Henk Malier, We are Playing Relativity
Panel Discussion

Indonesian and Malay loan words in Australian English

in South Sulawesi

the 2005 election of district government heads:
Local elite reconfiguration in post-New Order Indonesia:

How to win a beauty contest in Timor-Leste

media and memory politics in Timor-Leste:
The Geragi Foum, Taliakhum and Indonesia:

modes of address, fields of action:
Indonesian radio culture:

Learning to surf in Kuta, Bali
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Learning to surf in Kuta, Bali

Alex Leonard
Learning to sit in the kula

Learning to sit in the kula is a part of the expression of body-mind and composition.
Learning to surf in Kuta

...found myself with hardly any time to meet and talk to ordinary Kuta surfers or those without institutions to compete and be the best at any price claim to fame. This limitation also partly shapes my discussion.

When young Western travellers began coming to Kuta in the late 1970s, local people marvelled at their ability to surf the world's great waves, both alone and in groups. Surfing was not a sport for the masses, but rather a social activity that brought together people from different backgrounds and cultures. In Kuta, surfing was seen as a way to escape the daily routine and experience something new.

In typical surf sessions, Balinese surfers would hang out at the beach, discussing the waves and the tides. They would usually arrive early in the morning, when the waves were still small and the beach was quiet. As the day progressed, the waves would grow larger, and the beach would become more crowded.

In imitation of the foreigners, the Kuta boys began to gather on the beach and dance or run on the sand. They used bamboo and wood and rope, already broken waves to mould. A few adventurous Kuta boys fished for bamboo and wood and rope, already broken waves in the sea, and even knew and practised a form of rowing themselves.

Or another way of saying it was, a Kuna surfer, his early titles told the

The magazine came out for the first time in October 1999, saying...
...
economic consequences of brain injury that began in the early 1970s, and by the late 1970s, the medical profession was starting to see a new wave of patients with brain injuries. The field of neurosurgery was rapidly expanding, and new technologies were being developed to help diagnose and treat these injuries. By the early 1980s, brain injury had become a major public health issue, and the need for research and understanding was growing. This was the time when the concept of neuroplasticity began to emerge, providing hope that the brain might be able to repair itself after injury.
The term 自然, pronounced from English or pronunciation, influence Japanese culture, and is often translated as "natural." It is a word that is used to describe something that is not artificial or man-made. In Japanese, 自然 is written as "自然科学." The term is often used in the context of science and technology, particularly in the field of environmental science.

In Japan, the concept of nature is closely tied to the concept of life. The Japanese have a deep respect for nature and believe that it is a source of inspiration and creativity. This is reflected in the way that they view the environment and the way that they interact with it. The Japanese believe that the natural world is a source of life and that it should be treated with care and respect.

The Japanese also have a strong appreciation for the beauty of nature. They believe that nature is a source of peace and tranquility and that it is important to take time to enjoy its beauty. This is reflected in the way that they spend their leisure time, often going for walks in the mountains or by the sea.

In Japan, the concept of nature is also closely tied to the concept of spirituality. Many Japanese believe that nature is a source of spiritual power and that it is important to connect with it in order to find inner peace and balance. This is reflected in the way that they practice certain forms of meditation and yoga that involve connecting with the natural world.

Overall, the concept of nature is an important part of Japanese culture and is deeply ingrained in the way that people think and act. It is a concept that is respected and appreciated, and is an essential part of the Japanese way of life.
Learning to sink in hula

Example of this: 

The morning of the Kamehameha Reunion, the group's Kipehu and Andi Schrobilgen, two of the organizers, stood on the shore of the island to watch the sunrise. They were accompanied by other Kamehameha Reunion participants, including Larry Kimura, who had been involved in planning the event.

The wind was blowing hard, and the waves were crashing against the shore. Despite the rough conditions, the participants were determined to continue with the event.

As the sun rose, the group gathered on the beach, ready to begin their morning activities. They were joined by other members of the Kamehameha Reunion, who had come to watch the sunrise and participate in the ceremony.

The ceremony began with a moment of silence, as the group reflected on the significance of the sunrise and the importance of the day. They then performed a traditional hula dance, led by Andi Schrobilgen, who had choreographed the dance.

The dance was accompanied by the sound of drums and the calls of the wind. The group moved gracefully, their movements synchronized to the rhythm of the music. The dance was a beautiful expression of the group's culture and heritage.

As the dance came to an end, the group stood in a circle, holding hands, and sang a traditional Hawaiian song. The song was a celebration of the morning, and a reminder of the group's connection to the island and its traditions.

The ceremony concluded with a moment of reflection, as the group considered the meaning of the sunrise and the significance of the day. They were grateful for the opportunity to participate in the ceremony, and they looked forward to the rest of the day's activities.

The morning of the Kamehameha Reunion was a memorable experience, filled with beauty, culture, and tradition. The group was grateful for the opportunity to come together, and they looked forward to the rest of the event.
Learning to swim in China
The competition among the students of the Pontiac 2000 project to enhance their understanding of the concepts of the Pontiac 2000 project is evident. The students are eager to learn more about the project and are actively participating in the learning process. The Pontiac 2000 project has been designed to provide a comprehensive understanding of the concepts involved in the project. The students are encouraged to think critically and to develop their own ideas and approaches to the project. They are also encouraged to work in groups to share their ideas and to support each other in their learning process. The project is divided into several phases, each of which focuses on a specific aspect of the project. The students are expected to complete each phase within a specified timeframe and to submit their work for review. The project is designed to be completed in a six-month period, with regular progress reports and feedback provided to the students. The project is expected to be completed by the end of the six-month period.
Learning is not like a race, but rather a journey. Understanding new concepts and ideas requires effort and time. It's important to approach learning with an open mind and a willingness to explore different perspectives. The journey of learning is not always linear; sometimes it involves detours and setbacks, but it is through these experiences that growth and development occur.

In the world of education, there are many tools and resources available to aid in the learning process. From textbooks and online courses to workshops and seminars, it's important to find what works best for you and to utilize these resources in a way that enhances your understanding. Whether it's through active engagement, hands-on learning, or collaborative discussions, there are many ways to approach the process of learning.

In this section, we will explore various strategies for effective learning and discuss ways to overcome common challenges. By understanding the different facets of the learning process, we can create a more personalized and effective approach to learning that meets our individual needs and goals.
Learning to surf in Maine
Learning to suit in kula

so I assume you and other kula suiters in a very similar to

the 2002/2003 situation between local and invisible suiters can

be described as being quite "*kula*."

If anything, the interaction between local and invisible suiters can

be described as being quite "*kula*."

With the concept of kula, the ocean is no longer a place made up of

water, but the concept of kula (founded in 2002/2003) in Hawaii is

one of the new interactions of kula. In Hawaii, the concept of kula

can be described as something new for the benefit of suiters, in the

sense that it can be described as something new for the benefit of suiters,

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media and memory policies in Timor Leste:
The Geragpo Room, Tellekham and Indonesia
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Human Rights and New Order

The new order in Indonesia is primarily characterized by government efforts to bring political stability and economic growth through decentralization and democratic governance. This has been accompanied by increased constitutional powers for the president, the creation of a new federal constitution, and the establishment of a new national human rights institution. The new order is marked by a focus on economic development, human rights, and democratic governance, with a commitment to upholding human rights and ensuring the rule of law.

The new order has also been characterized by challenges, including corruption, human rights abuses, and political instability. Despite these challenges, there has been progress in upholding human rights and promoting democracy in Indonesia. The government has taken steps to address human rights violations and to promote democratic participation through elections and other democratic institutions.

Overall, the new order in Indonesia represents a significant shift from the previous authoritarian period and a commitment to upholding human rights and democracy in the country. However, there is still much work to be done to ensure that these principles are fully realized and that all citizens of Indonesia have equal rights and freedoms.
In the world of human-beings, the presence of language, or more specifically, the ability to communicate through language, is a fundamental aspect of human existence. Language is not just a tool for communication; it is a medium through which ideas, emotions, and experiences are shared and understood. The study of language, therefore, involves understanding not only the structure and grammar of languages but also the cultural and societal contexts in which they are used.

For many, the study of language starts in the earliest stages of life. Children learn to communicate through language, starting with simple sounds and words, and gradually building up to more complex sentences and conversations. This process of learning language is not just a cognitive process but also a social one, as it involves interactions with caregivers and other members of the community.

In the context of language education, it is important to recognize the role of language in shaping individual and collective identities. Language not only serves as a means of communication but also as a载体 for cultural heritage and national pride. In many societies, the language is closely tied to the history and traditions of the people, and learning it can be a way of connecting with the roots of one's identity.

Moreover, language is a powerful tool in shaping attitudes and perceptions. It can be used to construct narratives that reflect the values and beliefs of a society, and it can also be used to challenge those narratives and promote diversity and inclusivity. The study of language, therefore, is not just about understanding the mechanics of language but also about understanding the social, cultural, and political dimensions that shape it.

In conclusion, the study of language is a multidisciplinary field that draws on insights from linguistics, sociology, anthropology, and many other disciplines. It is an essential part of human experience, and its study can provide valuable insights into the way we understand and interact with the world around us.
In 1994, the US Congress passed the Civil Rights Act of 1994, which prohibited discrimination in employment, housing, and public accommodations. The act was a response to the growing sentiment that the civil rights movement of the 1960s had not gone far enough in addressing the inequalities faced by African Americans.

The act was significant because it expanded the definition of discrimination to include discrimination based on sexual orientation and gender identity. It also prohibited discrimination in public accommodations, a area that had previously been left out of the Civil Rights Act of 1964.

The act was a major victory for the civil rights movement, and it was seen as a significant step forward in the fight against discrimination. However, it also faced opposition from religious and conservative groups who argued that it violated religious freedom and family values.

Despite these challenges, the Civil Rights Act of 1994 was a significant achievement for the civil rights movement, and it helped to further the cause of equality and justice for all Americans.
These symbols of undying love are chopped off 'enemies', 'rebels' and 'spies' on the battlefield. Dewi immediately hangs the severed ear in her front parlour, later to be accompanied by many more. 'Sometimes when Dewi was missing her boyfriend she would look at the ear when she was all alone at night.' The bizarre love affair between Dewi and her boyfriend is a metaphor for an even more bizarre love affair: intimacy with violence. This ambivalent relationship between repulsiveness, curiosity and intimacy presented by Seno in this story is reflective of the relationship the Geração Fous and Indonesia through the need to keep alive the memory of violence.

Talitakawi's style is similar to Seno's work that served the purpose — indeed the incessant need — of keeping alive the memory of the atrocities perpetrated by the Indonesian military in order to assert their legitimacy as 'suffering' national subjects. Indonesia cannot and must not be completely forgotten and it is situated as a colonising, malevolent force. The writer and the reader recognise themselves in the text in the experience of Indonesian colonialism which enables the creation, mobilisation and sustaining of collective memories.

The anti-colonial struggle
The revolutionary anti-colonial past of Fretillan (and the armed struggle of Falintil) is the main dimension of nostalgia privileged for the Geração Fous in an effort to claim a 'pure' Timorese identity. The revolutionary past of Fretillan is the quintessential 'spirit' preserved in the social imaginary of the Geração Fous.

Fretillan was formed on 20 May 1974 and revealed its commitment to the 'the rejection of colonialism and to counter measures against neo-colonialism' (Dunn, 1996:56). Fretillan was a revolutionary front seeking to 'modify, transform and revolutionise the old structures which were inherited from five hundred years of colonialism' (Campaign for Independent Timor Leste 1974:5). The movement focused on areas of social concern such as agricultural collectives, literacy programs by engaging local tradition and history.

The Fretillan 'revolution' aimed to create a social imaginary free from colonial domination but was aborted due to the invasion of Indonesia in 1975. The 'spirit' embodied by the memory of Fretillan is nostalgia for an unfinished revolution that members of the Geração Fous translate as revolução bolivariana based on a socialist vision of emancipation and equality. Members of the Geração Fous distinguish between the phases of the struggle.

The Geração Fous yearns for the revolutionary past experienced by their predecessors. Fretillan, as a symbol of a social movement, embodies a sense of struggle of what it means to be a 'pure' Timorese; to fight, to suffer, in order to be free from colonial structures. The meaning of the word, Fretillan, and the associated nostalgia that has been mobilised has transformed over time.

Old Fretillan/new Fretillan
The response and reaction to Indonesian invasion during the mid 1970s provoked a change in structure to respond to the situation of war and this impacted upon society's ability to develop at a community level as commented on by a member of the Geração Fous:

The people's movement [Fretillan] began as a broad based social movement which was focused on genuine emancipation and justice. This was then re-directed under Xanana Gusmão's leadership and became a Commander system in which society's role was limited to preparing logistics for Falintil, carrying information and organising demonstrations.

Falintil was the armed front for the struggle against Indonesian occupation which separated from Fretillan and became a potent symbol for the Geração Fous. It was often commented that, 'it was for Falintil that the people worked.' This conflict of legitimacy between Fretillan and Falintil is perhaps best expressed by one of the Falintil commanders, David Alex who said:

We in the mountains sometimes say to our leaders abroad [the diplomatic front] whether the war finishes today or tomorrow; it's all the same for them ... Because they don't suffer. They don't feel the war ... in their flesh like we do. Like a thorn sticking into us' (Blockade 1997).

The embodied notion of suffering, signified by an evocative depiction of the physical suffering 'like a thorn sticking into us', symbolises the essence of what it means to be a legitimate Timorese national. One Geração Fous activist echoes David Alex: 'Who were the ones facing the
The Challenging Struggle: Telekism

The second order of the new order. In order to defeat the enemy, the media and memory policies in the order are used. The telekism is a phenomenon that occurs when the resistance is not strong enough to overcome the opposition. The media and memory policies are used to spread false information and manipulate the public opinion. The media and memory policies are also used to suppress the opposition and maintain the power of the old order. The telekism is a tool used by the old order to maintain its power and suppress the opposition. The media and memory policies are used to control the information and manipulate the public opinion.

The importance of the telekism in the current political climate cannot be overstated. The media and memory policies are used to control the information and manipulate the public opinion. The importance of the telekism in the current political climate cannot be overstated.

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The connections and interactions of the past through occupation

Occupation, in the broad sense of the term, refers to the interactions and activities of people in the past that have left a physical or cultural legacy. These can include the construction of buildings, the creation of art or artifacts, and the use of natural resources. The study of occupation helps us understand the ways in which people have shaped their environment and how they interacted with each other.

One example of occupation is the use of natural resources. People have always relied on the environment for their survival, whether it be through hunting, gathering, or farming. This interaction has left a physical impact on the landscape, as evidenced by artifacts such as tools and pottery. Studying these artifacts can provide insights into the daily lives of past communities.

Another example is the impact of trade and commerce. People have always traded goods and services with each other, which has led to the development of markets and cities. The study of these economic activities can provide information about the social and cultural relationships between different communities.

In conclusion, the study of occupation is crucial for understanding the past and how people have interacted with their environment. It is a multidisciplinary field that combines archaeology, anthropology, and history, among other disciplines, to provide a comprehensive understanding of human societies.
in the opposition discourse. Through this process, the use of 'outsiders' and 'outsider' practices has become ubiquitous in political discourse. The term has been redefined and reappropriated by political actors in different contexts.

In the European Parliament, the term 'outsider' is often used to describe groups that are excluded from the mainstream political process. This term is often used in opposition to the term 'insider', which is used to describe those who are part of the established political order. The use of 'outsider' in this context is often seen as a way to challenge the legitimacy of the established order and to call for a more inclusive political process.

In the context of global politics, the term 'outsider' is often used to describe groups that are marginalized or excluded from the global economic and political system. This term is often used in opposition to the term 'insider', which is used to describe those who are part of the established economic and political system. The use of 'outsider' in this context is often seen as a way to challenge the legitimacy of the established economic and political system and to call for a more inclusive global order.

In the context of social movements, the term 'outsider' is often used to describe groups that are excluded from the mainstream social and cultural processes. This term is often used in opposition to the term 'insider', which is used to describe those who are part of the established social and cultural processes. The use of 'outsider' in this context is often seen as a way to challenge the legitimacy of the established social and cultural processes and to call for a more inclusive social and cultural order.
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