



KABAR

AIA News Australia Indonesia Association

April - June 2013

Established in 1945

President's Message

Hi Everyone,

Hope you all enjoyed the summer break. A few very hot days over 40 degrees but otherwise fairly mild.

Our previous *Kabar* was devoted to the memory of our Patron Lottie Maramis who passed away in December. A memorial function was hosted by the Indonesian Consul General at the Wisma - his residence in Rose Bay. Various Indonesian community organisations provided the catering and the program. Several people spoke about Tante Lottie and the impact she has had on the community. The Consul General also announced that the garden at the Wisma would be named the "Lottie Maramis Garden" in her honour.

In previous issues of *Kabar* I spoke of the "Diaspora Indonesia", bringing Indonesian communities together around the world. Over the last few months this has progressed further, with several community meetings and the establishment of the Diaspora Committee in NSW. Frans Simarmata is heading up the NSW committee and plans are in progress for activities leading up to the Diaspora Conference to be held in Jakarta in August.

Late last year we had a visit from the Indonesian Education Department who are looking into the possibility of establishing Indonesian Cultural Centres in at least 4 major cities around the world including possibly in Sydney. Several community groups met (including the AIA) to discuss how this might work, and we presented an outline to the visiting delegation. There has been no further news since then.

The AIA in Victoria have been running a successful student exchange program with Indonesia, and also an "immersion" course in Yogyakarta. Lester Levinson, the President of AIA Victoria spoke at our AGM about the exchange and immersion programs. AIA NSW supports and will promote these programs in NSW. At the AGM it was agreed that AIA NSW would provide a scholarship of up to \$1,500 towards sending a NSW student to participate in the immersion course.

At the AGM we welcomed two new committee members, Sylvia Sidharta and Katie Croaker, and thanked Anthony

Liem and Tony McMullen for their contribution to the committee over recent years.

Could I also remind you that membership renewals can still be made for 2013. Simply transfer the fee (Family \$30, Single \$25) to the AIA at BSB: 012-327 Account: 2418-30232 including your name and the text "renew".

Please check out our website www.australia-indonesia-association.com for details of activities and membership. We are also on Facebook.

Events

Friday 12 April – Indonesian Cultural Workshop, University of NSW 12 – 5pm, Roundhouse UNSW.

Saturday 13 April – Indo-Australia Day, Alexandria Town Hall Garden St Alexandria, 10.30 am – 3pm

Saturday 20 April - Sydney's Balinese Gamelan orchestra, Tirta Sinar, 7pm, Cadigal Green, Sydney University

Saturday 4 May – Seminar, Australia's Support for Indonesian Independence 1945-1949. Indonesian Consulate, Marouba, 2pm – 4 pm.

Saturday June 22nd 2013 – ASYIK Indonesian Arts and Culture Bazaar, Addison Road Community Centre, Marrickville, Sydney.

July 11 – 12, 2013 – Indonesian Open Council Conference, Hobart. For more information <http://asaa.asn.au/indonesiacouncil/icoc2013.php>.

See events page for more information on the above events. Please send information about events and all other contributions to melaniemorrison@bigpond.com.

Selamat Jalan, Pak Bill

William (Bill) Lawrence Morrison AO, former Ambassador to Indonesia, Minister in the Whitlam government, surfer, butcher, builder and my dad, passed away on February 15, 2013.

From his modest beginnings as a butcher's son, dad excelled academically and was awarded a scholarship to study economics at Sydney University. On completing his honours degree, dad was to take up an apprenticeship with the railways. Instead he was selected to join the prestigious foreign service and in the course of his diplomatic career was posted to London, Moscow, Washington DC, Kuala Lumpur and Jakarta.

Very early on in his career dad realised the importance of international engagement and was an early proponent of Australia's increased in engagement with the Asian region.

His first Asian posting was to Bangkok in 1956 and there began his long love affair with Asia. It was also in Thailand that he met and married my mother, an American teacher, who had also developed a warm affinity for Asia.

Dad's first major encounter with Indonesia was during 'konfrontasi' when he was an Australian diplomat in Kuala Lumpur. Here he had the great fortune of meeting a number of influential Indonesians including Indonesian diplomat Des Alwi and former ABRI Commander and Minister for Defence and Security, Benny Moerdani. His friendship with them both continued up until their deaths.

As diplomat, dad became increasingly frustrated by the actions of the conservative Australian government of the time, so he decided to run for the Sydney electorate of St George in 1969. As a minister in the progressive Whitlam government, he was responsible for the bringing of self-governance and independence to Papua New Guinea, oversaw the unwinding of Australia's involvement in Vietnam – a war he was fiercely opposed to - and managed the airlifting of Vietnamese orphans to Australia.

It was also during this time he had the opportunity to travel to Indonesia as a member of various parliamentary delegations. He appreciated the intricacies and inconsistencies of Australia's most important neighbour and, as a loyal friend, even defended Indonesia's controversial control over East Timor in the 1970s and 80s.

As a family we first travelled to Indonesia in 1977 to visit dad's old friend, the then Ambassador to Indonesia, Richard Woolcott. This early introduction made a lasting impression and all the Morrisons have maintained close bonds with the country.

In 1984, just as he gave politics away, dad was offered the job of Ambassador in Jakarta. As Prime Minister Julia Gillard noted in her recent condolence speech in the House of Representatives, "It was a fitting conclusion for a man whose career as a diplomat, politician and academic was overwhelmingly dedicated to foreign policy and to finding a creative role for Australia in the modern world."

He relished this opportunity to serve as Australia's head of mission in a country he had a deep affection for. During this posting, both dad and mum forged many wonderful and deep friendships. Dad was fondly referred to as Pak Bill or Bima, after the robust and astute *wayang* character.

When relations had temporarily soured following an expose in the *Sydney Morning Herald* about the Suharto family's exorbitant wealth, dad had the diplomatic foresight and finesse to invite the star of the popular "Return to Eden", the beautiful Rebecca Gilling to Jakarta for Australia Day. I was at the function in January 1987. Never have so many Indonesian dignitaries and generals attended an Australia Day event in Jakarta. The next day the Indonesian newspaper, *Kompas*, ran a cartoon saying that diplomacy between the two countries had 'returned to Eden'. And so, indeed, it had.

Dad was a well-liked and respected Ambassador. He was as comfortable with members of Indonesia's elite as with Indonesians in the *kampungs*. He never tired of visiting Indonesia's diverse and far-flung provinces and was forever grateful to a country and a people that had enriched his own life so greatly.

Dad's inspirational and accomplished life was marked by a deep commitment to public service, a strong sense of justice and an imposing intellect.

Those of us who knew and loved him, will miss his fighting spirit, integrity, charm and delightful sense of humour. Selamat jalan, Pak Bill.

By Melanie Morrison



Bill Morrison in eastern Indonesia

Indonesian people the latest victims in live-cattle export trade debacle

By Ross Taylor, the Indonesia Institute

One of Australia's most respected and insightful Buddhist leaders, Abbot Ajhan Brahm, once said that the problem with seeking revenge is that you become a 'victim of your own war', in that you can often suffer as much 'damage' as the person to whom you are directing your revenge.

It was good advice and something we all, at sometime, have been guilty of intentionally forgetting.

It is also advice that is ironic given that Ajhan Brahm is highly admired and respected in Indonesia, where he holds many seminars and retreats, at a time when Indonesia's agricultural officials are seeking and carrying-out revenge on Australia's cattle industry for our appalling handling of the live-cattle export crisis in 2011.

As the Indonesian government recently announced further reductions in the quota for live-cattle from Australia, the cattle industry in Australia continues to slip further into despair with numerous stations now up for sale. David Farley, managing director of Australian Agricultural Company (AAC) said recently that the reduction in quotas by Indonesia would result in even greater bankruptcies and job losses for an industry already in serious trouble following our government's impulsive decision to ban the export of live cattle to Indonesia

The impact of these latest cuts will be dramatic. Prior to the cattle ban being imposed last year, Australia exported in excess of 520,000 head-of-cattle to Indonesia annually. This year the revised annual quota will be reduced to just 230,000.

Notwithstanding the appalling treatment of these animals, Indonesia had every right to feel aggrieved over the handling of this issue. Beef makes up a very important part of the Indonesian diet, and to have the

Australian agriculture minister announce a total ban on the export of live-cattle to Indonesia without any consultation with our near neighbour sent shock waves through the entire supply chain and left Indonesian officials and ministers embarrassed and seething.

It also played into the hands of 'special interest groups' within the power-elite of Indonesia who have, for many years, looked for a valid reason to kick Australian suppliers out of the lucrative Indonesian meat market.

As a result, Indonesia announced that it intended to become 'self sufficient' in live-cattle that can be used for slaughter. This maybe a noble objective but it is also not achievable, and nor is it sensible.

Indonesia has some of the finest horticulture land in the world; rich soils with plenty of rainfall along with warm and humid conditions that allows its people to grow a huge variety of crops and effectively become Asia's food bowl.

It does not make any sense to turn over pristine food growing land for the purpose of breeding cattle. Those in the cattle industry have known for years that, as the outgoing WA trade director, Martin Newbery said last month, "Australians are the best cattle breeders and Indonesians, the best cattle feeders." He is right.

For this reason, to have cattle bred in Australia, where we have the land, infrastructure and expertise, then export them to Indonesia where they are placed in feedlots and 'bulked-up' not only makes sense, it is almost the perfect supply chain structure whereby all parties win.

The Australian live-cattle trade should be booming on the back of Indonesia's strong economy and population growth, with the industry being used as a model for the development of other major agricultural partnerships between Australia and Indonesia. Instead, we now have a relationship that is untrustworthy and fractured, where Indonesia seeks to 'payback' Australia for what it did to a trusted

friend, whilst simultaneously harming its own supply network and inflicting shortages and increased prices on its own community.

The price of beef at the 'wet markets' within Indonesia has effectively doubled since the quota reductions in Australian beef as Indonesia struggles to meet demand from its internal supplies and the black market is booming.

So why does Indonesia now want to reduce the quota of Australian cattle even further?

The answer is complicated but includes Indonesia's desire to be self-sufficient in beef supply and thus ensure Australia can never again hold Indonesia to ransom by cutting-off a major food supply source without warning.

But there are other more darker reasons behind Indonesia's actions, including self-interest groups seeking to make enormous profits from such a ban, the rise of nationalism and a distrust in some quarters of Australia's agenda in developing the much lauded *Comprehensive Economic Partnership Agreement* (CEPA) that will provide both countries opportunities to develop far greater business and trade opportunities.

What is even more disturbing however, is that Australia's agriculture minister, Joe Ludwig seems helpless in addressing this progression into mutual economic self-harm at a time when Indonesia-Australia government relations are said to be at an all time high.

Within Indonesia, the internationally popular president Susilo Bambang Yudhoyono is nearing the end of his term. This is unfortunate timing for both countries as *SBY* - as he is affectionately known - has a deep and warm respect for Australia, but internally Indonesians see *SBY* as a president who has already 'run his race' and perhaps what we are now seeing is a small taste of things to come as Indonesia heads towards electing a new president in 2014.

There exists significant opportunities for our two countries to work together to build extensive and mutually beneficial partnerships as we move into *'The Asian Century'*.

The live-cattle export industry should have been an example of how we can develop these partnerships, yet sadly this industry has become an example of what can go terribly wrong when international diplomacy is conducted

'on the run' by a minister who had little understanding of Indonesia or the extent of the long term opportunities that would be lost as a consequence his impulsive decisions.

Meanwhile, Indonesia continues to remind Australia about what it did and to seek revenge for the shabby treatment from its neighbour; even if this means higher prices and shortages for its own people.

This is one trade outcome where everyone loses.

Ross Taylor is the Chairman of the WA-based Indonesia Institute (Inc) and a former national vice-president of the Australia-Indonesia Business Council. We thank him for his permission to re-publish this article in Kabar.

Alfira O'Sullivan: Dancing her way home and beyond

By Dina Indrasafitri

Australian dancer Alfira O'Sullivan's love for Indonesian dance has led her to share her moves with audiences across the world, from cosmopolitan Sydney to war-torn Palestine.

The founder of Sydney-based Suara Indonesia dance group has performed in local and international festivals and collaborated with a number of noted artists such as puppeteer Slamet Gundono. Alfira also performs with the dance group in Australian schools to help students get better acquainted with Indonesia's cultural heritage. Her workshops often go beyond borders, such as when she taught dances in a refugee camps in Palestine three years ago. Her passion and curiosity for dance has been fueled partly due to her feeling like an outsider, as an Australian of Indonesian and Irish heritage.

When among Indonesians, she is often considered a *bule* (white person), yet she is also "Asian" in some Caucasian surroundings. "I think dancing was just one way of finding out more about my Indonesian culture," Alfira said in an interview late last year. As the daughter of an Acehese mother, her childhood was colored with Indonesian customs and food, but most of the time it was no different from those of other Australian children. Her mother and aunt were involved in Indonesian dances in one way or another, but merely as a hobby. Then when she was 16 years old, Alfira volunteered to teach English in a village in Cilacap, West Java. It was there that she became acquainted with a math teacher who taught her the Yaping dance. "When I came back, my mom really liked it but she said, 'The best dance is Acehese dance so you have to learn that one day,'" she recalled. And so she did. In fact, she proceeded to learn plenty of other Indonesian dances after deciding to study at the Institute of the Arts (ISI) in Yogyakarta and Surakarta. Acehese dance, however, became the focus of many of her works.

Alfira decided it was not enough for her to learn the dance from a teacher in Java. In 2006, just one year after the devastating tsunami, she went to Aceh to deepen her knowledge about the dance. Prior to actually setting foot

in the region, she had tried to help tsunami victims from Sydney, by busking with Suara Indonesia in front of the Opera House and the Pitt Street Mall. Her aim in Aceh had been to teach tsunami and conflict victims the dance with a group of local artists, as part of the victim's healing process.



Students from Ferncourt public school perform the Kuda Lumping

Among the local artists she met in Aceh was Murtala, a dancer and choreographer who was passionate about reviving the dance because according to him, many Acehese artists had left the region for Jakarta due to the decades-long conflict and the imposition of strict curfews.

Alfira was moved by the children's happiness as they practiced the dances. "I think it's the process of actually getting the kids together and learning from their teachers. So the teachers kind of become their mentors ... when

you bring something like a traditional dance back, you're putting something back in place for your identity," she said.

Murtala and his local NGO, which was composed mostly of local artists, however, saw more potential in Alfira than just her enthusiasm for dance. As a native English speaker, she became the translator to assist communication between the artists and potential donors.

Acehnese dances have a special place in her heart, mostly because they are an art form that connects her with her roots, but also because they contains philosophical values she agrees with.

"One of the principles of Acehnese dance is to dance as one body and one soul and I really love that. I try to do that with my group so that they don't lose the essence of the dance. Because we are new to the stage, because we are in an arena of entertainment, because we have to compete on a global stage, a lot can be lost in Acehnese dance. So keeping this kind of *roh* [soul], if you can keep that, I think we have achieved a lot in the dance, even if not everyone is Muslim. I have devout Christians in my group as well," Alfira said.

In 2010, she succeeded in sharing her love for the dance with people in Palestine. Her journey there began with the meeting with young Australian filmmaker Fatima Mawas at a conference in Yogyakarta. When Mawas revealed her desire to go to Palestine, Alfira immediately announced that she wanted to accompany her. Alfira organized the trip herself, contacting art centers and offering to conduct workshops with the locals. She also underwent interrogation and "had to do a lot of smiling" to get through Israeli borders. In the end, however, it was worth it. "They loved it because the Palestinian people appreciate volunteers coming in all the time. You get people from the West always coming in and when they heard an Australian girl they were thinking, 'Oh it's going to be ballet or hip-hop or something,' so when I talked about folkloric dance from Aceh they couldn't believe it. They loved it and also, because a lot of the songs were Arabic, they could sing it themselves," she recalled.

During her time there, Alfira also collaborated with Mawas in making an art film titled *Fiddler on the Roof*. It depicted Alfira performing an emotional dance involving her scattering handfuls of soil against the background of Bethlehem. The inspiration, she said, came from stories told by locals about people who were taken away and never returned. "The families wouldn't see their loved ones for years and [the ones who took the people] would come back and give the families dirt as a symbol to notify that [the ones who were taken] had died in jail," she said.

Today, Alfira still has many dreams to pursue, with most of them involving her brainchild, Suara Indonesia dance group. The group was founded in 2001, at first as a hobby. Although it never meant to do so exclusively, Suara Indonesia drew many half-Indonesians to join its activities. So many of the groups' members were *campur* (mixed blood Indonesian) youths that Alfira remembered

being surprised when a woman asked if her daughter, who was not a *campur*, could join. "I think I also attracted people that are similar to me. People that are mixed in their identity," she said.

Suara Indonesia not only performs in festivals — the group also organizes weddings for Indonesians living in Australia. The dance group is slated to hold an Indonesian culture and arts bazaar called ASYIK, which means "cool" or "fun", this June at the Addison Road Community Centre in Marrickville, New South Wales. The event will feature a performance of the Acehnese dance *Ratoh Duek*, involving 150 Australian school children from the area. According to Alfira, this will be the most non-Indonesian people performing the dance outside of Indonesia.

Her greatest satisfaction, nevertheless, remains the feeling she got from the groups' workshops in schools, where their performances are met with the enthusiasm of thousands of children. According to Alfira, getting young people interested in Indonesia through the teaching of performing arts might help solve problems such as the declining number of Australians studying Indonesian in universities.



Students from Marrickville West public school perform the Ratoh Duek

"There has been a lot of talk about student numbers in universities. I find that a lot of the *dosen* [lecturers] are not doing enough on the performing arts of Indonesia, and actually through the performing arts, you can have a huge impact on the kids, which could then feed into high school and universities, so in the end everyone's happy," she said, referring to the drop in the number of Australian students studying Indonesia's language and culture.

This article was published in the Jakarta Post on 15 February 2012 and is republished in Kabar courtesy of Dina Indrasafitri and the Jakarta Post.

Alfira is organising a Suara Indonesia Festival on 22 June at Addison Road Market, Marrickville. For more information see events page in this edition of Kabar.

Review: The making of an Indonesian human rights lawyer

How an outsider became a national hero

By Charles A. Coppel



Yap Thiam Hien (1913-1989) was an improbable candidate for an Indonesian national hero. He was a multiple outsider to the Indonesian mainstream, the ultimate marginal man. He had triple minority status: an ethnic Chinese, a committed Protestant, and he came from Aceh. Yap was principled to the point of stubbornness, courageous if not foolhardy. For a political actor he was remarkably averse to compromise. Yet he achieved such national prominence as a feisty advocate and battler for human rights that after his death the Yap Thiam Hien Award was established to honour achievement on behalf of human rights in Indonesia.

Dan Lev and Yap were close friends and comrades in arms in the struggle for legal and political reform in Indonesia. Lev worked on the biography for years, and it remained unfinished at his death in 2006. He saw it as the major work of his life. Fortunately his wife Arlene and colleagues Ben Anderson,

Sebastian Pompe and Ibrahim Assegaf have seen it through to publication.

The book opens with an insightful introduction by Anderson, followed by 13 chapters by Lev tracing Yap's life from his childhood in Kutaraja to his release on Christmas Eve 1974 after eleven months' detention without trial. Lev had planned another chapter but his manuscript ended with the first weeks of 1975. The book concludes with a brief epilogue by Arlene Lev, and a postscript by Pompe and Assegaf discussing landmark cases in which Yap was involved during the New Order period. Those interested in the way in which the Indonesian legal system worked in practice will find this chapter (the longest in the book) illuminating, particularly as they are greatly enriched by notes and transcripts of Lev's interviews with Yap which help to compensate for the patchiness of the case files.

Yap, the eldest of three children, was only nine when his mother died in 1922. The children were then cared for by Sato Nakashima, who had been brought from Saigon in 1909 as a concubine by their grandfather, Yap Joen Khoy. This Japanese Omah (grandmother) was to be an important influence on their lives. Lev suggests that the samurai stories that she told them instilled values from the Bushido code that helped to shape Yap's courage in standing up for what was right.

Yap's family were part of the Chinese officer elite in Kutaraja. This wealthy and privileged family background did not outlast Yap's childhood, however. As with many other officer families at that time, the Yap family became bankrupt, failing to diversify their business interests successfully after the abolition of the revenue farming system. Yap's father fell on hard times but by taking on European legal status (*gelijkstelling*) he gave his children access to an excellent education.

For Yap and his siblings the decline in family fortunes meant seriously reduced circumstances, but not penury. Yap himself attended the

Dutch primary school in Kutaraja, and secondary schools (MULO and AMS) in Java. These schools were not ethnically segregated and he acquired competence in four modern European languages (Dutch, English, German and French) and studied Latin as well.

In Batavia he lived with relatives and in Yogyakarta he boarded with a Protestant Eurasian family. This was his introduction to Protestantism, but it was some years before he converted and it was more than a decade later, in Holland, when he immersed himself in it. Lev's account of Yap's experience and struggle within the Protestant church is illuminating for what it has to say about the politics of Christianity under colonial rule and since independence.

After completing AMS in 1933, he gained teacher training qualifications at the Dutch Chinese Normal School (HCK) in Batavia and spent the next four years as a teacher in schools at Cirebon and Rembang. This gave him a lasting interest in education, and brought him more in touch with other ethnic Chinese including those from less privileged backgrounds.

Teaching made him a living in the depression years, but it was not to be his vocation. In 1938 he returned to Batavia and soon found himself a job selling telephone subscriptions on commission. This was lucrative enough to cover his expenses while studying law. Before Yap could complete his course, however, the law faculty was closed down by the Japanese.

In January 1946 he worked his way on a ship repatriating Dutch internees to Holland. He completed his law degree (*Meester in de rechten*) at Leiden while living in a student hostel of the Protestant Mission House at nearby Oegstgeest. During this time he steeped himself in reading about theology, the state and society, and after his graduation he became active in church youth work. It was during his stay in the Netherlands that he started to identify strongly with the Indonesian nationalist cause.

By the end of 1949 Yap was fully committed to two vocations: the church and the legal profession. Both took him well beyond the confines of the ethnic Chinese community. Remarkably, in the late 1960s he was on the boards of the World Council of Churches and the International Commission of Jurists, both with their headquarters in Geneva.

Yap became a professional advocate in July 1949 and was to become a leader in his profession. Lev skilfully weaves the story of Yap's career into the larger history of the professional advocacy in Indonesia and its relationship to the judiciary, prosecutors and police. This was a period in which the independence and integrity of all branches of the legal profession were threatened and undermined by political interference and corruption. He also sensitively explores Yap's position as an ethnic Chinese advocate within this dramatically changing postcolonial environment.

Yap was also active in Chinese communal politics. He poured his energy into the legal committee of the Sin Ming Hui and was a founding member and vice-chair of the ethnic Chinese mass organisation Baperki. The chapters on his conflict with Baperki chair Siau Giok Tjhan and his followers make compelling reading.

As a minority member of the Constituent Assembly (Konstituante) Yap courageously opposed the proposal to return to the 1945 Constitution. Lev shows us that this was not only because two articles of that Constitution discriminated against Indonesian citizens who were not native (asli). Yap's speech treated these questions as part of a broader and more important issue: the 1945 Constitution failed to provide the basic conditions for a democratic state based on law. He

argued that in its denial of basic human rights it was far inferior to the 1950 Constitution that it was to replace. His analysis was accurate and prescient, as the later history of Sukarno's Guided Democracy and Suharto's New Order would prove.

Yap's stance enraged his colleagues in the Baperki leadership who chose to ignore or explain away the deficiencies of the 1945 Constitution even with regard to discrimination against the ethnic Chinese. Yap was opposed to the dominant Baperki line which was to fall in behind Sukarno. This line was to drag Baperki increasingly to the left (congenial to Siau and Go Gien Tjwan) but away from being an ideologically unaligned lobby group which Yap believed was its original purpose. Yap also bought into the 1960 debate between assimilationists and integrationists in the journal *Star Weekly* in which he idiosyncratically attacked both camps. His quarrels with the other Baperki leaders came to a head in December 1960 when he gave a detailed and blistering speech condemning them at the Baperki congress in Semarang. This took extraordinary courage. Nobody came to his defence. He was booed noisily by the audience and his character was vilified. Though remaining a member, Yap had nothing further to do with Baperki. The fate of the organisation, its leaders and many of its followers after the 1965 coup attempt proved a sad vindication of Yap's critique.

Paradoxically, Yap's exit from Baperki liberated him from the ghetto of *peranakan* politics. Now 'out of the ethnic cage', as Lev puts it, he was increasingly able to see the problems of the ethnic Chinese as shared with other Indonesians. He never tried to deny his Chineseness as advocated by the assimilationists, but in practice associated more with like-minded Indonesians regardless of their ethnicity. Initially with fellow advocates in Peradin, this extended

in the New Order to campaigns for human rights and the rule of law. In professional practice, Yap was famous for taking on cases that other advocates were reluctant to touch, most notably in his defence in the political show trial of former foreign minister and first deputy prime minister Subandrio in 1966.

Yap's courage and outspokenness brought him hardship as well as admirers. He was twice arrested and jailed. The first, in early 1968, was brief but followed by his prosecution for allegedly defaming a prominent prosecutor and policeman in a civil case. In 1974 he spent nearly a year in jail as result of the government crackdown after the Malari riots. Yap spent his time in jail debating with his interrogators, organising prayer sessions, giving lectures about the law, and protesting against mistreatment of other prisoners (especially the G30S detainees). Lev gives a very sympathetic account of the experience during this period of Yap's wife Khing whose hardship was in many ways greater than his.

This is a book to read and treasure.

Daniel S. Lev, No Concessions: The Life of Yap Thiam Hien, Indonesian Human Rights Lawyer, Seattle and London: University of Washington Press, 2011.

Charles A. Coppel (c.coppel@unimelb.edu.au) is a Principal Fellow in the School of Historical and Philosophical Studies and an Associate in the Asian Law Centre at the University of Melbourne.

This article appears in Kabar with the kind permission of Charles Coppel and Inside Indonesia.

AIA LOTTIE MARAMIS INDONESIAN SCHOLARSHIP

The recent AGM approved a scholarship for a NSW HSC student of Indonesian to attend a 2-week immersion course in Yogyakarta. The scholarship winner will join the successful program designed, and run since 2007, by AIA of Victoria.

The scholarship supports the AIA objective of promoting good will and understanding between our nations and will help preserve the memory of Tante Lottie our much loved patron who exemplified the best of the relationship between Indonesia and Australia.

The immersion program involves tailored teaching by Bp Tata, an Indonesian born Australian educator and the convenor of the highly successful AIAV Bahasa Indonesia classes in Melbourne, Victoria. The student will attend a daily class in Yogya and will have opportunities to practice language in real life scenarios and, of course, enjoy the tourist highlights like Borobudur and others. A key feature of the program is the homestay with a local family.

Anthony Liem and Michael Kramer, two long-standing AIA members, passionate about education, proposed the idea. While there was some debate over the amount of funding AIA could commit it was agreed that AIA would fund the tuition and a sponsor would be sought for the airfare and additional expenses. Corporate funding is being sought to make this Scholarship an annual event.

The Education Sub-Committee headed by Miriam Tulevski is working closely with the AIA of Victoria and with educators in NSW to develop this program. It is planned to launch the scholarship at the Indonesian Teachers Conference to be held at the University of Sydney on May 17. Student applications are due on

August 14 and the Scholarship will be awarded late September. The successful applicant will join the January 2014 program in Yogya.



Lester briefing AIA NSW members about the scholarship

AIA Victoria runs immersion courses and exchange programs in Indonesia for both adults and students. Anthony Liem from NSW will attend the adult immersion course later this year. For further information visit <http://www.aiav.org.au/>

Inquiries about the scholarship can be directed to:

Education:

Michael Kramer: T: 02 9489 5357

E: mkramer361@gmail.com

Marilyn Campbell: (9-5 and 7.30-9pm) T: 9718 4260 E:

marilyn.campbell@optusnet.com.au

Sponsorship:

Miriam Tulevski (after hours): T: 0419 425 455

E: mtulevski@apmd.com.au

Events

Friday 12 April – Indonesian Cultural Workshop, University of NSW 12 – 5pm, Roundhouse UNSW. For more information

http://www.facebook.com/photo.php?fbid=10151408964825959&set=o.52751124027&type=1&relevant_count=1

Saturday 13 April – Indo-Australia Day, Alexandria Town Hall Garden St Alexandria, 10.30 am – 3pm. Dancing, workshops, fashion parades etc. Free but bookings essential. For more information contact Mimi 0411 321 609, jasnadh@hotmail.com.

Saturday 20 April - Sydney's Balinese Gamelan orchestra, Tirta Sinar, 7pm. Music-lovers, Bali fans, and the ever-curious of all ages are invited to join the birthday party: **a free, open-air concert**—BYO picnic—on Cadigal Green, Maze Crescent, at the University of Sydney. Registrations essential, via sydneygamelan.org.

Saturday 4 May – Seminar, Australia's Support for Indonesian Independence 1945-1949. Indonesian Consulate, Marouba, 2pm – 4 pm. More information see below or contact Anthony Liem - liem.anthony96@gmail.com

Saturday June 22nd 2013 – ASYIK Indonesian Arts and Culture Bazaar, Addison Road Community Centre, Marrickville Sydney. Suara Indonesia Dance Group is hosting a dance festival with the kind support from the Marrickville Council. Kids language and cultural activities, plus traditional and contemporary Indonesian music and dance. Help them break the record for the most number of children performing Acehese sitting dance outside of Indonesia! Please enquire if your students would like to perform! For more information contact Alfira at alfietopryde@yahoo.com. Indonesian traditional street food as well as traditional games and community gathering! Practice your Indonesian, learn a new culture or catch up with long lost mates at this family fun day!

July 11 – 12, 2013 – Indonesian Open Council Conference, Hobart. For more information

<http://asaa.asn.au/indonesiacouncil/icoc2013.php>.

'THE AUSTRALIAN SUPPORT FOR THE INDONESIAN INDEPENDENCE STRUGGLE 1945 – 1949' SEMINAR ON SATURDAY MAY 4, 2013, 2-4pm

The Indonesian Consulate in Maroubra has organised this Seminar to emphasise a high point in the relations of Australia and Indonesia. Having joined forces in the common cause of freedom and the restoration of peace in the region in 1945 - 1949, both countries strove to reach a successful conclusion.

When the Dutch launched their first military offensive in July 1947, Australia embarked boldly on an independent policy and took the issue to the UN Security Council as a breach of peace – the first occasion on which the powerful Article 39 of the United Nations Charter was invoked. For their part the Indonesians were even more audacious. At one of the most critical times in their history and despite the fact that only a few years earlier they had hardly known us, they chose not an Asian nation but Australia to represent them on the United Nations Good Offices Committee that the Security Council set up to help to settle the dispute.

The Black Ban on Dutch ships that the Waterside Workers imposed on Dutch ships in Australian waters influenced opinion both Australia and Indonesia. Sir Richard Kirby who played a leading role in the mediating efforts has recalled the emotional impact that the ban made on the Indonesian Republic and how, when visiting Yogyakarta in July 1946 in the company of Republican Prime Minister, Sutan Sjahrir, they were greeted by cheering crowds, who were shouting 'Australia, Australia' and showering them with flower petals.

The highest authority of the Republic, the KNIP, singled out the people and Government of Australia, for a special vote of thanks in its session of November 27, 1945. The three indications of Australian support listed in that motion were the boycott of Dutch ships, a pro Indonesian short wave broadcast from Geoff Sawyer (later Professor) in Melbourne, and a report that in Kalimantan, that Indonesian were assisted by Australian soldiers in their battle against the Dutch, who intended to re establish the colonial government.

For a younger generation which did not experience the events, a lasting memorial was the finest film of the Indonesian Independence Struggle – 'Indonesia Calling'. This was the work of a famous Dutch film-maker, Joris Ivens. Approached by Indonesians and their Australian sympathisers in 1945, he agreed to make a film on the Independence Struggle in Australia. Australia's leading actor Peter Finch read the film commentary. This film was smuggled into Republican Indonesia late in 1946. This film was shown in New York and helped to publicise Indonesia's Independence Struggle to international audiences in the Western world.

This film will be shown at the Seminar and members of the audience are invited to discuss issues and ask question on the Australian Support. The Seminar is chaired by Ibu Gary Yusuf, wife of the Consul General of Indonesia, who always has a keen interest in History, particularly issues that revolves around Indonesia or the Dutch East Indies. Members of a Panel will discuss their work and how they are related to this history and development of bilateral relationships between the two countries until today.

Members of this Panel are:

Chairman: Ibu Gary Yusuf, Wife of the Consul General of Indonesia

Professor Adrian Vickers, the University of Sydney

Professor Heather Goodall, the University of Technology, Sydney

Dr Shirley Fitzgerald, Adjunct Professor, the University of Technology, Sydney

Dr Drew Cottle, Senior Lecturer, University of Western Sydney

Mr Nicolas Manopo, Head of Information and Socio-Cultural Affairs, Consulate of Indonesia

Mr Anthony Liem, Freelance Researcher

Spice Discovery Sailing Adventure --- 2013

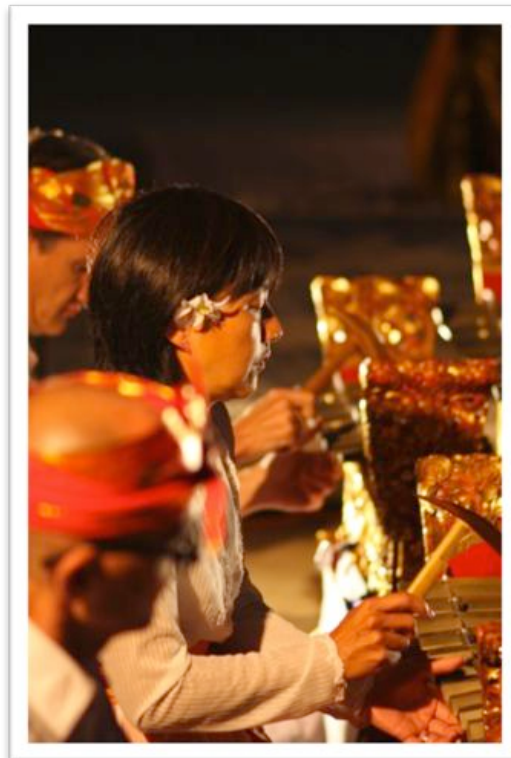
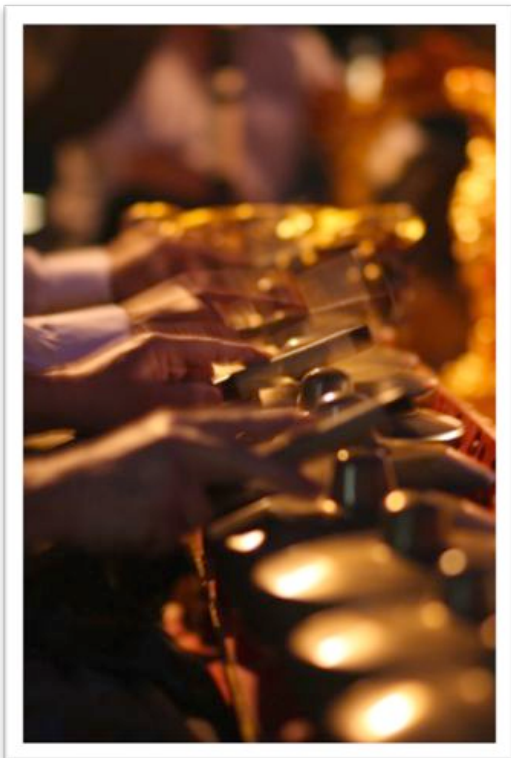
After a successful voyage in 2012 the *Ombak Putih* is ready to sail again. Join Ian Burnet the author of the book *Spice Islands* for a 12 day voyage from **October 24 until November 4, 2013**. This traditional Bugis pinisi has 12 double cabins with an ensuite bathroom and individual air conditioning.

We meet in Bali and then fly together to join the *Ombak Putih* in Ambon, from where we sail through the Spice Islands from the nutmeg islands of Banda to the clove islands of Tidore and Ternate.



A description and photographs of the 2012 voyage are available at www.spiceislandsblog.wordpress.com and please go to www.seatrekbal.com for the trip itinerary and further details.

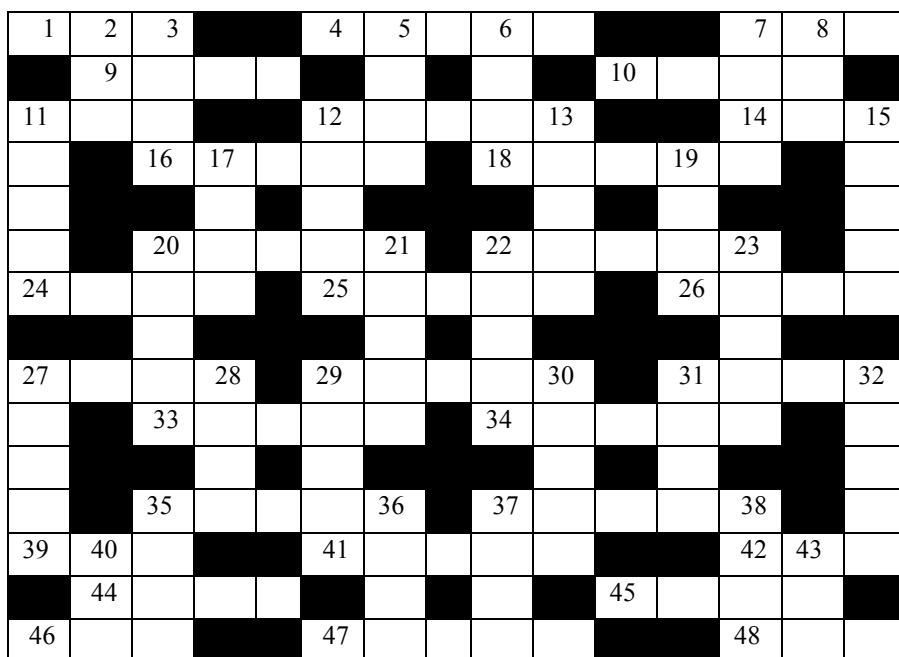
Images from Gamelan Tirta Sinar



CROSSWORD

Created by Helen Anderson, AIA Victoria

Answers on the following page (no peeking)



Across

1. There is, there are
 4&12. Sleeping mat
 7. That
 9. Hindrance, obstacle
 10. Together, with
 11. This
 14. I, me
 16. Be married
 18. Rain
 20. Night
 22. Circle
 24. Thirsty
 25. Go to sleep (----*tidur*)
 26. Get married (----*mempelai*)
 27. Pardon
 29. Opinion
 31. Each, every
 33. Finished
 34. Snack, tidbit
 35. Hungry
 37. Completely naked
 39. That
 41. Endure, put up with
 42. There is, there are
 44. Saying
 45. Also
 46. Want
 47. Walk in o's sleep, drowsy
 48. This

Down

2. And
 3. Insomnia
 5. Shy (Jv.)
 6. Oh my!
 7. Confidence
 8. No, not
 11. Beautiful
 12. S.t. to sleep on
 13. Grumble, cuss
 15. For
 17. Careful, watch out
 19. Will
 20. Easy
 21&27. Sweet dreams
 22. Boutique
 23. Fare, rate
 28. Fleeting
 29. Get a massage
 30. Harmonious
 31. A while ago
 32. Have, possess
 35. Funny
 36. Feeling
 37. Bring

Answers

A	D	A			T	I	K	A	R			I	T	U
	A	R	A	L		S		D		S	A	M	A	
I	N	I			T	I	D	U	R			A	K	U
N		K	A	W	I	N		H	U	J	A	N		N
D			W		L				T		K			T
A		M	A	L	A	M		B	U	L	A	T		U
H	A	U	S		M	A	S	U	K		N	A	I	K
		D			N		T				R			
M	A	A	F		P	I	K	I	R		T	I	A	P
I		H	A	B	I	S		K	U	D	A	P		U
M			N		J			K		D				N
P		L	A	P	A	R		B	U	G	I	L		Y
I	T	U			T	A	H	A	N			A	D	A
	U	C	A	P		S		W		J	U	G	A	
M	A	U			M	A	M	A	I			I	N	I

Contributions to Kabar

We welcome all contributions to *Kabar* from both members and non-members. If you have recently been to Indonesia, eaten at an Indonesian restaurant, read a book or attended an Indonesia-related event, please feel free to write an article including photos. Send all material to Melanie at melaniemorrison@bigpond.com.

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To foster and promote friendship, understanding and good relations between the peoples of Indonesia and Australia

Bercita-cita membina persahabatan, saling pengertian dan hubungan antar-masyarakat yang erat antara Indonesia dan Australia