit the trust and friendship among people who shared a common cause of nation-building in the region at that time. Later, there would be the sad experience of the Pacific War between Japan and the Philippines. Today, however, our relationship is based on mutual trust. We are witnessing a dramatic increase in the mobility of people, goods and information.

I have been speaking of historical figures from Japan and the Philippines for a reason. They provide examples of our mutual understanding and cooperation. This is what API is all about, and why it is needed.

Today Asia faces a dichotomy between two mutually exclusive trends. The first is very positive. This is the rise of the middle classes, as a result of economic development in each country. The middle classes have been educated to a high level, and have attained a measure of employment and income. This is leading to the development of an Asian-style middle-class consciousness that transcends borders and cultural traditions. The middle classes have a common awareness of issues such as democracy, development, growth and education. They also share common values with regard to popular culture such as music, movies, *manga* and animation.

But there is another trend. One toward confrontation. The confrontation between the haves and have-nots as social disparities grow. The confrontation based on race and religion. And the confrontation over the distribution of resources. We find

such conflict right here on Mindanao.

Given this dichotomy, actions are needed to build peace and promote further development. On the one hand, efforts are needed to enrich people's lives. On the other, something must be done to resolve confrontations and disputes. But as we all know, there are limits to what the state can do to resolve these issues. Moreover, many are common to nations around the world. There are countless examples of problems that go beyond borders, and of communities in different countries that face the same problems.

To deal with these difficulties, it is necessary to strengthen the network of people in the region who know each other well, who can learn from each other, and who can freely express their ideas in order to find solutions.

API Fellowships Program was created precisely to answer this need. It aims to build a new intellectual community in the region by identifying intellectual leaders, like yourselves, with a strong sense of mission to contribute to the public good. These intellectual leaders are given the opportunity to travel to other parts of Asia, learn from their neighbors and take part in exchange with others with a common grasp of the issues. The aim is for them to cooperate, enriching people's lives and devising specific solutions to the problems confronting us all.

A number of different intellectual networks exist in Asia. However, until API, there had never been such a broadly-based network of public intellectuals, consisting of bureaucrats, NGO activists, artists, journalists and the like.

At the API Workshop in Phuket, I called on Fellows to aim at transforming the API Community into a think-tank and a do-tank for the development of Asia, one that would draw together public intellectuals from across borders, bring in wisdom and experience, and develop new methods to solve problems. Since then, two years have passed. In that time, I have been delighted by the progress that has been made. Workshops have been held in different countries, regional committees have been formed, and preparations have been advancing for an initial regional workshop, with the environment as its theme. I sincerely hope this will lead to concrete action. This is the task of those who make up the API Community.

In conclusion, I would like to recall the words of former President Corazon Aquino at the first API Workshop: She said, "My fervent hope is that, through this ever-growing pool of Asian public intellectuals, Asia's uniqueness and complexity can be preserved, and its many voices magnified and heard around the world, as we join the often confusing and dehumanizing tide of globalization."

For my part, I hope that the API Community, through the participation and effort of all its members, will promote original research and hands-on activities that will increasingly contribute to the development of Asian society. At the same time, I hope your influence will extend beyond this region, and that you grow into a body that will transmit Asia's voice to the world. Thank you.





# Keynote Speech by Dr. Edilberto C. de Jesus

Director, Southeast Asian Ministers of Education Organization (SEAMEO)

Dear Joey Cruz, Fr. Antonio Samson, Mr. Yohei Sasakawa, API Fellows, Distinguished Guests, Ladies and Gentlemen:

I must begin by congratulating the API Fellows gathered here tonight for the 6th API Workshop. I had been involved with API Fellowships Program in the Philippines from its inception and I do have some idea of the work it takes to win a fellowship and then to deliver on the award.

## Defining API

It is on the issue of scope and themes that I would like to offer some thoughts tonight. What is the scope of our concept of “public intellectuals” and what are our expectations from them? I have

performance and a more sustained monitoring process. Oxford Dons have been fighting to protect their control of academic affairs against appointed managers. At Northampton University in the UK recently, the vice-chancellor presided over a review that froze the salaries of 40% of the faculty, because the affected professors had fewer management responsibilities.

In both the UK and the US, there has been a trend towards hiring both teaching and research faculty on fixed contract arrangements, without the possibility of pursuing a tenure track. There have also been proposals to give significant weight in the approvals process to the benefits that can be expected from research projects.

Certainly, faculty have to submit to performance evaluation, but they also have a right to a process that is appropriate, transparent and fair. The demand that research proposals be subjected to a cost-benefit analysis would not be so onerous or objectionable, as long as the benefits are not excessively weighted towards financial returns and a reasonable time-frame to achieve them is provided. Otherwise, research in the social sciences and the humanities would face difficulty getting funding support.

Universities have also become more dependent on support from external stakeholders, including the private business sector. Both administration and faculty become thereby also more vulnerable to pressures on the research directions they pursue and the policy positions they advocate. They suffer from the same vulnerability, where their budget entirely depends on yearly appropriations by the state.

Some quarters would maintain that academic institutions have no business taking policy or political positions. In 2001, I was serving on the board of an association of universities. In one meeting, at the height of the controversy over the alleged involvement of President Joseph Estrada in illegal gambling, I noted the eloquent silence maintained by academe on the issue. Individual universities, including my own, had spoken out. But the sector as a whole had remained quiet, when all kinds of other associations—of businessmen, lawyers, accountants, retired soldiers, religious bodies, and civil society groups had voiced their demand, if not for the resignation of the president, at least for a thorough and transparent investigation of the charges.

A ranking official of another university questioned the propriety of joining the fray, pointing out that the association, even in 1986, did not involve itself in the protests against Marcos. What stunned me then was the evident pride taken in that precedent. At a crucial point in the country’s history, when the nation stood balanced on a razor’s edge between the reconsolidation of dictatorship and the reemergence of democracy, seclusion in the ivory tower was proudly proclaimed as the correct course of action. Equally appalling was the suggestion by another person that the school heads should just allow, perhaps even encourage the students to join in the protest actions against Estrada, but should prudently stay on the sidelines themselves.

Last year, at a meeting of university presidents in Bangkok, I had the pleasure of talking to Margaret A. McKenna, president of Lesley University in Cambridge, Massachusetts. I had not met her before, but I had written her some months earlier to express my appreciation for a piece she had published in the *Boston Globe* (13 January 2006), entitled the “Silencing of College Presidents.”

In that contribution, she pointed out that, in the 19<sup>th</sup> century, moral leadership was preeminently a role expected of the college



From the left: Alwin C. Aguirre; Edilberto de Jesus; Michiko Taki and Tatsuya Tanami, TNF; Melissa Jayme-Lao, API Philippines; Gley Atienza; and Jose Cruz, S.J., API Philippines.

participated in some extended discussions in Manila on the issue of determining who could be considered “public intellectuals” from whom we could accept research proposals. I would suppose that the programs in the other countries also wrestled with this issue, which is fundamental in determining who can be considered for the award.

## The Intellectual and Academe

The term “intellectual” naturally led us to focus on faculty in universities, particularly since the awards were meant to support an activity that required research. Some observers have warned, however, that public intellectuals constitute an endangered specie, a vanishing breed—because those capable of playing that role have fled to, or been captured by, academe. Obviously, this is a critique that comes from those disenchanted with what they see in universities.

These critics see professors engaged in teaching as mainly concerned with the process of transferring the notes in their binders to the notes in the binders of their students. Those engaged in research, on the other hand, dedicate themselves to producing studies that few will read, fewer will understand and virtually no one will use or remember. Except, perhaps, those professors who will copy notes from the studies into their binders so that students can then reproduce them in their binders.

These are clearly stereotypes that are not really new. But other concerns are new and relate to the trend towards the corporate management of universities. This has imposed, among other things, a more rigorous job analysis and assessment of faculty

president; many of them taught the school's course on moral philosophy and ethics. In the 20<sup>th</sup> century, some presidents distinguished themselves for providing this moral leadership in periods of crises. Despite the risk of provoking public controversy, presidents like Theodore Hesburgh of Notre Dame or Kingman Brewster of Yale University, spoke out on the moral issues in the United States of their day: race, poverty, and the Vietnam War. The challenges, as Brewster explained, were striking a "deliberate balance of judgment" about what say, seeking "how to avoid excessive exploitation of the presidential office, and how to avoid being a moral eunuch on a morally anguished campus."

McKenna warned that 9/11 and the War against Terror had made the questioning of established government line more dangerous; dissent was likely to be deemed unpatriotic. She believed that, for this reason, college presidents have tended to focus on their administrative jobs and to shy away from larger national issues.

The danger McKenna sees in the U.S. also looms in our region. If academic bureaucratization and the financial vulnerability of many universities make even their presidents reluctant to speak out on public issues, are universities likely to provide a secure platform for public intellectuals? From whom, then, if not from their leaders, can students learn the kind of civic engagement we hope they will practice? It is the example of moral leadership, exercised at the highest levels, that empowers the university community to fulfill its responsibility to seek the Truth and to speak Truth to Power.

#### Media and "Punditry"

The media is the other sector that logically should offer suitable candidates for the public intellectuals program. The work of journalists requires intellectual effort and involves a measure of research, mainly along the lines of oral history, but sometimes also demanding archival investigation. But media has become, as universities are becoming, Big Business. Where the media operations form part of a corporate conglomerate, the danger of capture by the special interests of the owners becomes magnified.

The emergence of television journalism has raised new problems. Television puts a premium on presentation, not necessarily, intellectual skills. Indeed, sometimes not even presentation skills, but good looks. Even the industry jokes about their "talking heads", which must be perfectly coifed. With good looks, TV hosts only require literacy to read the cues on camera, often prepared by researchers paid a measly fraction of what the anchor receives.

It is, perhaps, this debasing of media journalism that has turned the term "pundit" into a derogatory description. But the term had been more respectable. The original Indian word "pandit," from which it is derived, referred to a learned person, a scholar or teacher versed in Sanskrit and Hindu law, religion and philosophy. British judges in India in the 18<sup>th</sup> and 19<sup>th</sup> centuries, who knew little of Hindu customs and oral traditions, employed them as court advisers. Until about the mid-1860's, the legal structure actually carried a post for a law officer designated as the Pundit of the Supreme Court to counsel British judges on points of Hindu law.

Pundit later came to mean an expert in a field who pronounced authoritative views in the media on his or her area of expertise. Journalists would solicit quotes or sound-bites from their favorite pundits to add credibility and heft to their reports. In time, pundits acquired their own shows, or journalists, taking the role of news anchors or talk-show hosts, began to qualify as pundits themselves—which contributed to blurring the distinction between the expert and the journalist. By virtue of presence in the media, the journalist gained recognition as an expert and the expert had to adjust to become more accessible to the mass media audience. Jean Bethke Elshtain, a board member of the Institute for Advanced Studies at Princeton University, noted the risk: as time goes on, the public intellectual may become more and more public and less and less intellectual.

Perhaps, inevitably, the pundit became associated with people pushing vested interests, a particular ideology or political platform. I think our public intellectuals would do well to shun the pundit label.



From the left: Surichai Wun'Gaeo, API Thailand; Czarina Saloma-Akpedonu, Workshop Director; and Mary Racelis, API International Selection Committee member.

But punditry is an important element in defining the purposes of the API Fellowships Program. In the most fundamental definition, public intellectuals must acquire at least two qualifications: a level of disciplinary expertise and the ability to communicate their field to a broader audience beyond the field. They raise their value when they can clarify the meaning of developments in their specific fields and their connections with other fields. They perform an even more useful role when they can provide the public with insights into the implications of the academic work done in their fields on related areas of study.

Some public intellectuals, because of the credibility and the prominence they establish in their own fields, become influential sources of views on other fields. Einstein made his mark in physics. After gaining international prominence for his work in the discipline, he received and accepted invitations to speak on religion, education, ethics, philosophy, and world politics. Unless one is an Einstein, however, there are clearly risks in venturing beyond one's area of expertise.

Part of the mission of the API Fellowships Program would be to support promising public intellectuals to move up this hierarchy of roles from communicator to prophet. Presumably, the process of moving up means reaching a progressively growing public. Ironically, ICT technology, which should logically facilitate the reach to a bigger audience, also makes it possible to contain the information flow.

Anecdotal evidence seems to indicate that national newspapers have been losing their readers. More people are getting their news from radio and television. And national political news, the mainstay for newspapers of national record, is losing reader interest, except, possibly, during crisis conditions.

The variety of publications available in bookstores and newsstands, on the other hand, has expanded tremendously. These materials cater to specific interests or demographic groups. There are magazines for the teen-agers and the elderly and pregnant women; for those interested in cosmetics or cuisine; gardening or guns; motorcars or movies; travel or technology. There are magazines that cover sports, and even more specialized publications that focus on specific sporting events or even individual teams.

Those who want to pursue their special interests beyond the weekly or monthly publications can surf the web for relevant blogs. Two points, I think, deserve noting. First, only a relatively small sector of society would have the education and the money to access these specialized sources of information. Second, these privileged few have complete control over the information they would like to see.

We look for the public intellectuals to play a role in shaping the culture of society towards desirable standards (though, of course, we can debate what these standards should be). But, especially, in the developing countries, they often stand at some distance from the mass of the population, which is mainly concerned with making a living. At the same time, their reach to the educated, moneyed class is completely contingent on the access it permits to them.

## Imagined Communities and the Concept of Asia

The national audience appears to be shrinking. Society is being balkanized, fragmented into a multiplicity of interest groups that can selectively focus on anything they choose, from aviation to Zen. Each group can construct a virtual, self-contained community that can filter out of its radar screen anything extraneous to its concerns. The Boston baseball club that recently won the World Series speaks of a Red Sox Nation, whose geographical reach does indeed appear to span the American continent and beyond; it has a significant following in Japan, because of its star Japanese pitcher. It is a "nation" with a wide reach, but a narrowly limited focus.

The mention of geography leads me to the third element in the Asian Public Intellectuals Fellowships Program. The Fellows gathered here today clearly do not represent all of Asia. It is reasonable and necessary, of course, to impose administrative and budgetary limits on the scope of the program. But it may be useful to reflect on our concept and understanding of Asia. Does the geographical tag imply that our public intellectuals should preferably focus on Asian issues or address mainly an Asian audience? And how do we identify these?

Even the issue of which countries comprise Asia is not so easy to determine anymore, if you consider all the clusters that describe themselves as Asian. I am sure we can all identify the ten members of ASEAN. Perhaps, you know that SEAMEO is ASEAN plus One, with the addition of Timor Leste. Perhaps, some of you can also describe the coverage of the club for Asia Pacific Economic Cooperation (APEC).

The term Asia-Pacific is interesting. It can be understood to mean a group larger than Asia, including both the countries on the Asian continent and the island countries of the Pacific Ocean. Grammatically, it can also be correctly interpreted as limiting membership to countries on the Asian land mass that have access to the Pacific. APEC takes the narrower definition; UNESCO the expanded view. But last year, the Australian Ministry of Education and Training convened a conference of Asia-Pacific Education Ministers, and the intended territorial scope appears even bigger than that of UNESCO, extending from Turkey in the west to the Pacific Islands in the east, with Brazil enjoying Observer status.

I will concede your familiarity with these groups. But I believe I can safely bet the house against anyone naming the countries that can participate in the Asian Games and those that can receive financial assistance from the Asian Development Bank. I will even offer a hint: APEC has 21 members; the Asian Games fielded teams from 42 countries; ADB includes 48 Asian member countries.

I think we now all accept that nations and their claimed national territories are political and psychological constructs. In Benedict Anderson's memorable phrase, nations are "imagined communities." Their boundaries are determined by historical accident, established by the vision and aggressiveness of leaders, the fortunes of war and the incompetence or brilliance of contending diplomats.



Sharaad and Sing.



Ketut, Michiko, Y and Danny.



Yoshiko, Jyothi and Naoko.

One of the first things we learned, as students of Southeast Asian history, was the World War II provenance of the term—Lord Louis Mountbatten had established the headquarters of his Southeast Asia Command in Kandy in Ceylon or Sri Lanka. Despite once bearing the name and its historical and contemporary religious links with Burma and Thailand, Sri Lanka remains outside any grouping of Southeast Asian countries.

The concept of nations as imagined communities has equal relevance to both Europe and Asia. Some European weather maps reportedly end abruptly at national borders; these would not be very helpful to meteorologists. Somewhat similar is the practice followed by some countries of changing the names of typhoons once they enter national territories. In our time, it seems the essential solidity of topography and terrain has melted and become reduced to fluid lines on maps drawn by military and political strategists to serve national interests and ambitions. Geopolitics has trumped Geography.

Until recently, we have been able to depend on geographical origins as a reliable indicator of identity. But intermarriage, migration and, in general, the mobility that technology has made possible, have made birthplace and ethnicity less decisive cultural markers. We can no longer presume that the ethnic Asians we encounter in the United States, Europe and Australia necessarily speak Asian languages. And even when they do, their primary political allegiance lies with the country where they live. Increasingly we have to think in terms of hyphenated identities: Filipino-American, or Dutch-Indonesian, or Thai-German, and so forth.

Still, the hyphenated population, though it may be increasing, remains small. Indeed, the process of integrating them into the imagined community of their adopted nation is one of the complex problems to which globalization has given prominence. Despite the rise of multinational institutions, the emergence of a global market and the expansion of the world-wide web, which defies national boundaries, the predicted demise of nation-states remains only a distant possibility.

The emergence of the European Union had at one time suggested that regional associations might pave the way for an inclusive and cohesive political institution bigger than the nation-state. But the opposition to the EU constitution in France and the Netherlands has applied the brakes on the movement towards a stronger political union.

The SEAMEO ministers of education and ASEAN itself have been pushing for a program to promote a stronger sense of ASEAN-ness and a more cohesive Southeast Asian socio-cultural community. But none of the member countries see this advocacy as in any way replacing or even weakening the ties between citizen and country.

### Identity in a Globalized World

I have ventured to suggest that the terms of the API Fellowships Program—Asian Public Intellectuals—require periodic review because perspectives on intellectuals, the public and Asia are not immutably engraved in stone. The review would help ensure that the program remains relevant over time.

Many papers on the agenda for this Workshop reflect upon the issue of globalization, its meaning, consequences and implications, and the related themes of identities and boundaries. A number also deals with how these issues emerge in popular culture.

Let me end with a small example, a kind of case study, of how these issues may interconnect. Some of you may be familiar with chess, not the game, but a musical play based on the game. One of the best known songs starts with the line: “One night in Bangkok makes a hard man humble.” The plot revolves around the rivalry between an American and a Russian chess grandmaster during the period of the Cold War, and their common struggle to balance their love of the game to which they have dedicated their lives and their personal relationships.

At one point, the Russian realizes that he has fallen in love with his American rival’s manager/girl friend, and he entertains thoughts of defecting to the capitalist West. He expresses the dilemma he feels in the song entitled “Anthem”.

No man, no madness  
 Though their sad power may prevail  
 Can possess, conquer my country’s heart  
 They rise to fail.  
 She is eternal  
 Long before nations’ lines were drawn  
 When no flags flew, when no armies stood  
 My land was born  
 And you ask me why I love her  
 Through wars, death and despair  
 She is the constant  
 We who don’t care.  
 And you wonder will I leave her—but how?  
 I cross over borders, but I’m still there now.  
 How can I leave her?  
 Where would I start?  
 Let man’s petty nations tear themselves apart  
 My land’s only borders lie  
 Around my heart.

Here we have an artist’s testimony to a man’s rootedness in the land of his birth, of his people, of his culture in a time of global, ideological confrontation. I hope it serves to add a dimension and a color to the theme of boundaries, culture and identity in an age of globalization that many of you have been exploring in your work.

My best wishes for a stimulating and fruitful meeting. Thank you and good evening.



Herry, Krisnadi and Dain Said.



Ragayah, Dorothy and Josie.



Taufik, Fr. Joey and Fr. Samson.

## FELLOWS IN FOCUS

# Sri Nuryanti elected as Commissioner of Indonesian General Election Commission

Sri Nuryanti, known as Yanti (Indonesia Fellow Year 2001-2002) was elected as Commissioner of Indonesian General Election Commission on 4 October 2007. The competition to become a commissioner was fierce (she was selected from among 545 applicants) and the week-long examinations, including by the National Parliament, were a grueling process (only positions such as army chief, supreme court justice and central bank governor have to be selected and approved by the National Parliament), not to mention the controversy and political pressure surrounding the selection process. However, it is the very high expectations that the nation has for the Commission in facilitating the emergence of democracy in Indonesia that makes her task ahead daunting. Our congratulations and best wishes to Yanti for her important and challenging position. The following is an excerpt of the article mentioning her appeared in *The Jakarta Post*:

### House wraps up testing for poll body

National News—October 4, 2007

Desy Nurhayati, The Jakarta Post, Jakarta

A woman stole the show Wednesday during the last day of “fit-and-proper” tests for candidates of the male-dominated General Elections Commission (KPU).

Sri Nuryanti was the only female candidate presenting her vision and mission statements Wednesday to members of House of Representatives Commission II overseeing home affairs.

Twenty candidates, only four women, took part in the three-day testing.

Sri’s 11-minute presentation received a positive response from House members.

“Accountability and integrity are two most important points that should be upheld by KPU members. It is not only about money, but also about our moral responsibility to God,” said Sri, a researcher at the Indonesian Institute of Sciences.



Yanti (right) with President Susilo Bambang Yudhoyono at the inauguration ceremony.

“The KPU should be able to create an equal playing field for candidates in the upcoming general election, in the hope of achieving a successful election, both in its process and results.”

Legislator Ignatius Mulyono from the Democratic Party (PD) faction acknowledged Sri’s experience as

political studies researcher, and said the KPU needed members who fully understood such issues.

Agus Purnomo from the Prosperous Justice Party (PKS) said Sri delivered an organized and rational presentation. He predicted that Sri would pass the selection process.

The House concluded the “fit-and-proper” tests Wednesday. They will now select seven KPU members from the 20 candidates, and then submit the names to the President for approval.

## Persida V. Rueda-Acosta won the Gusi Peace Prize



Persida (right) with President Arroyo.

Persida V. Rueda-Acosta (Philippines Senior Fellow Year 2003-2004) was awarded the Gusi Peace Prize on 21 November 2007. She was honored for her noble prison activities and vital contribution to the abrogation of the death penalty in the country, as well as the resumption of the peace process with

the Moro Islamic Liberation Front. Persida was one of 16 award recipients. Other recipients hailed from the Philippines, Turkey, China, Japan, Thailand, Brazil, Greece, the Republic of Palau, New Zealand, and the USA, and were recognized for their work in a variety of fields including journalism, philanthropy, sports, agricultural education, unemployment alleviation, medicine, veterinary medicine, the environment, political governance, and archaeology.

The 2007 awards marked the sixth year that the Gusi Peace Committee had awarded the plaques, with its eye on an international mobilization aimed at meeting the world’s economic, social and environmental challenges. President Gloria Macapagal-Arroyo

was among those invited to grace the Philippines’ largest international spectacle featuring great achievers of the world. Through the award presentations, the Philippine Gusi Committee wishes to proclaim that the only negotiable route to global peace and cooperation goes by way of the United Nations.

The peace prize is awarded by a committee of thirteen. Each committee member serves for only one year, subject to reappointment, except the President who is re-elected every two years. People of any nationality can be a part of this foundation provided they are willing to work for peace and unity.

The Philippine Gusi Committee is completely independent. In its assessment of nomination of awards, it receives no instructions or directives. For that reason, committee members take no part in the public debates which follow the announcement of decisions. All meetings of the Gusi committee are held three times a year in Manila; once in Hong Kong; and once in Europe, or other countries subject to the decision of the Philippine Gusi Committee.

(Reference: *Journal Online* at <http://www.journal.com.ph/index.php?issue=2007-11-19&sec=4&aid=39432>)

# Glecy Cruz Atienza recognized as one of the Ten Outstanding Women

TOWNS AWARDEES 2007

She inspires perfection

An artist, educator, intellectual and organizer par excellence, Glecy Cruz Atienza has dedicated her life to help aspiring Filipino artists, regardless of their socio-economic status, to achieve excellence in the arts, says the TOWNS briefer.

She continues to encourage communities of people ranging from the young to the working people, government and non-government agencies in using the arts as a means to involve the people in realizing their vision of a better life.

Her uncompromising stand on the pursuit of excellence, as well as her tireless efforts in sharing her knowledge with less fortunate communities, exemplify her selfless commitment to education and community service.

As an artist-teacher, she inspires her students to pursue their academic mission with vigor and commitment to serving their community.

She was awarded the 2006 The Nippon Foundation Fellowships for Asian Public Intellectuals. Through this grant, she will be able to create markers in Philippine theater history by pushing through with her plans in building a theater resource center.

Atienza, a single mother, has written numerous plays for members of theater groups and has turned the theater into a pedagogical force in shaping lives, made so many young people realize their potential and contributed to the integration of arts in community life by the sheer force of her will and an unflinching faith in the power of believing.

She chaired the Department of Filipino and Philippine Literature at University of the Philippines-Diliman from 2003 to 2006, during which she was instrumental in a number of programs that saw the retooling of courses being offered by the Department of Filipino and Philippine Literature.

She vigorously promoted academic excellence as a vital force in the academic life of faculty members and encourage junior

faculty members to serve with dignity and teach with the highest quality.

Outside the campus, she conducted workshops for theater groups of the Alyansa ng mga Manggagawang Pangkultura sa Kamaynilaan at Karatig Pook (Alyansa) in the different schools in Metro Manila and other parts of Luzon. Her credibility as an artist and educator helped the Alyansa raise funds for their projects.

Because of her, these theater groups were given a chance to access free theater trainings by participating in the community theater networks collaborative festival and training-workshops.



Glecy and her family with President Arroyo.

Her insatiable thirst for knowledge and her uncompromising attitude in making her work useful to others has inspired her to transform her craft as an artist and her scholarship as an educator into the practice of realizing art as a way of community life.

She has been a delegate in various conferences held locally and internationally. She has received numerous awards inside and outside the UP-Diliman, such as the Carlos Palanca Memorial Awards for

Literature-Full-length play and Essay Divisions.

She has also been the recipient of numerous grants, including the UP System Creative Writing Grant (2004-2005), Belmonte Educational Grant (1997-2000), UP Creative Writing Center (1997-1998), UP Faculty Grant for General Education (1992-1994) and the Gloria V. Guzman Creative Writing Grant.

(Article and Photos cited from *BizNews Asia*, 22-29 October 2007, p. 23).

## Dialogue for Common Good in Asia: A Report from the Beijing Retreat



Ayame Suzuki

API Fellow Year 2006-2007

“Building a Better Asia (BABA): Future Leaders’ Dialogue” was initiated in 2006 to nurture future Asian leaders from the rich pool of the alumni of the various programs supported by The Nippon Foundation, The Sasakawa Peace Foundation, and The Tokyo Foundation. The retreat program specifically aims at enhancing networking among the beneficiaries of the Asian Public Intellectuals Fellowships (API), The Sasakawa Young Leaders Fellowship Fund (SYLFF), and other programs.

The second BABA retreat program was held from 9-16 September 2006 in Peking University. 23 participants from 16 Asian countries took part in the intensive and stimulating program under the theme of “Building the Common Good in Asia”. Among the participants were the following API Fellows; Sri Nuryanti (Indonesia Fellow Year 2001-2002), Alan J. Villarante (Philippines Fellow Year 2002-2003), Aprilia Budi Hendrijani, Tatak Prapti Ujijanti (both Indonesia Fellow Year 2002-2003), Siti Khadijah Abdul Gani (Malaysia Fellow Year 2005-2006), Ayame Suzuki (Japan Fellow Year 2006-2007), and Henry Chan

(Malaysia Fellow Year 2001-2002) as a facilitator.

The participants attended eight interactive sessions with prominent figures, followed by small group discussions. Dr. Surin Pitsuwan, The Secretary General (then designate) of ASEAN, opened the program by introducing the intellectual tradition of Asia characterized by ideas of unity in diversity and inclusiveness. Dr. Pitsuwan then argued the future course of Asian community building in the areas of security, economy, environment, and politics.

The participants encountered two different concepts of security. Prof. Amitav Acharya from the University of Bristol elaborated on the notion of “human security”, which was distinguished from traditional “national security” concept, in that the former emphasized security of individual in such areas as economy, health, and human rights. On the other hand, Dr. Jisi Wang from Peking University introduced “common security” concept which prioritized security issues such as international crime, terrorism, and regional conflicts over other issues such as human rights. Following the lectures were discussions about the contradiction between the doctrine of non-interference and the responsibility to interfere with other states’ affairs to protect individual security.



Ayame with other participants at the farewell lunch at the Summer Place, Beijing.

Prof. Pang Eng Fong from Singapore Management University enlightened us with pragmatic approach toward globalization of economy. The participants argued that Asia ought to be not only beneficiary of globalization but prime mover of it in order to maximize the benefit and minimize the cost of globalization.

Prof. Sachihiko Harashina from Tokyo Institute of Technology shared his knowledge about the Strategic Environmental Assessment (SEA), as a way to realize a sustainable society with public participation. Discussions and questions centered on the applicability of the SEA to respective countries. Dr. Rajiv Kumar from the Indian Council for Research on International Economic Relations reframed human resources, technology, and environment as “Global Commons”, rather than “our” or “their” properties. The participants deliberated upon the practical approaches of balancing economic development and environmental protection, and technological innovation and sharing of it, in order to protect “Global Commons”.

Ms. Yuli Ismartono, the managing editor of *Asia Views*, spoke

about the role of news media as a vital element of democracy, and the challenges to it such as censorship, domination by competitive private sector, and breaching of code of ethics on the part of journalists. Balancing freedom of press and responsibility of it was among the main topics in the group discussions.

The participants enjoyed speech by Mr. Takeju Ogata, President of The Nippon Foundation, about his experience in the field of international cooperation. The participants all liked his notion that a leader's role was to encourage his/her subordinates to embark on new undertakings, and also to take responsibility on behalf of them when their undertakings failed.

On the last day, the small groups made presentations, all of which indicated the participants' strong sense of belonging to “Asia”, and optimism about the future of the region in spite of complex challenges. The participants deliberated on a communiqué stating their commitment to consolidate their expertise and activities for the purpose of building a prosperous, harmonious, secure, and free Asia.

In the spirit of the communiqué, Tatak Prapti Ujijanti, Aprilia Budi Hendrijani, Siti Khadijah Abdul Gani, Ayame Suzuki, and two other participants from India and the Philippines organized a follow-up research on history teaching in the six countries. By comparing the descriptions of the international relations in Asia in the history textbooks taught in the 1950s and today, the research tries to draw the changing perception about the neighboring countries, and to propose more effective way of writing and teaching history in respective countries.

For further information, please refer to the BABA website (<http://www.buildingabetterasia.com/>). Ayame Suzuki is a research fellow of the Japan Society for the Promotion of Science.

## API Fellows Presented Papers at the Conference on Human Security in Bangkok, Thailand



**Rosalie Arcala Hall**  
API Fellow Year 2004-2005

On 4-5 October 2007, the conference entitled, “Mainstreaming Human Security: The Asian Contribution,” was held at Chulalongkorn University, Bangkok. It was a five-year follow-up to the International Symposium on Human Security titled “Challenges to Human Security in a Borderless World”, jointly organized by the Commission on Human Security and Chulalongkorn University on 11 December 2002. The concept of human security first emerged in the post-Cold War era and gained more mainstream acceptance after the UNDP presented its 1994 Human Development Report, in which human security was broadly defined as individuals' freedom from insecurity (or fear) in a number of areas, including political, economic, nutritional, health, environmental and personal threats. Human security has since come to replace the discourse on state security in a number of important forums. For example, the work of human security advocates has led to the Ottawa Convention on anti-personnel landmines and the International Commission on Intervention and State Sovereignty. From a human development point of view, human security in economic, food, environmental, etc. terms is considered an important tool in preventing violent situations from developing. Although this principle of human security has received less widespread acceptance, it has enriched the human development discourse and has the potential to empower local people to define their own development.

This conference endeavored to inject an Asian perspective into the debate between freedom from fear defined and addressed through state mechanisms, and freedom from want by communities and people victimized or marginalized by these traditional security initiatives. It featured paper presentations from academics and practitioners as well as plenary speakers around thematic issues



From the left: Andi Amri; Surichai Wun' Geao & Michiko Yoshida, API Thailand; Mary Racelis, University of the Philippines (API ISC member); Rosalie B. Arcala Hall; I Ketut Gunawan; and Muktasam.

such as: technology and natural/man-made disasters; the link between human rights, democracy and human security; urban security; rural development; human security in the context of violence and conflict; and displacement and exploitative migration.

Recognizing the importance of this Conference, the API Coordinating Institution (CI) at the Institute for Asian Studies, Chulalongkorn University, joined as a collaborator of this conference. It encouraged API Fellows to participate in the conference by extending “a call for papers” through API Community e-list, which was answered by potential presenters. The Conference Committee selected 5 API fellows' papers as a result. They were Alisa Hasamoh (Thailand Fellow Year 2005-2006), Boonlert Visetpricha (Thailand Fellow Year 2004-2005), I Ketut Gunawan (Indonesia Senior Fellow Year 2006-2007), Muktasam (Indonesia Senior Fellow Year 2003-2004) and Rosalie Arcala Hall (Philippines Fellow Year 2004-2005). Surichai

# Mangrove Resource Management and Coastal Aquaculture Development in Thailand: A Contemporary View



**Andi Amri**

API Fellow Year 2007-2008

Thailand's marine and coastal resources are abundant and unique. Its two distinct coastal areas—the Gulf of Thailand in the South and the Andaman Sea in the Southwest—



Andi in a mangrove plantation to celebrate the 80th birthday of His Majesty The King Bhumibol Adulyadej of Thailand with various NGOs, government officials, and community groups in Thailand.

together have 2,614 km of coastline and feature impressive natural resources, including mangrove forests, coral reefs, beaches, and wetlands. These resources play important roles in Thailand's tourism industry, fisheries, trade, and local livelihoods. Due to the large-scale amenity values of coastal ecosystems and resources, its coastal areas are densely populated. The scale of human activity

Wun' Gaeo and Mary Racelis, members of the API International Selection Committee, were involved in the international organizing committee for the conference. Racelis was the convener for the panel on Urban Security.

The five papers drew largely from previous or current research activities under the API Fellowships. Alisa Hasamoh's paper, "Security: Defining Civil Society in Southern Thailand", examined civil society organizations and networks in conflict areas around the core issues of livelihood, social justice, domestic concerns, spirituality, culture and communication. Boonlert Visetpricha's paper, "The Tokyo Homeless in the Globalization Age", discussed the issues and misperceptions about the homeless in three Japanese urban centers. He argued that the homelessness phenomenon was a direct result of job losses stemming from the transfer of Japanese companies overseas for cheap labor. Ketut Gunawan's presentation, "Non-state Group Actions in Southeast Asia: Origins, Driving Forces and Networks," compared Filipino, Thai and Indonesian terror organizations. Disputed territorial claims, insurgent links and separatist aspirations fuel these groups' activities, and are sustained by their ideology of violence as well as ground and virtual networks. Muktasam's paper, "Rethinking Rural Development Approaches to Ensure Human Security in Asia: Lessons Learned from Malaysia, Thailand and Indonesia", highlighted the roles of local communities, community organizations, and community networks and trust in addressing the twin issues of poverty and environmental degradation. His paper advocated for community and stakeholder participation in crafting and implementing rural development policy. Hall's paper, "Civil-Military Cooperation in International Humanitarian and Civil Emergency Activities of Japanese Security Forces in Indonesia and the Philippines", examined the frameworks and dynamics of disaster response by elements from sending and host countries. The paper pointed out the differences between civilian (local authorities and international humanitarian organizations) versus military (local and foreign) networks in these overseas activities, but with incipient collaboration in the areas of logistics and relief provision.

has increased over time, so that the pressures of human activities on natural ecosystems and coastal resources are large and multifarious, with clear implications for the loss of various natural resources and the destruction of coastal ecosystems.

Based on a Landsat-5 (TM) application in 1996, the total mangrove area in Thailand was estimated to be about 167,582 ha, with 80% found in the Andaman Sea. The mangrove forests in Thailand used to cover approximately 367,900 ha in 1961. Within 35 years, the amount of mangrove forest was reduced to less than half of its original area. The deterioration of mangrove resources and other ecosystems in the coastal areas of Thailand has been one of the most important and urgent environmental issues for decades. Human settlement, the expansion of agricultural or salt-making pans, the development of coastal industries, and more recently, the expansion of coastal aquaculture or "shrimp farming" have caused damage to the mangrove forests and ecosystems.

At the moment, shrimp diseases, environmental degradation and resource disturbances are problems that have confronted the black tiger shrimp (*Penaeus monodon*) industry's sustainability over the past decade in the Gulf of Thailand. Based on survey responses, viral disease and poor pond management are the main constraints to sustainable black tiger shrimp farming systems. White shrimp (*Penaeus vannamei*), a new variety of shrimp, has been introduced and successfully developed in both the Gulf of Thailand and the Andaman Sea, placing Thailand as one of the main white shrimp producers in the world. However, together



Andi plants mangroves.

with shrimp farming, rubber plantations and oil palm farms have the potential to destroy mangrove resources and ecosystems in the Andaman Sea. Therefore, their expansion and development should be carefully controlled and monitored by the concerned stakeholders for future generations. It is highly expected that the tragedy of the commons in the Gulf of Thailand—the disturbances of the mangroves and the collapse of shrimp farming—will not also take place along the Andaman Sea.

The conversion of mangrove forests to shrimp farms with its attendant effects on fisheries, coastal resources and ecosystems, as well as local community livelihoods, has currently drawn the attention of the concerned stakeholders at local, regional and international levels. Several mangrove conservation and rehabilitation programs have been successfully implemented by the government, NGOs, private companies, and local communities in both the Gulf of Thailand and the Andaman Sea for a harmonized integration between mangrove and coastal aquaculture (silvofishery systems). The Food and Agriculture Organization (FAO), in its online publication, shows that the mangrove area in Thailand is currently about 244,085 ha.

Paying attention to the harmonized integration between mangroves and coastal aquaculture, there are various types of coastal aquaculture that could be integrated with mangroves instead of shrimp farming, such as crab culture, fish culture, and oyster and mussel culture, for the sustainable management of coastal resources and ecosystems. In comparison with the incomes obtained from shrimp farming, soft mud crab (*Scylla serrata*) cage culture is less profitable; however, its culture could include the three pillars of sustainable development, meaning the environmental, economic and social dimensions that will ensure that resources remain for future generations to use and enjoy.

(Also published online at *Kompas Daily*, the Bahasa Indonesia daily with the largest circulation in Indonesia.) Andi is a teaching staff and researcher at the Faculty of Marine Science and Fisheries, and a research associate at the Center for Environmental Studies in Hasanuddin University.

# Javanese Court Dance on TV and Stage

API Senior Fellow Michi Tomioka was given the opportunity to showcase her work on reviving the traditional form of Javanese Court dances in two public forums. She appeared first on an episode of "Kick Andy", shown on Metro TV. This show is very famous in Indonesia for its scholarly host, Mr. Andy F. Noya.

## Michi Tomioka

API Senior Fellow Year 2006-2007

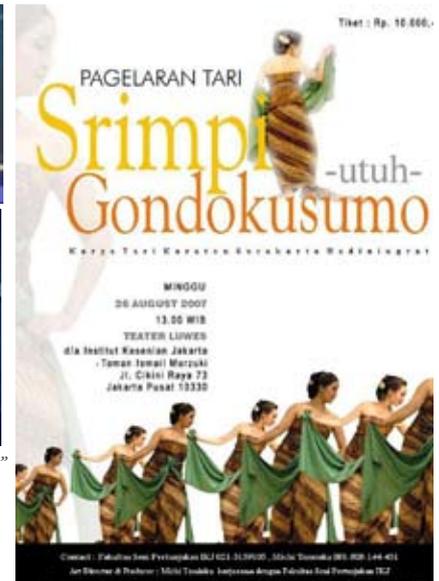
I appeared on their *Kami Juga Cinta Indonesia* (We Also Love Indonesia) episode of "Kick Andy", which was taped in honor of Indonesia's Independence Day on 17 August and featured foreigners who were actively working on Indonesian art forms. I appeared on TV for about 10 to 15 minutes, showing two dance videos I produced during my API Fellowships as well as my dance demonstration. I emphasized that Javanese Court dances have choreography as elaborate as dances elsewhere in the world and are worth passing on as part of the Indonesian heritage. The episode was taped on 1 August 2007 in front of a studio audience of 300 and initially broadcast on 16 August 2007 from 22:05-23:05 and rebroadcast on 19 August 15:05-16:05. Following the on-air recording, there was an "off-air" session with about 100 participants in order to have a dialogue between the participants and the guests about the topic. According to Mr. Andy, this episode had higher ratings than usual and there was a great deal of audience response.

I also held the third and last performance of my API project in Jakarta, entitled "*Pentas Tari Srimpi Gondokusumo, Dari Solo ke Jakarta oleh Michi Tomioka (Srimpi Gondokusumo Dance Performance, From Solo to Jakarta, by Michi Tomioka)*" on 26 August 2007 at the Theater Luwes, Jakarta Art Institute (IKJ). This performance was reported on by the *Suara Pembaruan* newspaper. The three other dancers who performed with me were senior dance instructors from the Indonesian Institute of Arts, Surakarta, while most of the audience were IKJ students and members of Javanese traditional dance groups in Jakarta.

A journalist from the *Suara Pembaruan* newspaper described



Michi on the set of "Kick-Andy" with host, Mr. Andy F. Noya.



Flier for the *Srimpi Gondokusumo* Dance Performance, from Solo to Jakarta, held on 26 August 2007.

the atmosphere of the performance and also quoted my opinion that the essence of Javanese Court dances are found in their full versions, namely in repeating movements slowly without unifying them into details. Mr. Sal Murgiyanto, a representative dance critic in Indonesia, appreciated my view that it was time to revalue Javanese Court dances in recent social and cultural contexts and furthermore said that it was important to continue my project through the involvement of dance groups in Jakarta.



Michi (far left) performs at the Theater Luwes, Jakarta Art Institute.

# UPDATES FROM THE REGIONAL COMMITTEE

The API Regional Committee (RC) met in Davao City, Philippines last November 2007 to make an initial presentation on the API Regional Project to the Executive Committee (ExeCo). The API Community's Regional Project on the environment is billed as "*Community-Based Initiatives Toward Human-Ecological Balance*."

The project has three objectives: to mobilize API-Community collaborative in view of the regional environmental challenge; to discover, document, and promote local environmental knowledge; and to contribute to an Asian perspective on environmental issues confronting the region.



Nick Deocampo served as Workshop Director.

The last two years have seen the RC initiating conceptualization and developing the project, in a consultative process involving all stakeholders and stops in various places, as was shared in the RC report featured in API Newsletter Issue 15. In September 2007, it conducted the 1<sup>st</sup> API Regional Project Workshop, held in Tagaytay City, Philippines. Proponents from the 5 API countries gathered for an initial dialogue, to establish related efforts at responding to the environmental crisis.

In various group sessions, they identified current national and transborder concerns establishing the quality of environmental response in the region. Nick Deocampo (Philippines) served as Workshop Director.

The Tagaytay workshop required consolidating the various



Eric de Guia (Kidalat Tahimik), film director, writer, actor, was invited at Tagaytay Regional Project Workshop as a special resource person.

responses into a common proposal from the region, featuring viable community-based strategies for addressing the environmental crisis. As a follow-up, the RC designated a smaller drafting team from the Tagaytay proponents to undertake proposal writing.

This team consisted of Henry Chan (Malaysia), Yayan Indriatmoko (Indonesia), Fumio Nagai (Japan), and Willy Torres (Philippines). In early November, the team convened in Kuala Lumpur to draft a consolidated proposal. RC sent Narumol Aphinives (Thailand) and Yeoh Seng Guan (Malaysia) to assist

them in integrating the aims, substantive approaches, and strategic directions of the broad project envisioned in Tagaytay.

The next RC plenary opportunity took place in Davao City, Philippines, in late November 2007. It coincided with the 6<sup>th</sup> Workshop for Asian Public Intellectuals. Aside from fulfilling their task as panel reactors during the fellows' conference, RC members also processed the draft proposal for substantive realignments, preparing it for an initial hearing with the Executive Committee (ExeCo).

In Davao, the RC reviewed the proposal, taking up more substantive concerns including diversifying the project sites, so that all 5 API countries could enjoy equal opportunities at participating in the project. The RC also passed a resolution asserting a pro-active role in managing the API Regional Project. The decision was prompted by the need for an evolving regional perspective, where balancing various competing interests is clearly a challenge to the 5 countries.

More importantly, the RC presented the draft proposal in Davao to the ExeCo and it was approved in principle. As a result of this hearing and substantive review, the ExeCo made the following suggestions and the RC was entrusted to follow up.

- The project site must allow for a dynamic integration between the API Community and local communities.
- To benefit from local wisdom, the project must encourage the participation of local peoples/communities.
- The project must be conducted in an ethical way.
- Flexibility and non-traditional approaches can be used to further the API Community's role in policy making advocacy.

The next step of the Regional Project development is the country workshops where substantial time will be devoted to presenting the Regional Project and to call for participation. Across the 5 countries, the RC will circulate the same set of information and documented materials on the Regional Project. This is the opportunity that the RC hopes to utilize in recruiting more participation in the Regional Project Working Groups. The RC will also hold substantive discussion with Fellows in attendance on the specific terms of relationship between the RC & the management team that will implement the API Regional Project.

► Danilo Francisco M. Reyes



Participants of API Regional Project Workshop in Tagaytay.

# UPDATES FROM FELLOWS



**Theresita V. Atienza's** article of "Distance Learning Institutions: Lessons for Asia" was published on *The Manila Bulletin Online* on 12 August 2007. Article is available at: [http://www.api-fellowships.org/newsletters/article\\_tere.doc](http://www.api-fellowships.org/newsletters/article_tere.doc)



*Sam with his student in documentary production class.*

**Hui Seng Kin (Sam)** finished his contract with Southeast Asian Center for e-Media (SEACeM) as the Programme Manager in August 2007. He moved to China and now work at Shantou University (STU) lecturing on New Media.



**Tan Pek Leng** has been involved in a research project with the Women's Centre for Change (WCC) Penang to understand how the judicial system in Malaysia deals with sexual crimes, with the objective of achieving better justice for the victims. Based on the findings of the study, WCC has held dialogues with the Penang judiciary and the public prosecutors and they hope to take their campaign to other quarters. Currently, she is also part of a consultant team for a project sponsored by UNDP and the Ministry of Women, Family and Community Development to draft an Action Plan to fast track the achievement of at least 30% participation of women in decision-making levels. Another API Fellow, Askiah Adam is the lead consultant in the project.



**Wilhelm G. Solheim II's** book, *Archaeology and Culture in Southeast Asia: Unraveling the Nusantara*, was nominated as a finalist for the Best Book in the Social Sciences in August 2007 by the Manila Critics Circle and received a Certificate of Nomination.



*Nyoman at the Professional inauguration ceremony.*

**I Nyoman Nurjaya** has been inaugurated as Professor in Legal Anthropology at Faculty of Law Brawijaya University, Indonesia, on 10 September 2007.



**Motohide Taguchi** premiered his two new compositions in the concerts of Japan Society for Contemporary Music (JSCM) in 2007 and 2008. In the "Instrumental Aterier IV" concert (21 October 2007, Senzoku Gakuen College of Music Auditorium) of JSCM's "Autumn Exhibition of Contemporary Music 2007", his piece "Crossing" for an amplified ensemble of Japanese instruments and electronic instruments was performed. In the "Fusion Fiesta" concert (16 March 2008, Maeda-Hall, Senzoku Gakuen College of Music) of JSCM's "Exhibition of Contemporary Music 2008", his piece "Dance" for Japanese instruments and CHIN-DONG Orchestra was performed.

## NOTICES



**Prof. Tham Siew Yean, Ph.D.** (Rochester) was appointed as new Director of IKMAS (Institute of Malaysian and International Studies) at Universiti Kebangsaan Malaysia, the API Partner Institution in Malaysia, on 1 September 2007. She is also a principal fellow and professor in international trade with research interests in foreign direct investment, economic integration and competitiveness. Her publications include topics on Malaysia's regional economic relations, China's economic reforms, and external trade. In 2007, she was appointed as an academic member of ARTNet (Asia-Pacific Research and Training Network on Trade), an international research network that works together with academia and governments, focusing on research in trade and investment. In the same year, she was also appointed a member of the ASEAN Economic Bulletin International Advisory Committee.



**Prof. Azyumardi Azra, Ph.D.** (Columbia) is the newest International Selection Committee (ISC) member. He is a professor of history at Universitas Islam Negeri (UIN or State Islamic University) in Jakarta. Educated in Indonesia and the United States, his notable contributions include the founding of the Indonesian Journal for Islamic Studies in 1993 at which he serves as editor-in-chief until today. He is also on the board of editors of the Journal of Qur'anic Studies, SOAS, London. Dr. Azyumardi's numerous publications include topics on Islam, both in its religious and political forms, the tensions between religion and modern, global society, democracy and civil society. He is a recipient of a Doctoral degree of Humane Letters Honoris Causa from Carrol College, Montana, USA, for his academic achievements, his contributions to worldwide understanding of the Islamic world and his efforts to promote peace between cultures. He is currently a member of the International Association of Historians of Asia and a member of the United Nations Democracy Fund's Advisory Board.

### STAFF TRANSITIONS



**Melissa Jayme-Lao** was the Philippines PI Program Coordinator until the end of February 2008. She is a faculty member of the Department of Political Science, Ateneo de Manila University and is at work on her dissertation. She is currently enrolled in the doctoral program at the University of the Philippines National College of Public Administration and Governance.



**Isabel Nazareno** will start as the Philippines PI Program Coordinator on 1 March 2008. She graduated from the Ateneo de Manila University with a Bachelor of Arts in Psychology and obtained her MA in Art History from the University of the Philippines, Diliman. She also is a full-time faculty member of the Ateneo de Manila University's Department of History.



By the time this newsletter is released, the April meeting of the API Regional Committee (RC) will have finished, and concrete plans regarding the Regional Project will doubtless have been drawn up by the RC members.

Those not familiar with the RC and the Regional Project are encouraged to refer to page 13 of this issue, but I would like to give a brief summary here as well.

API Fellowships Program has two major goals. The first is to identify public intellectuals living in API participating countries who are active in various fields, and to provide them with the means to travel to other API participating countries to deepen their knowledge, gain experience, and further their research and professional work. This is the eighth year of the Program, and to date there have been more than 220 API Fellows, approximately 40 members from each member country.

API Fellowships Programs' second goal is the formation of a community of public intellectuals that transcends national, cultural, ethnic, religious, disciplinary and professional boundaries. This community is not merely a network, but an institution that proactively works for the betterment of societies around the region. This is the primary goal of the Program.

Prior to the April RC meeting, API Country Workshops were held in the five member countries from late February to early April. Most fellows who had completed their fellowship work attended these Country Workshops, which also provided an occasion for the new 2008 fellows to get acquainted with the Program and with other fellows from the country.

The Country Workshops have become a place where fellows give progress reports on their post-fellowship activities in order to get to know each other better. At the same time, the workshops are a venue for discussion about what the API Community should be and do at both the national and regional levels.

The Regional Project is one of the most promising ideas to come out of these meetings. Two fellows from each country are recommended as RC members and have met frequently over the last two years to discuss regional activities.

During the first year, the RC discussions focused on establishing and institutionalizing the community, and produced such historical documents as the API Community Vision statement and the Regional Committee Charter.

At present, a conceptual framework is being drawn up for a Regional Project that involves five countries. Under the theme "Environment and People: Community-based Initiatives towards Human-Ecological Balance," fellows from different countries will visit communities together to examine the ways in which they use local wisdom to live in harmony with the environment. Details can be found on page 13 of this newsletter, and so I will not explain any further here, but through this novel project, people from diverse backgrounds in the API Community will learn, document, create, and work together with the local people in these communities. We are looking forward to the outcome of this three-year endeavor of the API Community.

It is easy to report on the achievement of the Regional Committee. However, it is difficult to convey to our readers the struggles that all members of the RC have gone through to realize their goal. The RC is composed of people from five countries, all with different backgrounds, interests, disciplines and priorities. Building consensus with such a group is far difficult than one can imagine.

Members of the RC devote themselves to thinking, discussing, negotiating, and integrating their differing views until everyone is satisfied. This is a difficult task even for people from the same country and the same background. Producing the API

Vision, for example, with people from five different countries was an extraordinarily difficult task—much harder than that faced by the United States' founding fathers, when they drafted the Constitution of Independence. I have the deepest respect for the RC members for their unfaltering will during the initial laborious creation process.

While it was undoubtedly difficult, I feel that a strong sense of unity and belonging has come about from this painstaking process.

It is very Asian to focus on participation and consensus, and a great deal of time and effort is needed before conclusions are reached. However, this Asian process achieves results that satisfy all concerned and, as a byproduct, generates a strong feeling of solidarity. These are deeply meaningful achievements. This is probably the fundamental bastion of the API Community, and is a concept that should be cherished.

The Regional Project is finally under construction. In representing the API Community, the RC members have selflessly brushed aside personal concerns, not questioning why it is they that must do this job, or why they need to go through such hardship.

And of course the fellows from their respective countries, sharing the same ideas, made every effort to collaborate with the RC members to form the API Community and manage the planning of the Regional Project.

The API Fellowships Program has already achieved great things in the process leading up to this stage that we now find ourselves at.

I feel that, through discussions with the RC, I have learned the beauty of novel ideas, of a sense of unity, and of collaboration that can only develop from patience, tolerance, mutual understanding, flexibility, and a willingness to listen.

► *Tatsuya Tanami*



# API FELLOWSHIPS PROGRAM MISSION STATEMENT

Public intellectuals are those – academics, researchers, media professionals, artists, creative writers, NGO activists, social workers, public servants and others with moral authority – who are committed to working for the betterment of society by applying their professional knowledge, wisdom, and experience. The Nippon Foundation Fellowships for Asian Public Intellectuals (API Fellowships Program) is designed to stimulate the creation of a new pool of intellectuals in the region. It aims to promote mutual learning among Asian public intellectuals and to contribute to the growth of public spaces in which effective responses to regional needs can be generated.

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