

The Nippon Foundation Fellowships API Newsletter

for Asian Public Intellectuals (API)

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API FELLOWSHIPS AWARDED

TO ANOTHER 28 FELLOWS

A series of Orientation ceremonies in March at all Partner Institutions jump-started the 2003-2004 API Fellows preparations for their fellowship periods. As the Fellows were familiarized with the terms and conditions of the Fellowships, the Orientation ceremonies also served as a forum for the current Fellows to meet Fellows from the previous cohorts, learn and benefit from their experiences, and establish valuable contacts and networks.

The Orientation ceremonies this year saw a total of 28 Fellows who had been awarded the API Fellowships. They were all the more fortunate as the Orientation sessions included Fellows from the first and second cohorts who related their experiences and addressed various issues with the current group of Fellows.

The highlight of the agenda at the Orientation ceremonies included a keynote address, congratulatory citations of each Fellow, and a Q & A cum discussion session on the terms and conditions of the Fellowships.

IKMAS started the ball rolling with their Orientation ceremony on March 17. The main speaker, Mr Surin Suksuwan, a Scientific Officer with WWF Malaysia, gave a talk entitled "Intellectualism and Environmental Conservation: Is there a Missing Link?"

The Filipinos had their Orientation ceremony on March 22. The keynote address centred on "The Role of the Public Intellectual" and was presented by Dr. Randolph S. David, a Professor of Sociology at the University of the Philippines.

On March 24, the Thai API Office held their Orientation ceremony and Phra Paisal Visalo, the Abbot of Wat Pasukato, Chaiyaphume, and a Senior Fellow of the pioneer group of API Fellows, was the main speaker. His presentation dwelled on "Spirituality in the Age of Extremes: How Can the Public Face the Challenge?"

An Orientation ceremony was conducted for the Indonesian Fellows on March 26. The main address was by Dr. Taufik Abdullah, former Head of the Indonesian Institute of Sciences and was entitled "Strategy of Cooperation between Indonesian Institutions and Foreign Counterparts."

The Japan API Office had its Orientation ceremony on March 28. Mr. Tatsuya Tanami, Director, Department of International Affairs, The Nippon Foundation, gave the keynote address where he expounded on the characteristics of a Public Intellectual. **API**



Malaysians



Filipinos



Thais



Indonesians



Japanese



From *The* Editorial Desk

The six months since the last issue of the API Newsletter has been rich and rewarding with the growing number of activities.

We saw 16 Fellows from the second cohort finish their research projects. They were Dave Lumenta, Tatak Prapti Ujyati, Mohammad 'Azzam Manan, Slamet Trisutomo, Sr. Mary John Mananzan, Francisco Englis, Jose Galang Jr., Tetsuya Araki, Fumio Nagai, Mohamad Haji Salleh, Mustafa Kamal bin Anuar, Chalida Uabumrungjit, Pateep Methakunavudhi, Vasana Chinvarakorn, Lalita Rochanakorn and Akiko Tashiro.

Their projects are a fine showcase of cross-regional studies. Take for example, a Malaysian Fellow who conducted a comparative study of Literature in Japan, while a Japanese Fellow was in Thailand to study the transformation of its political structures. Meanwhile, a Filipino Fellow traveled through several Southeast Asian countries in an effort to study women and Asian religions and spirituality, and a Thai Fellow was in Japan to conduct a comparative study on ethical awareness in information technology.

Preparations to enable the 28 Fellows from the third cohort to start on their Fellowships have commenced. The projects of the 28 Fellows again show a remarkable diversity of disciplines and interests. They range from a study on the proposed development of the Asian Monetary Fund in several Southeast Asian countries, to a study on cooperative measures of creating community forests, and a project about the media and communication rights.

Adding on to the diverse range of projects are several projects centred on the performing arts and creative arts, covering studies on indigenous musical instruments, independent film, contemporary dance and women directors in filmmaking.

While most of the projects feature economic, social and legal issues in the Southeast Asian region as their predominant themes, three research projects in this group are focused on health-related issues that cover a study on traditional medicine, another on the assessment of health reform in several Southeast Asian countries, and a study on the health and social services for the elderly in Japan.

On another front, it gives us great pleasure to receive an increasing number of contributions from Fellows for the Newsletter. Some of these stories are included in this issue. For example, Francisco Englis and Wilfredo Torres III wrote about their unforgettable experiences respectively in North Thailand and in East Malaysia. Meanwhile, Allan Villarante wrote about his involvement in the cause of the overseas

Filipino workers and how it has shaped his perspective of a Public Intellectual.

More activity was seen in reports from Arnold Azurin and Wong Soak Koon who updated us with their latest lectures and presentations, while Colin Nicholas forwarded several media reports on the Malaysian Orang Asli. Read on about the substantial progress of API Fellows in the "Research Activities Update" section. To all of you, "Thank You". In our opinion, no book from any library can render such a wealth of first-hand revelations and insights.

Fellows, keep the contributions coming! We would, in fact, like all Fellows to share with us their experiences and challenges faced doing research in the different countries. Share with us your humorous situations or your heart-wrenching tales.

All of us are also busy with the promotion of the fourth round (2004-2005) of API Fellowships. We are sure that the Selection Committee, as usual, will have difficult choices to make.

At the same time, preparations for the second Workshop that will be held in Bali from December 8-12, 2003 are in full gear. A total of 29 Fellows will be participating in this Workshop where they will share the output of their research projects. The concept paper, panel briefs, and the guidelines for the written paper and the presentation have been distributed.

The Workshop Director who will be coordinating the Workshop proceedings is Dr. Edi Sedyawati, an Anthropologist from the Research Center for Humanities and Social Sciences, University of Indonesia, Jakarta.

The first drafts of project papers are due by August 31, 2003. The Workshop Director and the Coordinating Institution will keep everyone concerned posted on information about the Workshop. They will also be working with the Fellows concerned, on their papers, over the next few months. See you all in Bali!

And, to the third year Fellows - A Warm Welcome to the API community and all the best as you embark on your projects! Keep us posted.

***"Do not follow where the path
may lead.***

***Go instead where there is no path
and leave a trail."***

Ragayah Haji Mat Zin
Director, IKMAS

THE ROLE OF THE PUBLIC INTELLECTUAL



The address below was from Dr. Randolph David, Professor of Sociology at the University of the Philippines at the Awarding Ceremony cum Orientation for the API Fellows of the Philippines at the Ateneo de Manila University, Philippines on March 22, 2003.

Thank you for asking me to join you at this ceremony honoring this year's recipients of The Nippon Foundation Asian Public Intellectuals Awards. I think of these awards as more than just fellowships. I would gladly exchange places with anyone of the Fellows we honor tonight, for the opportunity to experience what it means to consciously rise to the challenges we associate today with the term "public intellectual."

Perhaps at no other time in the history of humanity has it become more necessary for individuals who wield power and make decisions affecting the lives of entire nations to educate themselves continuously, so they may become open-minded participants in the global debates of cultures and forms of reason. When ignorance and intolerance are wedded to the most lethal military technology, we realize to what perils the American voters have exposed the world when they chose George W. Bush Jr. - a man Nelson Mandela once described as someone "who cannot think properly" — to head the world's most powerful nation.

In 1959, the maverick American intellectual C. Wright Mills searched desperately for the intelligentsia who could sensitize America's leaders to the great problems of his time. Mills asked: "Who among those who are in charge of the two-party state and its ferocious military machines are alert to what goes on in the world of knowledge and reason and sensibility? Why is the free intellect so divorced from decisions of power? Why does there now prevail among men of power such a higher and irresponsible ignorance?" (Mills, *The Sociological Imagination*) This was 1959, and Mills was remarking upon the America of his time - a nation that was just contemplating its war of intervention in Vietnam and could not have foreseen the aggression now being waged by America against a defenseless people in the Middle East.

It is precisely in relation to these dangers that I understand the function of the public intellectual to be most vital in our time. He or she would be the social scientist whose role Mills described so eloquently in his book "The Sociological Imagination."

Using the portrait drawn by C. Wright Mills, allow me to characterize the functions of today's public intellectuals in the following terms:

They are first of all *intellectuals*, people who move in the

Spirituality In The Age Of Extremes: HOW CAN WE THE PUBLIC FACE THE CHALLENGE?



The following is a slightly shorter version of the keynote address by The Venerable Phra Paisal Visalo, the Abbot of Wat Pasukato, Chaiyaphume and a Senior Fellow of

the pioneer group of API Fellows, delivered during the Thai Orientation Ceremony at Chulalongkorn University on March 24, 2003.

The discussion on religious teaching or spiritual dimension today seems to contrast the burning issues of the looming war which command much attention of people the world over. However, against this backdrop, the pondering of spiritual aspects does seem to be profoundly relevant. Even though the title of today's speech is very much a coincidence with the start of the Iraqi War, I simply hope it helps shed some light on the event and helps you look forward beyond the existing quagmire.

The violence of this war is simply a tiny part of the nature of modern time, which may be addressed to as the dark age (*Gall Yuk*) or the age of extremes. The latter was the term coined by Eric Hobsbawm since the last century, whereby he named the 20th century "the age of extremes" in his famous historical work. The last century saw extremism in various unprecedented ways including the occurrence of the Second World War, the holocaust, massacre in Rwanda, atrocities in the Middle East and Cambodia, not to mention the dropping of atomic bombs in Hiroshima and Nagasaki,

the heinous political suppression in China and Russia, which was a reflection of this extremism. Despite the curtailing of the last century, the age of extremes does not seem to cease. It keeps haunting us. This century can be counted on as an age of extremes from any angle, in particular the extremity in economy, i.e., the unprecedented gap between the rich and the poor. The combination of wealth owned by the three richest people in the world exceeds the Gross Domestic Production of 48 poorest countries combined. The wealth of a few hundred rich people in this world exceeds the wealth belonging to around 2,500 million people in the world, or half of the global population. This is horrible extremity. Amidst the abundance of consumer products, 3 billion people have no access to basic infrastructure, 1.3 billion left with no clean drinking water and 800 million without food.

The amount of money used for ice cream consumption in Europe and the USA is double that of the budget needed to provide basic education to countries around the world. We simply need 6 billion USD for the provision of basic education worldwide, but

...continued on the next page

THE ROLE OF THE PUBLIC INTELLECTUAL cont'd...

realm of ideas and whose vocation is the life of the mind. They are advocates of the vital role of reason in human affairs. They believe that the strategic use of knowledge can help human beings create better societies, as well as determine the course of their personal lives.

As intellectuals, they value truth so much that they stake their personal integrity in its rigorous pursuit. They spend their lives in quest of the truth. They recognize the political and moral implications of speaking the truth in societies where so much nonsense is publicly and routinely communicated. They are not minds for hire. They are not morally adrift. They are morally autonomous individuals who strive to transcend the limits of their times and social milieu.

Public Intellectuals are not mental workers who happen to be employed in public bureaucracies. These are intellectuals who deal with publics. They help create "publics" — that is to say, communities possessed of enough intelligence and consciousness to be able to hold accountable those who make decisions in their name. They are critical of "masses" — that is to say, multitudes of atomized individuals who cannot think for themselves, whose opinions are fabricated for them by the mass media, who have neither power over the circumstances of their lives nor awareness of the extent of their powerlessness.

By their work - which may be in fields like research, or teaching, public service, or policy analysis or advocacy - public intellectuals consistently think in terms of alternatives. They define these alternatives before their chosen publics, they make demands on the powerful to enact alternative policies, and they enrich politics by their timely interventions.

To the powerful, says Mills, the public intellectual imputes responsibility for the structural consequences of their decisions. To the powerful who are also ignorant, the public intellectual reveals the far-reaching and multi-dimensional consequences of decisions and policies, and demands accountability.

To those without power, without discernment, and without the power of speech - the public intellectual strives to be an educator. She shows how the private and personal troubles of individuals are ultimately connected to the large structural issues of society. She strives to describe these large issues so that they can be understood in terms of the personal meanings that people hold, and be able to act upon them. She reveals by her research what

she has found out about the actions of the powerful and communicates this to social movements and publics. The public intellectual does not speak for the public; rather, she helps create and strengthen what Mills calls "self-cultivating publics."

In the normal course of societies, says Mills, public intellectuals have found themselves enacting these responsibilities in a number of ways. He cites three roles in particular: (1) the role of the philosopher-king, i.e.. the intellectual who becomes a politician, like the Czech Republic's former president Vaclav Havel; (2) the role of adviser to the ruler, or the modern technocrat in bureaucratic settings; and finally, (3) the role of the independent intellectual. All three are possible, says Mills, and each situation carries with it its own problems and opportunities. His preference, of course, is for the autonomous intellectual - who has no boss but the public, has no specific obligation except that which he assigns himself, and is not ruled by anyone's morality or agenda except that which his own sense of integrity and social responsibility commands him to do.

The tasks that public intellectuals take upon themselves are limitless. They are limited only by the imagination, not by the settings in which they work. What ties all these tasks together in the final analysis is the public intellectual's commitment to the ideals of a democratic society. What are these ideals? "In essence," writes Mills, "democracy implies that those vitally affected by the decisions men make have an effective voice in that decision. This, in turn, means that all power to make such decisions be publicly legitimated and that the makers of such decisions be held publicly accountable." It is clear that you cannot have democracy without self-cultivating publics and citizens.

If you ask, in one sentence, what it means to rise to the challenge of a public intellectual - I guess it is to work as a morally autonomous agent of one's society, unafraid of controversies, and devoted to the pursuit and communication of those forms of knowledge that permit human beings to take full control over their lives.

Viewed in the specific context of our society today, I think that the most important role of the Filipino public intellectual at present is to persuade our people first, that with knowledge and hope, they can shape their own destiny as communities and as a nation, and second, that we do not need an authoritarian figure or a strongman or a philosopher-king to tell us how to straighten out our collective lives. **API**

the ice cream expenses stand at 11 billion USD, almost double. The expenses on perfume in Europe and the USA are as high as 12 billion USD, in comparison to the amount needed for the acquisition of clean water and basic infrastructure for the world population, which only accounts for 9 billion USD.

This is another economic extremity in the so-called globalization age, which illustrates the nature of chaos. In addition to the said extremization, there is also the polarization of nations ever more increasingly and obviously. We see the rise of globalism and the expansion of globalization, tribalism in the Balkan peninsular, India, Indonesia and Sri Lanka, and the growth of global organizations of both the state and society such as WTO, NAFTA, etc. The underground crime networks of illicit trade such as drugs, prostitution, and human trafficking are also expanding. There is a division between the world of materialism and technology with the world of religiosity and traditionalism - between the MacWorld and Jihad.

We are facing the most extreme kind of capitalism, which holds that human traits and human destiny are prefixed at our genetic level, whether it be our inclination toward adultery, our sacrifice, our intellect. All these social traits are presumably controlled by our genetic settings, a material formation in our cells. Mind (emotion) is viewed simply as a biochemical reaction in our brain, which is merely a material mass. Even faith in God is believed to be already part of our brain mass. On one hand we see the extremity of materialism, and on the other hand the extremity of spiritualism, whose believers simply leave the destiny of their lives at the mercy of God. New cults and the belief in spirit mediums emerge everyday. Particularly in Japan, despite its advanced material growth and technologies, there exist 120,000 cults with their own exclusive gods.

We may notice the increasingly obvious polarization markedly separated by disparity in the economic status, politics, religions, skin colors, and beliefs. Interpersonal communication becomes more difficult as bias and antagonism rise to the surface. The definition of the age of extremes or chaos is based on this blatant divisiveness between "they" against "us". We become ever more distant to each other as a result of economic factors or political factors or religious factors. The harsh realities in the Balkan peninsula, in the Indian subcontinent between India and Pakistan, and in the Middle East between Israel and Palestine, clearly indicate the glaring divisiveness and polarization, in particular during the post-911 period.

Another threat that has been perpetuating this divisiveness is the attempt to shift the conflict between the USA and the Muslim nations to the level of cultural and civilization clash — between the Muslim

world and the non-Muslim world. By declaring the phrase "those with us or against us", the anti-terrorist efforts led by the USA can easily lead the world into the violent age of extremes. In this highly polarized world, none of the space is available for the third party, or the so called "grey area". It should be noticed that the age of extremes in the last century was very much attributed to differences in political ideologies, be it fascism, Nazism, socialism, communism, etc. But at present, it seems religions have played a pivotal role to nurture these extremities. It is not only Bin Laden who attempts to prove his faith in God, President Bush Jr. also believes that he is chosen by God to become the President. He has been miraculously saved from being a drunkard to lead the war against the "axis of evil". He believes that it was the will of God for him to wage this war. His devout faith in God assures him the righteousness of war against Iraq. He never showed hesitancy to decide to launch a war

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against Iraq, even though he had spent time to ponder before he eventually ordered the halt of the stem cell research. Without a doubt, the strong faith in God's will played a major role in this decision making.

What are the factors that mess up the roles of religions with politics in this age of extremes?

Firstly, modern state, modern development, modern political ideologies and institutions have failed to fulfill the wish of people in the lower class. People had placed much hope in governments to bring the benefits of development to the people, that prosperity was imminent, but instead, in many countries there is massive poverty and displacement of people. Many people have lost faith in democratic institutions and ideologies. They have become a tool for a handful of people. Many political ideologies including socialism or nationalism are found not to offer solutions to many problems. In many instances, nationalism also fails to unify people, as observable in Arab patriotism, nationally and pan-Arab, that fails to serve as the unifying drive for the struggle of the people.

In this situation, the only refuge that people can resort to is "traditional capital", namely, the commonly shared religions and ethnicity, a predestined identity, which is

powerful enough to unify people in their struggles for their survival. In many countries, religions have been used as a tool of liberation by people to fight against oppression committed by their own elite and foreign powers. This draws a parallel between the use of nationalism by indigenous people in the last century to fight against imperialism with the use of religion, ethnicity and race in the present century as a powerful tool for the lower class people to fight against oppression unleashed by their own compatriots and foreigners. Here, it is not just the people who are inclined to draw on religion, but the religion on the people, as well. It needs people's power as a basis to fight for the religious causes, to fight against secularism, against liberalism whose many principles contradict the religious tenets such as freedom in abortion, in lifestyle and in sex. All of these unorthodoxies are not acceptable to many religious believers, in particular the conservatives. Religions in many countries have been suppressed and marginalized. Their influence on social institutions has declined including their forced distancing from education. It is obvious that religions have declined and gradually lost their social ground, the incidence of which gave rise to fundamentalism in Egypt, Iran, India, and even in the USA and Thailand.

What has emerged is the politics of identity, in which religions have played a major role. The identity-oriented politics, such as those based on ethnicity and religion, have become a major trend in today's world. It represents the dissent of people who have long been oppressed. It is their struggle for survival in an aggressive and furious manner and easily leads to violence. This trend undeniably shares certain characteristics with the rise of Nazism, which resulted from the imagined oppression of the Jews against the Germans. In the Western front, led by Britain, the Jews also dominated. This conspiracy theory has partly contributed to the rise of Nazism and later on to the holocaust. Similarly, the fundamentalists fear that religion's roles have been marginalized by certain colluding efforts. One consequence is the spread of hatred throughout the world, which has become popular in many countries and predominates even among the middle class and the educated. We used to hold that fundamentalism and terrorism simply predominate among the oppressed lower class. The Indian middle class is the main supporter of the BJ Party, which hails the extreme fundamentalist values. Many of those involved with the 911 event were found to be highly educated.

Therefore, propelled by the deep divisiveness in economic status, culture and social status, the culture of hatred, which comes in the cloak of religious fundamentalism and terrorism, has become a major trend in the world. This highlights

the roles of religion or spirituality. The realm of spirituality is not confined by religiosity. It exists in any human being. In this age the spiritual dimension is an indispensable factor to balance these extremes and the hatred trend.

What do I mean by the spiritual dimension? It means the profound consciousness of human beings in our common unity beyond race, religion, language, gender and political ideology. It is a deep awareness of interconnectedness of all sentient beings, not just among human beings, but between human beings and nature. Spirituality upholds the values of every life that should be protected. As we ascend to the depths of spirituality, our minds will become vast, teemed with abundant loving kindness and selflessness, as we experience the supernatural state, beyond space and time, beyond the daily mundane exposure, beyond dualism, the separation between "they" against "us". Spirituality is thereby a non-duality state.

The separation between "they" against "us" or dualism is the basis for the widespread of the culture of hatred around the world. The black-and-white worldview can easily lead to increasing polarization. The religious persons in particular are prone to be trapped by this perception. They draw a strict line to differentiate between the good and the bad, once one behaves contrary to pre-designated values, they are accused of being bad, and therefore, it is justified to use any means to get rid of them. Bin Laden sees the world in this contrast. For him, the Americans stand for evilness that has brought a decline in Islam, and they deserve to be destroyed. Bush takes the same world view. He views certain countries as the "axis of evil" and must be rid by any means. With this world view, those people tend to be obsessed with the urge to eradicate the "evil", the action which makes them feel good for having carried out virtuous roles. This has led to the perpetuation of the culture of hatred, the trend to label others as "evils" who need to be rid of even with the use of violence, and war is necessary and it does not make one feel guilty.

The foundation of spirituality is the non-dualistic world view. In reality, drawing the line between good and evil is not that easy. Good and bad are not absolutely separated, both well exist in ourselves. Alexander Solzhenitsyn, a Russian author during the rule of Stalin, who was detained in a concentration camp said:

"If only it were all so simple! If only there were evil people somewhere, insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?"

In the course of ridding the evils, is there

any guarantee that we will not become the evils ourselves?

Similarly, Stalin, Hitler, Mao, and Pol Pot wanted to eradicate the evils by sacrificing the lives of millions of people, and these leaderships in return have become the symbols of the evils in modern history. The public has a major role to play to pre-empt this culture of hatred, which has spread far and wide in a short period of time, as it offers ready-made, stereotypical answers, based on a clear and simple black-and-white worldview.

This culture has also been nurtured by some politicians who want to gain popularity through the cultivation of this hatred. The government wants an easy scapegoat to bring attention away from their own fallacies, and they tend to point their finger to certain groups, or certain religions, or certain ethnicity, which are the minorities, as the threat to the nation. The mission to pre-empt this culture of hatred must be taken by the public, in particular, the intellectuals. We should not be obsessed with this dualistic worldview that tends to draw the line between good and evil. We have to strive to search for the truth.

In order to fight against this culture of hatred, we need to cultivate compassion and loving kindness. We need to have strong conviction in humanness and not to view lives

— ❁ —
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 — ❁ —

as material that can be conveniently rid of, even though they are the real evils. We tend to dehumanize the criminals, viewing that they deserve to have no rights, and they ought to be eradicated under the rule of law. The case of rampant killings of drug suspects that recently took place in Thailand genuinely reflected the attempts to cultivate this culture of hatred. Criminals are also human beings. No defendant can be dragged out from prison and shot. This incidence is not acceptable to any civilized nations. But those opposed to this war on drugs are often falsely regarded as being part of the drug rings. They are accused of valuing the lives of the officers as less important to the lives of the drug traffickers. This is part of the attempts to cultivate the culture of hatred, the dehumanization process and the devaluation of human dignity.

At the other end of this age of extremes or chaos stands the culture of greed.

The culture of hatred is the opposite of

the culture of greed in many respects. For example, the culture of hatred leads to aversion, whereas the culture of greed cultivates attraction. The culture of hatred tends to extinguish, whereas the culture of greed tends to acquire and accumulate. Part of this culture of greed is consumerism, which has become another predominant trend in the world. It influences people of all ages. Today, some teenagers sell their bodies to get money to buy mobile phones or cars. Modern people tend to identify themselves closely with consumer culture. The values of human beings are defined by the use of certain brand name products. Social grouping is very much tied with the act of consumption, such as going in a group to attend a pop concert, going en masse to shop in the big malls. Not a single space in this world can escape from the influence of consumerism enhanced by the advanced telecommunication technologies that broadcast advertisements across the globe. Televisions help to shove the desire to consume. Money becomes a modern refuge for people, who tend to work for their personal benefits. This results in exploitation and environmental degradation. Family ties break down, as parents tend to focus on making money and relate to each other on these material values. Communities break down as everyone is indulged in his or her own benefits. Money has become a medium of relationship in lieu of love and kindness. Under this culture of greed, everyone is viewed as a victim to be exploited, or else, the enemy who desires to take away our benefits. In the course of this mutual victimization, each one of us increasingly feels estranged to oneself, as we are not aware of what we live for, and this frustration tends to grow.

The culture of greed increases impoverishment. The easy access to obtain credit cards has led to huge indebtedness and bankruptcy in many countries like in Thailand. The other side of the culture of greed is the exploitation of nature, i.e., land, minerals, bio-diversity, in order to meet the demand of consumerism. Under this process, everything is commoditized, even children, women, tradition, culture, etc. The liberalization of importation and investment has impacted farmers and the poor, as the prices of goods and raw material rise.

In this age of extremes and chaos, we are faced with these two cultures that share both commonalities and dissimilarities. The culture of extremes, namely, the culture of hatred and the culture of greed, is deteriorating peacefulness in our society. The culture of hatred is the manifestation of self-defense and self-protection of marginalized people in many countries, who carry out their struggle by consolidating on their shared identity and culture. The

culture of greed is often controlled and steered by the interest groups including the multinational corporations, which benefit from modern capitalism and in particular the economic globalization.

These two cultures are different in various aspects. The culture of hatred tends to demonize everything, whereas the culture of greed tends to commoditize. The culture of hatred creates fear, whereas the culture of greed creates dreams and hope, promising people that the more they consume, the happier they will become. The culture of hatred centers around stability, and therefore places utmost importance on uniting on the shared identity, whereas the culture of greed and consumerism emphasizes freedom, even though it is simply limited to freedom to consume. The culture of hatred is characterized by narrow-mindedness, whereas the culture of greed takes anything for granted. It encourages you to try anything, and at the least you can take it as an experiment.

Despite these extreme differences, what is shared by the two cultures is the religious aspect. Both the cultures, in certain respects, perform roles similar to that of religion. They make people feel their lives are meaningful and valuable. If we die for religion or for consumption, that simply makes our lives more meaningful. The two cultures promise fulfillment of our life. We feel satiated when we get together to do something, to oppose, to destroy the other side. As our self-identity vanishes into the group-identity, this simply increases our self-gratification and appreciation.

Deeply, these two cultures attempt to address the desire to search for our selfness, our immortal self. Nationalism tends to create the same mental formation. It shows that it is worth to die for a nation, as our name will linger on. Many of the terrorists or fundamentalist groups have been nurtured by the notion of "name outlives our life". This reflects the profound yearning for an immortal self, a secure self. These two cultures are therefore substantially influenced by some spiritual aspect, which help to enchant many people, even among those who reject religions per se. We can say that the two cultures are new religions, namely, consumerism and modern hatred. They are new religions, but they are artificial religions that do not address the desire inside a human mind on a sustainable basis. They may give us pleasure from time to time, but do not bring about genuine peacefulness to this world.

What can the intellectuals and public do in this situation?

Number one, we should not let ourselves be inspired by these artificial religions, whether it be consumerism or the extremes in either religion or ethnicity. It should be

noticed that the rise of Nazism was fervently supported by the younger generation, including intellectuals, artists and poets. Similarly, young people and intellectuals gave support to communism in China, partly because of the spiritual and ideological motivation of all these beliefs. We should not fall prey to these artificial religions. There is definitely immense motivation unleashed by these two extreme cultures to stimulate us to consume, to hate one another.

Number two, we need to try to attain the true spirituality, which already exists in everyone. The true religions will guide us toward these spiritual dimensions, but the artificial religions or narrow-minded fundamentalism may lead us on a wrong track. The true religions are based on fundamental humaneness, namely, compassion and loving kindness, non-exploitation, open-mindedness, and the world view beyond dualism, that does not enshrine the division between "they" and "us", and does not draw the fine line between good and evil. We should avoid stereotypical views.

We need to go beyond the notion of "Four legs good, two legs bad". The true spirituality must enable us to come to terms with the good and evil that lie deep in ourselves, and be able to contain them. We must be aware that some cravings such as arrogance may be cloaked under our attempt to be ideological, or our pretension that we are following God's will. John Adams, an American statesman in the last two centuries, used to remind Thomas Jefferson that "Power always thinks it has a great soul and vast views beyond the comprehension of the weak; and that it is doing God's service when it is violating all his laws. Our passions possess so much metaphysical subtlety and so much overpowering eloquence that they insinuate themselves."

Our craving has profound and subliminal power to motivate us. It permeates in all our understanding and consciousness, and manipulates them to serve its purpose. Our understanding and consciousness are therefore altered to serve the thirst for powers.

Number three, besides attaining the true spirituality, we must be brave to expose distorted and suppressed facts. Truth is the very first victim of extreme cultures. Hatred tends to distort the image of others to be our enemies and hides many truths, as we can see from the looming war that many truths have been hidden by both parties. In the age of consumerism, advertisement promotes either the concealment or distortion of these truths. Public intellectuals and the general public must be courageous enough to present the truths beyond the domination of these extreme cultures. In order to achieve that, we must have a liberated mind and a liberated community of friends, all of which shall

empower us to expose distorted facts.

Number four, we must try to help contain these two cultures preventing them from creating further hatred, antagonism, the exploitation of natural resources and the poor. We must try to nurture the culture of reconciliation and peace based on the true spirituality that respects the value and dignity of every human life and enshrines the view of brotherhood and sisterhood among people.

How can we succeed? What we have to do is to integrate spirituality into social activism, into the social movements and people's movements in order to forge the culture of reconciliation and peace. Spirituality must play a central role in shaping the ideologies and visions of social change movements and people's movements. We must be determined to reach peacefulness in our mind and be aware that supreme happiness of human beings is the spiritual freedom, not the material one. Spirituality must be the core of ideologies and visions of people's movements, that it must help us be aware of the unity of humanity, that we are not separated parts, and that we must live in harmony with nature. Nature does not exist for exploitation.

Besides spirituality as the core of ideologies and visions of the movements, the process of social change or the opposition or pre-emption of the two extreme cultures must have nonviolence (*ahimsa*) and loving kindness as the basis. We must be aware that violence gives no solutions to us, that the culture of hatred and greed are deeply rooted in people's mind. They are not just rooted profoundly in us, but also dominate and control us through the supra-human structure. They stay deep inside us, as well as above us in the form of a supra-human structure, namely, the socio-economic structure that breeds more hatred and greed. We need nonviolence to try to change people's mind and create a new structure that reflects true freedom of human beings to replace the old ones.

Spirituality including loving kindness and open-mindedness is of significance and must be used to connect people to form networks at both the national and international level. In order to contain those forces, we must have loving kindness as a basis for our actions and loving kindness and compassion have the power to unite people together. As we can see, millions of people in many countries are uniting together to call for peace, to oppose war, and what brings them together is the belief in peacefulness. This is the best factor that unites people and helps them form a powerful global network to pre-empt the impact of the culture of greed and hatred, which has been supported by the powers that be or the state. All this will enable us to resist the trend of this age of extremes. **API**



SOCIAL INNOVATION: Achieving A New Way Of Thinking

The following talk was delivered by Dr. Prawase Wasi after the Awarding Ceremony for the Thai API Fellows at Chulalongkorn University, Bangkok on March 24, 2003. Dr. Prawase Wasi is Professor Emeritus of Medicine at Mahidol University, and a member of the International Selection Committee of the API Fellowships.

It should be noted that all the API Fellows this year are women, and this should be taken as an auspicious sign. Men have predominated for over three thousand years and have brought the world to face drastic imbalance. We urgently need a gender balance.

Distinguished guests, first of all let me express my appreciation for the API fellows this year, and I believe that they will make their time abroad useful. I have been with this API program since the beginning. In Japan a few years back, I met Mr. Tatsuya Tanami from The Nippon Foundation, with whom I had met before. He used to work with the International House of Japan and was very keen on promoting mutual understanding between different countries in Asia. I gather that he worked there for more than 20 years to promote cooperation of intellectuals in different Asian countries. Then, he informed me that The Nippon Foundation was initiating this program, and I was interested in it too. I heard that The Nippon Foundation lives off the revenue generated from 3% of revenue generated from motor boat racing in Japan. Boat racing is very popular in Japan and so the government issues a law to tax 3% of the income, which amounts to around 600 million USD per annum, to support the Foundation. This sum is even bigger than the fund operated by the Ford Foundation. And this money is expended to support the causes worldwide, for example to support Mr. Jimmy Carter at the Carter Foundation in Atlanta supporting him to help address problems of the poor people in Africa, support the AIDS program at Harvard University, etc. They also help to eradicate leprosy in Burma.

I was very impressed by their good intention and their vast perspective to support the cause of all human beings in

the world.

During the discussion on the formation of the Asian Public Intellectuals Program, we were aware that the world was heading toward a crisis. The much-touted globalization simply promotes economic and financial liberalization. Starting with money as the basis, we will eventually head toward forging unequal relationships, which paved the way for the attack of the World Trade Center, the war in Afghanistan and Iraq, and the riots against Thai businesses in Cambodia. All of these events share the same cause, the unequal relationships between the center and the peripheries, based on the sole pursuit of economic development.

The root cause of these problems may be dated back to 400 years, during the scientific revolution. Science is a tool to engender knowledge, which is sharp, clear and profound. Most importantly, it should contribute toward the discovery of wisdom. But the Europeans chose the less noble aims of using science to develop powerful technologies, namely, weapons, gun ships, mortars, etc., and then used this power to exploit people in all continents — America, Africa, Asia, as far as Australia and New Zealand. Whenever they wanted anything they simply shot indigenous people down, as if they were shooting kangaroos. The genocide of indigenous people in America is another example. Plundering seems to be the basis of the Western development. It does not cease, but simply change into other formats such as the financial liberalization and free trade that link and dominate throughout the world.

About two years before the attack on the World Trade Center, a couple of leading Western intellectuals including two Europeans (Laslow and Grove) and one American (Peter Russell) discussed for two days and two nights in California,

after which they reached the conclusion that Western civilization was unavoidably bringing the world into crisis, and the materialistic and consumer civilization can no longer sustain the world.

I have quoted a number of times as well that according to Albert Einstein “We shall need a radically new manner of thinking if mankind is to survive.” Einstein realized that conventional thinking could not help mankind survive, and we absolutely needed a completely new kind of thinking. Most people, including many Thais, believe that technical innovation provides solutions for human beings, but I do not share this belief with them. Too much emphasis on technical innovation will simply bring about colossal impact on our livelihood. For example, Bill Gates and his company have meted out many new technical innovations everyday, but these innovations are expensive and once they are commercialized the process of exploitation begins. People have to struggle hard to earn money to pay for expensive software. I place the utmost importance on social innovation. We need to think creatively how we can enable people at all levels, from family, to community, organization, and the world to live together peacefully. Living together should be the major aim of our search. But the trend now is geared toward making profits, and it is ushering the world into chaos.

Therefore, since globalization is not avoidable, then, we should make it a noble globalization, which enhances our living together. It should be made different from the prevalent consumer civilization and materialistic civilization. We need another kind of globalization, even though it becomes very difficult to do so, as our economic and social infrastructures have been developed otherwise.

We need people’s collective mobilization and action throughout the world in order to achieve a new thinking, as provoked by Einstein. The discussion in California of the three leading Western intellectuals has been made into a book titled “Consciousness Revolution”. They concluded that we had no way out, but the revolution of our consciousness. His Holiness the Dalai Lama, who is very popular in the West, also suggests that the disease that plagues the world is related to spiritual crisis, and therefore, we need a spiritual revolution to address the problem. Let us reflect on the keynote speech by the Venerable Phra Paisal and the discussion thereafter, and there are two points I would like to raise. His talk was

...continued on page 10

Changing Identities

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Amir bin Muhammad is a columnist with THE EDGE in Malaysia. His project title is "Independent Film in Japan and Indonesia". The focus of his study is to understand

the ways in which the parallel experiences of independent film in Japan and Indonesia can enrich the Malaysian independent film scene. E-mail: kancan@pc.jaring.my

Joyce Lim Suan Li is an independent choreographer, performer, teacher, and dance scholar in Malaysia. Her project title is "Towards the Development of Southeast Asian Contemporary Dance: Information Exchange and Collaboration in Japan". Her project will focus on the development of and the current climate of contemporary dance in Japan in the context of its ties to Southeast Asia. E-mail: suanli@mindspring.com



Wimonart Issarathumnoon is a Lecturer at the Faculty of Architecture, Chulalongkorn University, Thailand. Her project title is "A Study of 'Machitsukuri', Bottom-up

Approach Conservation in Historical Communities in Japan for Adaptation to Conservation Approach in Rattanakosin Area, Bangkok, Thailand". She will look into the differences between the Japanese and the Thai conservation concepts. E-mail: wimonart.i@chula.ac.th

Nareerat Leelawat is a lecturer at the Faculty of Architecture, Thammasat University, Thailand. Her project title is "Identity Formation in the Time 'Technology Becomes Second Nature' ". The purpose of her study is to explore the role of new technology in connection to the identity formation of humans. E-mail: joyz_ja@yahoo.com



Anchalee Chaiworaporn is a Film Critic in Thailand. Her project title is "Women's Filmmaking in Southeast Asia: Status and Cinematic Representation". Her project

will use both contextual and textual analyses to find out surrounding factors that bring women directors into the film industries in Indonesia, Malaysia and the Philippines. E-mail: anchalee_chai@yahoo.com

Tomoko Momiyama is the Program Development Officer, English Resource Network, Keio University, Shonan Fujisawa campus, Japan. Her project title is "Perception and Practice of Indigenous Musical Instruments in the Face of Changing Cultural Identities: A



Study of Thai and Indonesian Traditional Music in the beginning of the 21st Century". She will study the roles of people's identities and their cultural backgrounds in the processes of musical conception, expression and transmission. E-mail: momissu@hotmail.com



Danilo Francisco M. Reyes is an Instructor at the School of Humanities, Ateneo de Manila University, Philippines. His project title is "An Almanac of the

Southeast Asian Imagination: The Territorial Symbols and Foundational Myths of Indonesia and Thailand". He will be looking into the study of iconography in terms of national allegories, social struggles and historical identities. E-mail: dmreyes@admu.edu.ph

R. Muhammad Mulyadi is a Lecturer in the History Department, Faculty of Letters, Padjadjaran University, Indonesia. He will be studying various aspects of the Malay pop music in Malaysia. His project title is "Malay Pop Music: Between Market and National Identity". E-mail: Mulyadi@yahoo.com



Wataru Fujita is a Junior Research Fellow at the Center for Southeast Asian Studies, Kyoto University, Japan. His project title is "Creating Community

Forests through Cooperation among Government, NGOs, and Local Communities in Thailand". He will be analyzing the interests and behaviors of the groups involved in the political process of establishing community forests. E-mail: watarufujita@yahoo.co.jp

Human Condition & Social Justice



Hui Seng Kin is the Programme Coordinator of SUARAM, Malaysia. His project title is "Civil Participation in Decision Making of Dams in Japan

and Thailand", where he will study the progressiveness of the Japanese and Thai societies in civil liberty and democratic space in the decision making of dams, anti-dam campaign strategies and the history of local dam opposition networks. E-mail: sengkin@pl.jaring.my

Tan Pek Leng is the Executive Director of the Socio-Economic and Environmental Research Institute, Malaysia. Her project title "Effective Modes of Citizen Participation for Enhancing Governance" will compare the



PROFILES OF AP 2003-

The following 28 Fellows from the third cohort projects showcase a diverse representation of social, economic, and legal issues, health-related matters, and communication arts and the performing arts.

Although covering a wide range of topics, the following themes:

1. Changing identities and their social, historical and cultural contexts
2. Reflection on the human condition and the impact of globalization
3. The current structure of globalization and its impact on the environment

We are very pleased to present the Fellow

participative processes in Thailand, Indonesia, Japan and Malaysia and how they impact on governance. E-mail: tanp149@pd.jaring.my



Phua Kai Lit is a Senior Lecturer at the International Medical University, Malaysia. His project title is "Health and Other Social Services for the Elderly in Japan: Are

there any Lessons to be Learned for Malaysia?" He will look into the successes and failures of the Japanese health and social welfare system particularly their experiences in dealing with an ageing population. E-mail: phuakl@imu.edu.my

Rajeswari Kanniah is the Assistant Director of Consumer International Regional Office for Asia and the Pacific, Malaysia. Her project title is "TRIPS and Farmers Rights – A Review of the Legislation of Selected Southeast Asian Countries", where she will analyze the legal response of Indonesia, the Philippines, Thailand and Malaysia to Section 27 (3) (b) of the TRIPS Agreement. E-mail: rajes@ciproap.org



Nilubol Chai-itthipornwong is a Law Lecturer at the University of Thai Chamber of Commerce, Thailand. She will be in Japan and the Philippines to learn from

their court cases in lieu of her project entitled "Thai Judges Deliberately Stay Silent in Applying Constitutional 'Traditional Community Right' Clause in Court Cases: How can we learn from Court Cases in Japan and the Philippines". E-mail: tcna@ksc.th.com

Mami Nakamura is a part time worker in the research unit of Peace Winds Japan. Her project title is "The Role of Facilitators in Local/International

API FELLOWS FOR 2004

hort of API Fellows. Their research on of topics covering economic, political and concerns arising in the fields of the arts.

each research project focuses on one of historical and cultural contexts. the search for social justice. and possible alternatives.

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Development Assistance and its Implications for Development Education: Learning for Networks of Asian and African Community Exchanges."She will be observing the dynamism of community development in Thailand. E-mail: mamipooh@246.ne.jp



Tai Lee Ming is a PhD candidate at the Graduate School of East Asian Studies, Yamaguchi University, Japan. He will be reviewing and

analyzing the Asian Development Bank's successful resettlement cases in line with his project entitled "Reviewing on Asian Development Bank Involuntary Resettlement Policy and Bank Successful Resettlement Case Study". E-mail: stanleytai@yahoo.co.jp

Carlo Irwin A. Panelo is the Technical Manager for the Health Sector Reform Project, Department of Health – World Bank, Philippines. His project title is "A Tri-Country Assessment of Health Reform Efforts: Insights, Best Practices and Models for Change" in which he will conduct a comparative assessment of health reform efforts in Thailand, Japan and the Philippines. E-mail: hsrp@doh.gov.ph



Isagani Antonio F. Yuzon is a Senior Lecturer at the School of Labor & Industrial Relations, University of the Philippines. His study will attempt to establish the position of the informal sector in the Southeast Asian economies and to identify ways and means of protecting its rights and interests. His project title is "Social Legislation and Programs for the Informal Sector in the Philippines, Malaysia, Indonesia and Thailand: A Comparative Study". E-mail: ifyuzon@hotmail.com



Persida V. Rueda-Acosta is the Chief Public Attorney at the Public Attorney's Office in Quezon City, Philippines. Her project title is "Comparative Study of the Free Legal Aid Systems of Japan, Thailand and the Philippines: A Review of their Responsiveness towards Prevailing Human Rights Issues". She will be conducting this study as legal aid is considered one of the major tools for human rights protection. E-mail: chiefacosta@edsamail.com.ph

Yayan Indriatmoko is a Research Assistant at the Center for International Forestry Research (CIFOR) in Indonesia. His project title is "Local Land Tenure System and their Dynamics to Face the Changing Environment: A Case Study of Orang Asli in Peninsular Malaysia". His research will focus on the dynamics of the local tenure system among the Proto-Malay groups of Orang Asli in Southern Peninsular Malaysia. E-mail: wonog@yahoo.com



Addinul Yakin is a Senior Lecturer at the Faculty of Agriculture, Mataram University, Indonesia. He will be studying various aspects of environmental policies

and how socio-economic factors influence the effectiveness of the policies. His project title is "Implementation and Enforcement of Environmental Policies for Promoting Sustainable Development: Learning from Japan and Malaysia. E-mail: aditri@telkom.net

Muktasam is a Lecturer at the Faculty of Agriculture, Mataram University, Indonesia. His project title is "A Study of Rural Development in Two Asian Countries: A Benchmarking Process for Best Practices". He will be investigating rural development in Japan and Malaysia. E-mail: p3p@mataram.wasantara.net.id



Structure & Alternatives Of Globalization



Ubonrat Siriyuvasak is an Associate Professor at the Faculty of Communication Arts, Chulalongkorn University, Thailand. She will undertake a critical study on

the relationship between the rise of the information and communication technologies (ICT) and the state of the communication rights of the people. Her project title is "People's Media and Communication Rights in the Changing Global Information Culture". E-mail: Subonrat@chula.ac.th

Akihiko Kawaura is a Professor of Economics at Otaru University of

Commerce, Japan. His project title is "Globalization and Local Institutions: A Case Study of the Thai Financial Sector". He will be investigating the consequences of inconsistency between the organizational structure and the local institutions that arises from forced globalization. E-mail: kawaura@res.otaru-uc.ac.jp



Raquel F. Pastores-Corro is the Executive Director of the Integrated Bar of the Philippines – Committee on Filipino Migrant Workers' Rights, Philippines. She will be studying the difficulties that globalization creates for migrant workers. Her project title is "The Impact of Globalization to Migrant Workers in Malaysia and Japan in the Areas of Employment and Labor Standards: An Analysis of Migration Policies, Strategies and Approaches". E-mail: rfpastores@lycos.com



Doram T. Dumalagan is the Senior Partner of Dumalagan, Pidor & Muñoz Law Offices in the Philippines. His project title is "Economic Globalization and its Impact on Consumer Rights: A Comparative Research and Analysis of Relevant Consumer Protection laws and Programs in Thailand, Indonesia and the Philippines". He will be conducting a comparative study of the three mentioned countries in terms of their consumer protection laws and programs. E-mail: d.doram@eudoramail.com



Agus Eko Nugroho is the Acting Head, Division of Banking and Monetary Studies, Center for Economic Research, Indonesian Institute of

Sciences, Indonesia. His study will examine the economic factors affecting the willingness or the un-willingness of Thailand and Malaysia to support the Asian Monetary Fund. His project title is "The Proposed Development of the Asian Monetary Fund from the Perspective of Southeast Asian Crisis Countries: The Case of Thailand and Malaysia". E-mail: ae_nugroho@hotmail.com

Mangestuti Agil is the Head of Laboratory of Pharmacognosy at the Faculty of Pharmacy, Airlangga University, Indonesia. Her project title is "Prospects of Traditional Medicines of the Philippines and Indonesia for Complementary and Alternative Therapy in the Era of Globalization". She will be conducting a comparative study on various aspects of traditional medicine in the two mentioned countries. E-mail: mmangestuti@yahoo.com



SOCIAL INNOVATION *cont'd...*

titled "Spirituality in the Age of Extremes". This represents one of the gravest concerns that, nowadays, power is centralized within the USA, economically, militarily, informationally, and others. This simply creates tension and crises due to the single crystallized power. And since they hold that Islam is a hindrance to the progress of consumerism and liberalism, the clash is unavoidable. And it is then very likely that Muslims have to fight against these dominant values, similarly to the resistance unleashed during the Vietnam War. Had they failed to fight head on, they would have lost. I am concerned that the trend now is the mobilization of one billion Muslims from all over the world to fight for their cause at all costs.

I would like to narrow down my talk toward the solution, which is double-folded. On one hand, we need to develop from inside out. On the other, it is difficult to prevent these people from fighting back. I deem very dangerous the world in which the American becomes the single dominant culture. We need to multiply and decentralize power nodes and create certain balance in order to reduce looming tension and violence. There should be five or six power caucuses, in my opinion. One, which already exists, is the USA. Then we have Latin America, which has been tremendously affected by economic collapse. Then, we should have the African caucus, the Muslim caucus (which is composed of one billion people who should get together to resist the trend), and the Asian caucus. I believe that according to its principles, the API program can contribute to collaboration among the Asians to create a mutual understanding of each other's culture, and the formation of networks. This will contribute to the emergence of the rather big Asian caucus. Even though we are a small country, but our root tradition is strong and we have neighbors such as India, China, Japan, Philippines, and Indonesia. I have started to toss this idea around for many years that Thailand can play a role to strengthen the Asian caucus for a better power balance. This will help reduce the tension.

Public intellectuals can play a pivotal role on this front. In this highly complex system of the world, which changes rapidly, only ideal conviction does not help us to survive, we need also a good grasp of these complexities. With just pure conviction, without the awareness of these complexities, the intellectuals may fail to

deliver the world.

Another issue is concerned with social movements, which in my opinion should attempt to learn, and make use of wisdom, use nonviolence as a tool to confront weapons of mass destruction, such as those being in massive scale waged against Iraq. Their weapons are so powerful, and undoubtedly outperform the other side (Iraq). We cannot resist them militarily, but nonviolently, Mahatma Gandhi has set an example of how nonviolence could be a tool to fight against the British Empire. Nelson Mandela, after being jailed for 27 years, wielded his nonviolent power until the white people agreed to descend from their power. They agreed to do so because Mandela, through the use of nonviolence, assured them that they would not be killed by the blacks, once they stepped down. Nonviolence simply took away the lingering stumbling block.

Therefore, in my opinion, we have no other options to confront the lethal power, except the use of nonviolence, which is of course a difficult task to do so. But we have already seen the examples from both India and South Africa.

Honorary guests, as Professor Supang has explained to you, the API Fellowship Program is sponsored by The Nippon Foundation for fellows to work in five countries including Japan, Philippines, Indonesia, Thailand and Malaysia. We plan to start from these five countries, before expanding to others in Asia. But this regional empowerment is so important and we in each country cannot simply wait for help from The Nippon Foundation. We in each country, each group and individuals should work on our own devices. First, we need to strengthen ourselves through the combination of our conviction and spirituality. Second, we need to learn and research in order to understand these complexities. We need social movements to make the impossible possible. The campaign for the drafting of a new constitution (in Thailand) to serve the goal of political reform was very difficult, and might not be possible without war. But with these social movements and the knowledge they built on, the mission could be materialized. Social movement and its activism, big or small, are very important. Trial and error is fine, at least they get to move. They may not need so high an academic standard in order to mobilize their cause. In many instances, the high academic standard that we tend

to use poses itself as a stumbling block to their mobilization.

I do not see other ways other than this. A child learns to walk by trying it and falling feeling the pains. Those, who try to bike for the first time, have no way out but to try and may fall. We should not mind to err, we need to err in order to be able to do it. Therefore, it is natural that these social movements may commit some mistake, but they learn from that. Do not bring in high standards that simply prevents them from doing anything. We are facing an uphill task. It is like we are venturing into a dangerous zone on the way to the Dhamma, and on the way there are many ghosts and beasts waiting to harm us. Any monk who walks in there risks being caught and eaten by them. It was like Venerable Tri Pitaka (*Tang Sam Chang*) who, in order to reach India and bring back the Buddha's teaching to China, had to risk his life facing all these demons and ghosts who wanted to catch and eat him. Then, he needed some miracles to make it through, i.e., some dragons to puff the fire to scare off these demons, and he could make it to the source of Dhamma (India) eventually.

For this successful mission of the social movements, we need to have conviction, ideals, learning process and research, and the API Fellowships Program can help fill in this gap by bestowing support to intellectuals. According to Mr. Tatsuya, the range of intellectuals here does not just cover lecturers in universities, but also, NGO workers, community leaders, media people, or anyone, even those in the army, who want to make use of wisdom to serve public causes. They may choose to study on issues about media, about the minorities, about human rights, laws, etc. All these issues are very helpful in this highly complex system. If we do not command good enough knowledge, the chance to untie the knot is slim, and, worse, the knot may simply get tightened venting out pressure on to everyone. We need to untie it, and then peace may emerge. I am invited by Mr. Tatsuya to be part of this international selection committee, and I have my faith in the roles of public intellectuals. I would like to express my appreciation to this year's fellows, and fellows from previous years. I hope that participation from the Thais and other neighbors in this API Fellowships Program will be increased in order that we have good enough tools to work for peace. I would like to thank all of you again. **API**

In The Field

A FRIENDLY ENCOUNTER WITH HILL TRIBES IN NORTHERN THAILAND

Senior Fellow Francisco A. Englis (Philippines) documents his five-day (March 5-10, 2003) visit to various hill tribe villages in Chiang Rai, Thailand, and describes the trip as a fully rewarding and unforgettable experience. Francisco's research project concerns the impact of western music on the non-western music of the Thais, Malaysians and Indonesians.

I was right in including Chiang Mai in my itinerary for Thailand, which is the third stop (Indonesia and Malaysia, being the first and second) of my Southeast Asian sojourn as an API Fellow. My visit to Chiang Mai has been very rewarding.

After about two weeks of preliminary work around Chiang Mai, my contact and his friends drove me to Northern Thailand, to Rajabhat Institute-Chiang Rai where the Center for Inter Ethnic Studies (CIES), my host, would expose me to some Hill Tribe villages.

Along the way, I was speechless most of the time because they conversed in Thai and sometimes in Kamuang, the language of the lowland folks of Lana (Northern Thailand). The experience seemed to still be in line with my study, "The Soundscapes of Thailand...".

Day 1: Two staff of CIES took me to three villages, the Lahu, the Akha, and the "Mooser-Lahu" inhabiting along Doi (mountain) Mae Selong.

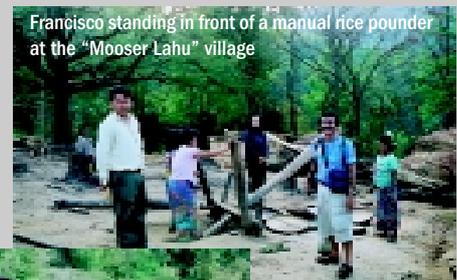
I was able to see tribal musicians and their musical instruments including a western harmonica called "paja or kalano" among the Mooser-Lahu. Clearly, a case of "localizing the global" - local naming of foreign instruments. I was also able to record three Akha children's songs and the native text in an Akha village school. Surprisingly, one song is about the love of Jesus Christ, but in a non-western tune and in their native language. This did not come as a surprise since most, if not all, upland villages were visited by what they called, Christian teacher-volunteers. Hmm... another case of "localizing the global" - religion.

Day 2-3: We visited another Lahu village at Ban Huei Hok, Mae Suea district and went around the village interacting with the folks and recording their music.

The next morning, five mothers took me for a short walk on a path beside the mountain slope leading to a small waterfall. I had no idea why we had to do this. Following us was a pack of playful children like "chicks following their mother hen". Suddenly, I saw one mother start to make a "lakachoi" (vertical end-blown bamboo flute of open end). Expertly, she carved the instrument with her sharp bolo and blew into the holes to determine the pitches while walking as well as joyfully singing some short songs. When we arrived at the waterfall, the "lakachoi" was ready and she immediately played many short tunes while the other mothers tried to play other instruments as I took some photos. It was learned later that this flute was used especially by single men traversing along the forest or to the farm or played to his lady love who would also be playing her "lakachoi" on the other side of the mountain.

In the evening, we listened to another instrument called "tusukoe", a medium-sized fretless plucked lute (guitar-like) of five strings. At first glance, the strings looked interesting because of the undulating line when stretched from its common base up to the tuning pegs. This was because they were taken from a strand of a motorcycle cable. Another case of "localizing the global"-material. This was a totally surprising and exciting experience, i.e., witnessing live, and for the first time, how the "tusukoe" was strangely performed!

Most floor-zither instruments like the Thai "jake" or Japanese "koto" are laid horizontally with the player sitting on one side. But this "tusukoe" was laid on the floor vertically so that the strings were also vertically facing the player. The player squatted close to the base part of the



Francisco standing in front of a manual rice pounder at the "Mooser Lahu" village



Lahu ladies with their musical instruments

instrument while playing (like a mother changing a baby's diaper). She gently rested her two

palms on the side of the instrument and plucked the strings with her two thumbs. It was fascinating to see the dramatic movement of the right thumb plucking and crossing in and out of the plucking left thumb.

Another performance practice observed was that the player often stared at a distance. I found out that the player was actually trying to discern the condition of her husband who was away tending the farm or forest-hunting and praying that no untoward incident would befall on him.

Day 4-5: We visited the village of the Khmer hill tribe at Ban Hei Hin Lat, Wiang Pa Pao District and were housed by the village chief, Mr. Paecha Siri. It was learned that this village has been in existence for about 100 years and was highly regarded as one of the preserver/protector of the forest in their area. At the chief's house, we found a boat-shaped (like a swan floating-as described by the chief) harp called "tena" (a similar type, nicely decorated also exists in Burma), a Khlong (single-headed laced pot-shaped drum), Khue (single free-reed horn) and Sueng (plucked lute). Unfortunately, except for the drum mainly used for dancing, the other melodic instruments were out-of-order.

Then, it was a three-hour mini-bus ride back to Chiang Mai to continue my work. Whatever my present musings, the fact remains that my brief encounter with the friendly and gentle Thais in Chiang Mai and Chiang Rai will forever be cherished. **API**

PUBLIC INTELLECTUALISM AND ADVOCACY — A REFLECTION FROM THE FIELD

This article was written by Allan Jose J. Villarante (Philippines) who is the senior legislative research officer at the Philippine House of Representatives. As the drafter of the juvenile justice bills now pending in the Philippine Congress, Allan reviewed existing legislation and relevant issuances and is attempting at arriving at a comparison between the juvenile justice policies, approaches and strategies of Japan and Malaysia with the aim of enriching his current draft.



Sometime about a year ago, I was overwhelmed by the euphoria of having been bestowed the API Fellowship. The initial enthusiasm has become a self-contained policy to confine myself to my topic. However, when I was in the field, I was struck by prevailing and relevant issues that I could not resist becoming part of.

My personal involvement in the cause of the overseas Filipino workers (OFWs) in Japan and Malaysia teaches me the significance of a hands-on method in policy drafting, a scheme albeit tedious but worthwhile. Participant-observation and immersion are helpful. I realized that the “arm-chair approach”, as usually done, is not sufficient to capture the people’s genuine interest. Soliciting recommendations and proposals within the four-walled air-conditioned rooms and listening to those who claim to be representatives of OFWs are completely different from listening to the testimonies of the people. That experience gave me the impetus to work for the advancement of the sector’s collective agenda.

It is on this premise that I propose that public intellectuals, in general, can also engage in similar outreach activities of their own interests. In this way, the objectives of the API Fellowships would also be propagated in most meaningful and productive ways.

As public intellectuals, we ought to open our social parameters and reach out to others. The role of a public intellectual is more than just making interpretive understandings of events, of presenting alternative views about life. Rather, it is expected that we work towards facilitating the constructive recreation of society.

This is the perspective of former Philippine President Corazon C. Aquino during her speech at the first API Workshop. She said: “... [w]e hope that the researches and interactions result in relevant and effective responses to the real needs of the peoples and nations of Asia - such as poverty, spirituality and people empowerment”

To achieve this, the total understanding of events that transpire in the everyday life of people is fundamental. We must avoid committing the blunder of believing in ourselves with a messianic complex. Falling into the trap of such paranoia for self-gratification would damage the basic foundations from which the dogma of public intellectualism is grounded upon.

We are torchbearers. It is within our charge to lead society, in our own little ways, into the path toward our desired goal. As torchbearers, we ought to establish a clearer route away from injustices, inequality, abuse and exploitation and other forms of evil in society that put many of our people in precarious situations. We must lead. **API**

BUILDING BRIDGES IN SEMPORNA

Wilfredo Magno Torres III (Philippines) writes about his experiences and observations during his stay in Semporna, Sabah. He also reminisces about the fire that burned a greater part of the Bangau Bangau village. Wilfredo was in Malaysia investigating the dynamics of ethnic identity formation and identity renegotiation among the Sama Dilaut of Semporna. While in Sabah, he had used funds from his API Fellowship grant to organize a medical mission team for two villages that were in need of medical facilities.

Looking out from the edge of Sitangkay in the Tumindao Reef in Southwestern Philippines, I once dreamed of crossing the expanse sea into neighboring Semporna in Sabah, Malaysia. It was then 1997. In that moment of wishful thinking, I wondered what the people would be like in Semporna, and what kind of life they lead. Five years later, that became reality when I was accepted as a Fellow of the Nippon Foundation’s API Fellowships. My project for API took me across the borders to experience life among the peoples of Semporna.

Semporna is located on the Southeastern edge of Sabah and is comprised of a narrow, mountainous peninsula, dotted with islands extending up to the border of the Sulu Archipelago. Semporna is a Malay name meaning “a place of peace or rest”. True to its name, Semporna’s great scenic beauty exudes tranquility.

I established myself in the Bajau Laut community of Kampung Bangau-Bangau, where I lived with a Bajau family. Kampung Bangau-Bangau is a coastal community a short distance from Semporna town. The settlement in Bangau-Bangau is comprised of clusters of pile-houses built on the sea. The community itself is connected to land by a two meter-wide, elevated walkway or footbridge made of wooden planks.

Life Among the Bajau of Bangau-Bangau

Kampung Bangau-Bangau has the distinction of being one of the oldest settlements in Semporna. A well-known Bajau Laut kampung, it is one of the most frequented places by researchers who study in Semporna. Ironically, it has a somewhat unsavory reputation among some people. It is not uncommon to hear outsiders speak of Bangau-Bangau as a “black spot” of sorts. The area is allegedly notorious for being the haven of drugs, liquor, gambling and other so-called “dregs” of society. But in my many months of stay in Bangau-Bangau, I find these claims highly exaggerated. Bangau-Bangau is a happy, hardworking, and caring community.

Entering Bangau-Bangau through the main walkway, you will see a busy and lively community. The place is a veritable *tamu*, as stalls, *kedai kopi*, and stores are almost everywhere along the narrow pathway. An assortment of food stuff and market produce are sold—local cakes, *mee goreng*, juices, assorted fruits, vegetables, fresh fish, and a variety of seafood. In the afternoon, the aroma of barbecued chicken, roasted fish and corn is in the air, as well as the sweet smell of brewed coffee and fried bananas.

Occasionally, you will have to make way for the ubiquitous “kariton” to pass by. For a dollar, these small, single-wheeled carts are used by enterprising kids to transport heavy items from the car park to the houses within the kampung.

Bangau-Bangau is an orchestra of lively conversations, beckoning fish hawkers, and the sounds of children shouting, laughing, and crying. You will hear music blaring or the sound of afternoon TV

drama from the houses. Seated along the aisles of the footbridge are gangs of boys lazily strumming their guitars, while more athletic youths in Limpbizkit attires, go break-dancing on the platforms. The younger children play in their own world—making playhouses, tugging toy boats on the shallows, and driving their imaginary F1 machines. And like rain that suddenly comes and fades, one can frequently hear the drumming sound of children's little running feet, as groups of them chase each other on the wooden platforms.

Weddings are particularly festive occasions. On the night of the wedding celebration, the kampung becomes alive with entertainment during the *pag-sanding* ceremony. During this event, the married couple is made to sit beside each other to be admired in public.

During my stay in Semporna, I was very fortunate to experience Ramadan and Hari Raya with the Bajau Laut community. My memories of Hari Raya in Bangau-Bangau is an explosion of color and festivity—spruced up homes, new clothes, jazzy Raya tunes, loads of delicious *kuih*, and lots of goodwill. There is something deeply symbolic about crossing footbridges over the sea to share warm wishes. It's something I will always remember.

The Fire

Reminiscing all my good times in Bangau-Bangau makes me sad again as I recall the tragic fire that engulfed the village. Just before midnight of March 3, a big fire broke out in Bangau-Bangau which started at a house near the entrance of the kampung. The blaze spread rapidly among the clustered houses, burning the main walkway that connected the kampung to land.

Only minutes after the fire began, all power in the kampung was cut as the fire engulfed power lines. The village was plunged into darkness. Everybody was in a state of panic. The residents were rushing to evacuate family members. Those who had boats hastily loaded their belongings and rowed away. My boat was a big help in evacuating the family of my research assistant on that night.

That night, the fire was so intense that you could hear the ripping of galvanized roofs, and the crackling of burning wood. A loud explosion also reverberated across the kampung. Watching from afar, the old mosque of Bangau-Bangau stood out, its beautiful silhouette etched amid the flames. For a long time, the mosque stood defiantly, seemingly guarding the village from the raging inferno. But eventually, the old guard too was consumed.

The fire was controlled at dawn. When the shroud of darkness lifted from Bangau-Bangau, the village was a sorry sight—70 percent of the kampung was burned to the ground and more than 2,000 families were left homeless.

The local government was fast in responding to the disaster. By morning, the military set up an evacuation camp for the fire victims on the adjacent island. Relief and medical assistance was promptly provided, and several volunteer groups from town also helped with donations.

The once lively *tamu* along the walkway is gone, as well as the scents and sweet aroma of the marketplace. No more blaring music and the sound of afternoon TV. I really miss the warm smiles and greetings along that walkway, and the drumming sounds of children's little running feet.

More than two months after that nightmare, the residents were able to adjust and slowly get on with their lives. Not far from the village, the government has recently finished the construction of a series of long houses as temporary shelter for the affected families. Also recently completed is a new, wider walkway connecting the kampung to land. People are not yet allowed to rebuild their homes in the burned areas. Amid rumors of a planned relocation, the residents are still hopeful that they will eventually be allowed to return to their original places in the kampung. The Bajau Laut has a long history in Bangau-Bangau. It is their



Sih... this is a sea snake



Wilfredo put together a medical mission team to help the villagers



A presentation concerning the Bajau Laut to Sabah Society members



The boat that Wilfredo bought using his API funds which was named after the API Fellowships

home, and the home of their *kaomboan* (ancestors). As one senior resident stated: "Semporna would never be the same without Bangau-Bangau."

The Other Gems

My research in Semporna also took me to other neighboring islands. These scattered gems, cast away from the mainland, seem to have their own personality and unique beauty. Some of the islands I visited were Pulau Gaya, Pulau Si Amil, Pulau Danawan and Pulau Legetan.

Whenever I visit an island, I usually lose some personal items. I have already lost my shades and my Swiss Army Knife. It's as if the spirits in each island are asking for offerings. Other spirits seem to be "welcoming" me with their brand of local hospitality. The first time I was in Danawan for instance, I passed by a place near the mangroves said to be inhabited by spirits (as seen by the flags and offerings in the area). As I was negotiating the passage nearby, I slipped and fell down, wounding myself.

It's really hard conducting ethnography in these islands due to the heat, mosquitoes and short supply of fresh water. One time when my friends and I volunteered for a medical mission in Danawan, we were shaken sick by the choppy sea, off Si Amil.

Standing from Legetan, on the south-easternmost edge of Sabah, I look out across the sea towards the direction of Sitangkay where I stood six years ago. Somewhere in that vast expanse is an imaginary fence that separates our two countries. In contemplation, I whisper a prayer of thanks for all the blessings in my life and for the wonderful experience of staying here among the warm people of Malaysia. I will always be grateful to the API Fellowships. To think of it, it's really sad that we have fences in our minds. **API**

RESEARCH ACTIVITIES UPDATE....RESEARCH ACTIVITIES UPDATE....

The last few months has seen considerable progress in the research projects and activities of the API Fellows from all cohorts as they continue to contribute to the growing web of Public Intellectuals in this region. Following is a short summary of some of their work.



Senior Fellow Mohamad Haji Salleh (Malaysia) reported about his stint in Japan for his research report entitled "Functions for Literature: In the Past and the New Millenium".

Mohamad Haji Salleh conducted a comparative study of Literature in Japan. While in Japan, through numerous interviews that he had conducted, he found that there were several new developments in Japanese Literature and its different versions. He also attended a poetry session, and conducted library research. Mohamad found the library at the International House of Japan in Roppongi, Tokyo, an excellent source of western language publications.



Japanese Fellow Fumio Nagai was in Thailand in connection with his project entitled "Transformation of Political Structure in Decentralization: The Case of Local Municipality in Thailand".

Fumio Nagai studied the transformation of political structures based on the impact of decentralization in various districts and local government. During his research period he met and interviewed many politicians and government administrators from the Lampang Province in Thailand. Fumio found that August and September were busy months for Thai bureaucracy and realized that October would have been a better time to interview the politicians and government administrators.



Senior Fellow Sr. Mary John Mananzan (Philippines) traversed through Indonesia, Japan, Thailand and Malaysia for more information on her topic, "Women, Religion and Spirituality".

Sr. Mary John has started presenting lectures on parts of her research work. She also plans to develop a course out of her research output which will serve as a module for an M.A. in Humanities (Women's Studies) at St. Scholastica's College in the Philippines. She also will be writing a book based on her research findings as she looks forward to more collaborative ventures and partnerships in the future.



Malaysian Fellow Mustafa Kamal Anuar examined the alternative media in Thailand and Indonesia in view of his project entitled "The Alternative Media and Democracy in a Globalized World".

Mustafa Kamal's project examined the workings of the alternative media in the selected countries as the political and economic interests of certain groups there dominated the mainstream media. He found that the dispossessed, the poor, and the ethnic and cultural minorities are marginalized. He also observed that anyone visiting a country for the first time to conduct research would require some time to adjust themselves to the environment and the language.



Senior Fellow Pateep Methakunavudhi (Thailand) explored ICT policies and IT laws in Japan for her research entitled "The Comparative Study of Ethical Awareness Related to Information Technology Security Issues between Japanese and Thai".

Pateep Methakunavudhi conducted several months of data collection in Japan. Her respondents included students, academics, and ICT professionals working with private companies and the government. She plans to disseminate her project findings to various academics at universities and to government offices. In addition, she will present her findings at local and international seminars and conferences.



Filipino Fellow Arnold M. Azurin was in Malaysia and Thailand conducting research for his project entitled "The Question of Minoritization and the Quest for Justice (A Comparative Study of Two Muslim Minority Groups in Malaysia and Thailand).

Since last year, Arnold Azurin has been actively delivering a series of lectures at IKMAS, the National Museum of Malaysia in Kuala Lumpur, Universiti Sains Malaysia in Penang, the Sabah Society, Universiti Malaysia Sabah and the Siam Society in Thailand. His most recent lecture was at Chulalongkorn University, Bangkok, on June 12, 2003, where Arnold was the inaugural speaker at the newly opened graduate school of Southeast Asian Studies.



Senior Fellow Lalita Rochanakorn (Thailand) reported about her time in Malaysia and Indonesia seeking information for her project entitled "Fostering Botanical Art Illustration towards Plant Conservation and Environment Protection".

Lalita Rochanakorn spent time visiting numerous nature societies, lake gardens, botanical gardens, orchid societies, forest research institutes and reserves, and plant conservation centres. She was impressed with the quality and efficiency of work conducted in plant conservation and environment protection in these countries; however, she was saddened to find that many people did not appreciate some rare and endemic orchids.



Japanese Fellow Akiko Tashiro spent many months in Thailand collecting data for a research project on "Cultural Heritage Conservation and Shaping Process of Local Identity: A Case Study in Northeast Thailand".

Akiko Tashiro conducted numerous interviews with the locals and officials at the regional government office. Part of her research included field observations. Akiko also had the opportunity to present some of her research findings at an international symposium held at Sophia University in Cambodia.



Senior Fellow Wong Soak Koon (Malaysia) is from the first cohort of Fellows. She has just retired as an Associate Professor of Literature at the School of Humanities, University Sains Malaysia, but continues with her academic work.

Over the last few months Wong Soak Koon had presented several papers at various national and international conferences. The titles of the papers presented were "Exploring the Novel Form in Secondary School English Language and Literature Learning/Teaching", "National Literatures and Cultural Identities: Malaysian Perspective", "Multicultural Education and the Teaching of Literature", and "Malay Women's Bodies and the 'Nation' in Select Malaysian Short Stories in English".



Malaysian Fellow Rajeswari Kanniah who is from the third cohort of Fellows was recently in Thailand collecting information for her project on the Plant Variety Protection Act (1999) of Thailand.

Rajeswari Kanniah had interviewed several NGOs, academics, officials at the Department of Agriculture, farmers, and conducted library research in Thailand. She found her Fellowship period in Thailand timely as several developments that took place at that time related to her research. She is now looking forward to her next Fellowship period in the Philippines in November.

Notice Board

◆ The API community welcomes two new ISC members:

- Dr. K.S. Jomo
- Dr. Mary Racelis

and extends its gratitude to Dr. Nurcholish Madjid who served as an ISC member for the last three years.

◆ API Fellowships Calendar for the July 2004 – May 2005 period:

Aug. 31, 2003 – Closing date for applications from all countries except Japan

Sept. 30, 2003 – Closing date for applications from Japan

December 2003 – Award notification

July 2004 – Start of the Fellowship period

◆ Next International Selection Committee Meeting – December 2003

◆ **FELLOWSHIPS COMPLETED (2nd Cohort/ 2002-2003):**

Dave Lumenta, Tatak Prapti Ujijati, Mohammad 'Azzam Manan, Slamet Trisutomo, Sr. Mary John Mananzan, Francisco Englis, Jose Galang Jr., Tetsuya Araki, Fumio Nagai, Mohamad Salleh, Mustafa Kamal bin Anuar, Chalida Uabumrungjit, Pateep Methakunavudhi, Vasana Chinvarakorn, Lalita Rochanakorn and Akiko Tashiro.

The Second API Workshop will be held from Dec. 8-12, 2003, in Bali, Indonesia.

We Welcome Contributions To The API Newsletter In The Form Of Articles, Reports, Letters, Anecdotes Or Photographs.

Send To:

'API Fellowships' at IKMAS, UKM (contact details are on page 16).

Note: Written work may be edited for clarity and /or space.

MALAYSIAN ORANG ASLI DETAINED OVER BLOCKADE



Relieved family members greeting the 14 men outside the Bentong district police station

Information in the following article came from several sources namely **The Star, Sunday Star, Malaysiakini.com.my** and a **Media Statement released by COAC. All sources of information were forwarded by Senior Fellow Colin Nicholas, Coordinator of the Centre for Orang Asli Concerns (COAC) in Malaysia.**

On May 30, fourteen men comprising 12 Orang Asli, an Iban and a Thai, from the Temuan community at Kampung Miak, Pahang, were arrested after they set up a blockade at Genting Kelidang. Their intention was to prevent a logging company from continuing works on building a logging road into the concession area. The villagers protested that their source of water would be polluted and that their fruit orchards would be destroyed by the land-clearing activities. The 14 men were released on police bail the next day.

Later that same day the Pahang government decided to halt the project after listening to the worries and concerns of the villagers.

Part of the mayhem was attributed to the fact that there was an allegation that the Orang Asli were instigated to protest. As such, the police had detained them for interrogation. An Orang Asli spokesperson however refuted the allegation and confirmed that they had acted on their own will and that they were willing to accept the consequences. Their main concerns were not just about the water pollution but they also wanted to be included in any discussions concerning the development of the land.

KKM-Pahang Bhd., an Orang Asli cooperative, that was given the development concession, has faced two prior similar cases where Orang Asli were arrested for attempting to halt logging activities in their traditional areas. **API**

FOLLOW-UP GRANTS COMMITTEE MEMBERS' ROUNDTABLE DISCUSSION

The first meeting of the Follow-up Grants committee was held on April 23-24, 2003. The committee was charged with proposing and discussing issues concerning the Follow-up Grants. The grants are post-Fellowship awards for Fellows who have completed their API projects. This follows as a natural progression from the first API Workshop held last November that saw the research outputs of the first group of Fellows.

Members of the workgroup comprised representatives from The Nippon Foundation, Mr. Tatsuya Tanami; from IKMAS, Dr. Ragayah Haji Mat Zin; and five pioneer API Fellows representing each participating country - K.S.Jomo (Malaysia), Cecilia De la Paz (Philippines), Herry Yogaswara (Indonesia), Tatsuki Kataoka (Japan) and Prangtip Daorueng (Thailand). The Nippon Foundation and IKMAS provided a joint secretariat.

Common issues raised by the workgroup concerned the inclusion of individual research apart from collaborative works, audience appeal toward the projects, funding of the projects, medium and language of communication, and non-API Fellows involvement in follow-up projects. The committee also deliberated on the conditions and types of joint collaborative work and the eligibility for such projects, as well as the nature of research and publication criteria for individual projects.

Full details and procedures for application have been circulated to all Fellows and will soon be accessible from the API website. **API**



(from Left) Maarhafazah, Prangtip, Mr.Tanami, Tatsuki and Cecilia (partially hidden)

The International Selection Committee (ISC)

Dr. Taufik Abdullah - Research Professor (rtd.), Indonesian Institute of Sciences (LIPI)

Jose M. Cruz, S.J. - Dean, School of Social Sciences, Loyola Schools, Ateneo de Manila University

K.S. Jomo - Professor of Economics, University of Malaya

Mary Racelis - Member (2003-2004), Secretary-General's Panel of Eminent Persons on United Nations-Civil Society Relations

Prawase Wasi - Professor Emeritus of Medicine, Mahidol University

Ragayah Haji Mat Zin - Director, Institute of Malaysian & International Studies (IKMAS), Universiti Kebangsaan Malaysia

Surichai Wun'Gaeo - Deputy Director, Institute of Asian Studies, Chulalongkorn University

Takashi Shiraishi - Professor, Center for Southeast Asian Studies, Kyoto University

Tatsuya Tanami - Director, Department of International Affairs, The Nippon Foundation

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The Nippon Foundation



The Nippon Foundation is an independent, non-profit, grant making organization that was founded in 1962. It supports projects both in Japan and overseas. It funds activities in four areas: social welfare, volunteer support, maritime research and development, and overseas cooperatives assistance. It works with other non-profit organizations, non-governmental organizations and international organizations.

For more details on The Nippon Foundation, please refer to:-

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