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ACTION RESEARCH PHILOSOPHY:
THE PERCEPTION OF AUSTRALIA ON INDONESIA AND INDONESIA ON AUSTRALIA

Dr. Edward Wong Sek Khin
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PROLOGUE

I certainly found it a challenge to write this book. I have employed the uncanny capacity to synthesis forms of intelligence from post-modernism logic and Habermas’s Critical Theory to sophisticated interpretations of recent Western philosophy in in-depth action-reflective practitioner research formed a roller-coaster ride that left many fellow academics struggling to realise it’s importance and significance. Well, here it is and I trust that you too will be challenged as you read.

I can think of no better way to support my writing as in our common Socratic endeavour to create a better world through the use of liberating human reason, than to include, at his request, the following draft of what I think is the most important essence of this new book “Action Research in Social Science: Cultural difference between Australia and Indonesia.”

This book concerns culture, knowledge, and management in a particular manner, in all combinations to yield a new approach that takes all of these three factors into account when trying to explain why problems are solved in a particular way in a given culture at a given time. Here, the approaches and philosophies of Habermas (1984), Critical Theory, and the approaches of Wong & William (2003) Reflective Practitioner Practice within the approach and methodology of Action Research are used to explain the perceived situation by the prime researcher and their co-researchers.

As with other research subject, this research subject is to set the stage of the uniqueness of what is being done here, through the voice, the authorial voice of these writings. This is a needed topic to be explained as here we are dealing with cultural differences that as explained by Kipling – ‘East is East and West is West and ne’er the twain shall meet,’ yet here we wish to move the common factors of both closer together, so that the ‘twain,’ that is the periphery, the barrier, the walls preventing the possibility of understanding, become almost invisible. This is to accomplished, one hopes at least partially, by using our personal experiences,
our insights gained through discussions with various actors on various stages at various times and places, and our continuing interest from our own cultural background into the attempts to bridge the ‘twain.’ The major topics are Australia and Indonesia, close neighbours geographically, yet culturally dissimilar and somewhat distrusting, all surrounded by even greater distrust in the Southeast Asian region.

This is the cauldron from which the researcher and the co-researchers develop approaches and descriptions, and from these, conclusions to allow decisions to be made concerning the relationships between two major players in the Asian

The use of human experiences as sources and resources is the foundation of heuristic enquiry (Patton, 2002). This form of enquiry to begin the processes of understanding the topic, find its essence and meaning. However, this requires an intensity of investigation to establish a quality based result founded upon experience (Douglass and Moustakas (1985). This personalized approach establishes the necessary research factor of rigour, but not that of duplication, through insights, reflections and mutual experiential explanations of the events being discussed; they are unique for a time and place.

All of this leads to the making of a rope from various components that give this work the strength that is seen and felt by the reader. Even if a few components are weak, the rope still holds, and the rope still does its job well. Each component however, is the subjective evaluation of the situation, and includes the personalities and their personal development as well as the strength of their considered contributions, as all contributions have value. What then, is the value of a single contribution? Its value is found within its ability to vent emotions concerning a given topic. In a situation of diverse cultures and places, emotions play a supportive but vital role in any discussion, and they must in an heuristic enquiry be evaluated as well as any ‘facts’ presented to the primary researcher. This is the strength of Action Research; the range of data is great but evaluative and with the ever decreasing spiral of supportive data that reveals warranted assertions and the
conclusions tend to be self-evident, as well as logical, founded upon this reducing spiral.

The basis of discussion here is one of perceptions. Treaties of ‘Friendship and Co-operation’ mean little if there is mistrust at the lowest social and political levels of any country. The perceptions of the ‘man-in-the-street’ can range from boredom to revolutionary violence, and these perceptions are founded upon what media and other information sources influence a particular person, their family, family group, and community.

This tends to be a one-way street because if a large enough group has a grievance, the grievance may explode into vast numbers within a population if the problem is common enough, and exposed by an active media. As we will see, this is common across all cultures and population groupings. The sources of the damage from a riot are not found within the rioters, but within an exposed weakness in the fabric of a culture. One can only refer to the French Revolution when food shortages were the ‘tipping point’ of the Parisian and other local populations of France at that time.

Yet we ignore any major population at our risk of incompleteness, but not bias, as bias is part of any Action Research, my own biases and those of my co-researchers will be evident and noted. However, they will be balanced by bias from the other side of any argument. This combination of tacit and explicit knowledge yields the research results and is defendable by all concerned with this research project. This evaluative role and indeed function of this research paradigm is its greatest asset, and it makes for its greatest difficulty – the written expression of this research in a consistent and clearly stated manner.

What started as a “tabula rasa”, in dealing with the cultural difference between Australia and Indonesia, had to include, at first, verifiable historical references, and then the popular press of both countries, and then my own experiences and then the experiences of others to create a pool of directions that have taken place since Indonesian independence from the Dutch, to
the present day. The changes within and outside both countries have been enormous over the past 60+ years, and the relationships between Australia and Indonesia have been at times rocky and at others close and cordial. Why this is so is the purpose of this work.

We had to start with the effects of the popular press upon the general population, both as disseminators of news and then of propaganda, that is, political opportunities publicized for political gain in the ‘minds and hearts’ of its target population. As no nation is free from this form of manipulation, it is worthy of a study to see the different aspects of the same situation described in a country of a ‘free press’ and those in a country where historically the press is government controlled, and has been for several hundred years.

Today the effects of the press upon public opinion, in the modern western society is becoming less due to the competition from at first radio/wireless, then television, pay television news, the Internet, each nearing a ‘real time’ news and information service, while the press is at least several hours away even in the most modern of press services. The ‘news’ and services that the print media now offer are more in the analysis of events rather than its mere reporting.

The analysis of events is the most flexible of the print media services as it can report or create an impression of serious, clear journalism, while abusing the privilege of public readership. It often takes days or even weeks to correct serious print errors of judgment. The advantage of ‘real time’ news is that is normally accompanied by television action reporting showing the apparent reality of a situation, but without the analysis of why such an event is or has occurred.

Sixty years ago and going forward until today, we can use hindsight to see the effects of propaganda from both Australia and Indonesia in trying to control public opinion, that is, to make political points in the other’s country. This is done by using the cultural differences between neighbors to engender local political support.
This does not mean that this research has a predetermined plan to point to the political shortcomings of both countries through its print and other media. Its purpose is to find reasons for political actions in both countries as seen by each other’s media, and the cultural reactions within each country who read each other’s evaluation of a known situation within a neighboring country.

To engage in this type of research the researcher must firstly have knowledge of the history of both countries, and since this research has a strong link to media, a strong knowledge of both countries media and how it operates as a voice of government. This must include the role of governments in their control of news within its logical influence, and control of news outside these apparent limits.

Also, local literacy rates are important as well. If the country is predominately illiterate, then the evaluation of various opinions and apparent facts is reliant upon the literate few, and they may be religious leaders with another agenda entirely, to propagate the ‘news.’

Media controls are not unusual, and they take overt methods (Indonesia and other countries with legal censorship of the media) and covert methods (the West in general). The effect of these measures is often more open in a place such as Indonesia, and much less so in a Western country such as Australia.

The model that Edward has developed as a result of this activity is below.

As his study involves social and organisational contexts with human science hermeneutical dimensions (ie. the process of mimetics through reconstructions of facts by the understanding of its meanings and intentions rather than by deductive explanation (Standing, 2000; Wong, 2003)), it is suggested that an ethnographic reflection on professional practitioner case study methodology is most appropriate.
The following flow chart (see Fig 1.1, below) presents the ethnographic reflection on the professional practitioner case study methodology used in this study. In phase one, the philosophical perspective, either the interpretivist or the positivist or both, influences the methodology. The ethnographic-reflective-practitioner-practice paradigm employing critical social theory narrows the interpretive approach. Then the performing of qualitative ethnographic reflection adopting the critical social theory perspective occurs. In phase two, the selection of research instruments that includes both face-to-face interviews and documentation, is outlined. Then the establishment of data collection procedures takes place through the recall of the reflective practitioner data. Then the application of the hermeneutic approach takes place on the interpretation of interview transcripts. In phase three, the analyses of data occurs using an ethnographic interpretative approach through a data meta-matrix. The processes of discovery, observation, documentation, and assessment were integral aspects of the methods employed in this stage of the study. Finally, comes the presentation of the recorded summaries of the interpreted findings which includes the reflections of the reflective practitioner (Wong, 2003).

Figure 1.1: Is a diagram illustrating the methodology flow chart showing the progression of the research. This figure also demonstrates how we have endeavoured to combine critical social theory with a reflective phenomenological approach.
Figure 1.1. A diagram illustrating the methodology flow-charts showing the progression of the research.
Figure 1.1 shows a qualitative case study methodology employing Habermas’ critical social theory perspective within a phenomenological, reflective professional practitioner approach that is used in this study.

However, Habermas (1987a, p. 341) points out that “any methodology that systematically neglects the interpretive schemata through which social action is itself mediated, is doomed to failure.” Habermas demands the “grasping of ‘meaning’ that is constitutive of social reality.” Hence the qualitative nature of this type of research approach is only enhanced by “experiential accounts or lived-experience descriptions (which) are never identical to lived experience itself…” (p. 342). In similar vein with Habermas’ concepts, Van Manen (2000, p. 2) says

“...all recollections of experiences, reflections on experiences, descriptions of experiences, taped interviews about experiences, or transcribed conversations about experiences are already transformations of those experiences. The upshot is that we need to find access to life's living dimensions while hoping that the meanings we bring to the surface from the depths of life's oceans have not entirely lost some the natural quiver of their undisturbed existence” (Van-Manen, 2000, p. 2).

Moreover, case study research allows cross-case analysis and comparison, and the investigation of a particular phenomenon in diverse settings (Yin, 1994, p. 46). As the adoption of cultural studies, particularly in Australia and Indonesia, are still in the emergent phase, he felt that the case research methodology would be most appropriate. Hence, case study research is best utilised when the goals of the researcher and the nature of the research topic influence the selection of a strategy (Yin, 1994, p. 47). Case research is particularly an appropriate for certain types of problems, such as those in which research and theory are in the early, formative stages (Yin, 1994, p. 47).

His model brings in all the elements of a career to this stage built on his professional management skills and imbued with the
nuances and influences of what seems to be a lifetime of using, creating, packaging and marketing information. All of the concomitant experiences that have built this career are used in some form in the practice that has resulted in this research project.

His consultancy and academic profession has provided a bedrock of practice of hunting and gathering information, then packaging and publishing it for a popular audience. It stretched forward into discussions with interested observers about the widening recognition of the power of information at the dawn of the knowledge economy.

More formal knowledge development has come through his academic studies which to date have been undertaken in the area of business management and international political science. The penultimate study of the research on culture is the driving force of this research outcome with the resulting model derived from the organization of a chaos of readings and professional practice throughout a working life.
Chapter One

Preliminary Considerations of Writing a Thesis

Thesis writing is a learned skill, which is why thesis writers have supervisors to teach researchers how to write a thesis and how the thesis is assembled into a meaningful and teaching document. So before you put finger to keyboard, pen to paper, let us examine the pitfalls of writing a thesis.

Nothing is more annoying than to find spelling errors and errors of grammar in a thesis. If your word processor has a spell checker or a grammar checker or both, use them both! Your major problem is completing your thesis, not proof reading for simple spelling mistakes. You are also a salesperson, selling your research to a person who probably has a low level of buyer resistance, but do not count on that trait as a lead into an examiner’s pass.

Your thesis is a document to show the world how really good you are in the research paradigm that you have chosen, and you must approach the thesis as a document of your extraordinary talents, and not necessarily the talents of a searcher for knowledge but as an exhibitor of research and how your research will benefit the world.

Your thesis is a long-term document, that is, you do not want the world to think you are three month wonder. In other words, you ought to believe that your three or four year effort ought to last perhaps ten years at least before it becomes part of the past and is no longer referred to as cutting edge. I suggest that investigating a topic that is in a constant state of obsolescence, such as computer software, would be unwise in most circumstances; however, you are your own guide in this area.

Give a thought to the two main camps of thesis writing – the conservative [orthodox] and the modern [unorthodox]. The conservative [orthodox] approach is that manner of thesis writing that has given the world its greatest achievements in all
academic areas. It has a set of strict rules that over the time of its predominance have proved its validities. Recently however, another set of methods [unorthodox paradigm] has arisen and these are now gaining acceptance over the research arena, and that is what concerns this book. I believe we are in the midst of a "transitional generation of scholars" in the history of pursuing doctorate study. As with all movements of transitional change, it is easier to define a generation experience in hindsight than it is to define the experience as it occurs.

I am not suggesting a major radical change in research approach. What I am suggesting is a fresh mind-set. This unorthodox approach assumes that any learning situation has the potential to yield new ideas for enhancing the researcher’s personal learning, if we do the kinds of thinking that open up new research possibilities. The researcher offers an account of this form of innovative thinking, suggesting a framework of questions, which practitioners can use, drawing upon their existing knowledge, to generate new insights and possibilities for practice.

I also do not consider that the conservative methodologies [orthodox paradigm] are deficient, I just put to you that there are other valid ways to conduct research, and that these ways ought to be allowed consideration by you the researcher before making a final decision.

With the preliminaries completed let me begin this task with what you want your work to represent. I will now put my case.

**Thoughts on Self-Reflection**

Before embarking on the journey into writing a thesis, it is paramount to have a working knowledge of where and how to begin the process as a thesis writer. What I am attempting to do within this book is to focus on the established schools of postmodernist thought, which seem to me to be the ones that have been ignored until recently. By looking here we may find a way of developing the reflective practice inquiry which often includes an ethnographic element often embedded in work teams from within a shared culture. Writing practice-based research thesis
employs the use of heuristics or ‘eureka’ discoveries. It requires intimate involvement with in-depth and wide-ranging reflections by the researcher of empirical or experiential material. These allow the researcher to bring together heuristic impressions or insights that “shine, reflect, refract and focus light on the phenomenon being considered” (see also Taylor and Williams, 1993; Whitehead, 1998, 2002).

The idea is how I might be able to share my empirical learning by communicating the values of my professional practice by formally documenting them. My overriding research concern is "How can I write my professional practice experiences in the form of a thesis, as being part of what William’s calls ‘the Socratic project of creating a better world through the use of liberating human reasoning’.

As a reader, you can take the place of the “I” of the author or remain outside and take “I” to mean “the author.’ I would prefer that you undertake the former role either now or later when re-reading this book, rather than the more complex latter more complex role.

In this section, I use the following headings: The Development, The Description, The Explanation, and The Comment. In the first section, I include an account of the development of my writing style and my personal experiences as an heuristically critical reflective practitioner learning to use what Jack Whitehead, calls the “authority of my lived experience” in a “living thesis paradigm.” In second section, The Description section, I enclosed my critical narrative commentaries exploring how and why the researcher should address concerns about a piece of qualitative research engaging in both existing and emerging theories of self reflective practice to make certain valid and important points to the reader. The third section, The Explanation section, I draw attention to traces of the research journey, together with an examination of the purpose, structure and methodology of the study, and a review of the major methodology thinkers for assistance in devising an appropriate theoretical framework. In the fourth and final section, I comment on empowerment, my beliefs, and my justification of my ethical
conduct into bringing up other subjects particularly economic, cultural, political, and religious issues into the open. Although they are my beliefs and justifications, all of these and more will affect any thesis writer, as the writer is also a member of a community as well and is subject to the social and other pressures during their time as a thesis researcher.

**The Development**

Here, I note the developments in what Jack Whitehead terms the “living thesis paradigm” (1993, p 69) at the *Centre for Creative Research in e-Business* (Wong & Williams, 2002) and at the University of Bath’s *Centre for Action Research Professional Practice* (Whitehead 1998, 2002, Reason 1999). Whitehead argues that these dialogues are a new way in which action researchers represent the living aspect of their theories about practice and that this approach celebrates a living form of educational theory, which is open-ended and contains an intention to create something better. Whitehead (1998) asserts that including the “I” and embracing subjectivity is essential to research within this paradigm. Furthermore, Whitehead (2002) exhorts individuals to not be silent, or hold back their perspective or try to struggle dishonestly in order to fit their private world with their public face through the process of denying or by inauthentically conforming to oppressive domination concerning gender, race, or differently cultured selves. This is the most difficult aspect of this type of research, as you ‘bare your soul to the world’ where privacy is always under attack. You are, it seems to many, exposing yourself to ridicule, when that is not the case as by explaining your experiences you in fact become stronger in your researcher role, as you show that you have learned from your experiences and that you are willing to share them with those who will benefit from your story.

From this, I develop my work within this book, as I present an account of my personal experiences as a personal story of my development into an heuristically critical reflective practitioner, both as a professional practitioner consultant in business, and as an academic teacher and researcher. In order to self-examine my development, I felt it necessary to search into my past so I can
account for my values and actions in the present. The research paradigm compels me to document any conflicts that I experience, especially when the values I hold internally are not reflected in the way I behave externally, and the satisfaction I feel when my values and actions are in harmony, this by using Whitehead’s (1993, 1996) comments that one’s espoused theory ideally should be consistent with one’s lived theory. He further argues that living theory refers to the explanations that are not embodied in the individual’s life forces, but contained in an intention to create something for the future based on that person’s goals or values and is controlled within an intention based action plan. Hence, this theory is an explanation, which attempts to make sense of the present in terms of an evaluation of the past, with an intention to change some aspect of one’s own practice for the world in the future.

“My choice of pursuing the writing of this book as an inquiry that is not in principle governed by pre-established rules, was a deliberate attempt to place my research in a setting where participative, collaborative, action-oriented, critical, heuristic, and reflective phenomenological forms of inquiry can be fostered (Lyotard, 1986). As will be discussed in the following section, such inquiry allows for many important dimensions of research, not only of formal communication, but includes personal accounts of what Dr. Mark William terms critical moments of decision. Such moments can emerge as part of historical-political dilemmas and actions, feelings and emotional intelligence, aesthetic allusiveness, questions of justice and truth, ethical imperatives, faith dimensions of people's lives, and even the unconscious wellsprings whence come intuitions and urges and dreams and visions.”

The Description

It should be noted that, since I am employing an heuristic inquiry and reflective phenomenological approach to this case study (Tesch 1990, Miller and Slater 2000.) I am using a non-standard research proposal format employing the first person active voice, communicating feelings, intuitions and metaphors, and
embedding the literature review and definition of terms within the flow of the text. Effectively I am telling the story of the cultural differences between Australia and Indonesia, weaving in the research, methodologies, themes and experiences on which a perception portal was constructed.

I am a microcosm, a singular, in my society that applies what freedoms I have, equally to everyone else who not only resides, but also visits where I live. There is no official or sanctioned divisions of my society, all are theoretically and in reality, equal before the law, and violent interruptions to one’s daily life are not tolerated in any form.

I have no race, no religion, no political belief, no great bonding with a mother or fatherland that would deny or give any other person in my community, any, or further rights than the ones that I possess in abundance. The place where I live is my land, until I decide to move, and I will not and cannot dispossess anyone with legal title to any property, real or other, without due process according to laws that are internationally recognised as fair to all parties.

In a world sense, I am not politically correct, and I am a counter-revolutionary whose time left to live is limited to popular or mob rule, by the 80 percent or so of the world’s peoples who are either jealous of my position or who wish to blame their society’s failures upon me. I am the ‘Aristo’ of the French revolution, destined to the guillotine because of my status in the world as determined by the masses of the worlds that surround me. I am as defined by those who cannot or will not accept difference or modernity, as I am not a conservative in any measure. This means that I argue with the tools of logic, I can be passionate, but I must convince others of my case irrespective of any ethical system used as a counter-argument to mine. I will not always win, but I will accept defeat peacefully, but that does not mean that I cannot improve my arguments until I win, however narrowly.

I will copy all that I consider to be better than my own, but this also means that I have the right to tailor those parts that are
‘better’ to suit my situation, I am under no pressure to accept ‘a total’ as I maintain the right to reject as unsuitable anything within an ethical or any other proposal presented to me or my society. If I am unhappy with my society, I can try to change it or I may wish to move to another and do so without incurring the wrath of my previous society.

I am bound by no ideology or pre-determination, pre-destination, or post-determination, or post-destination, my chosen society and I are self-determined, and consider that everything within my Easter and Western School of Thought is subject to change, is changing and will always be so, as the foundation of Modern society is the rule of evaluated, examined, and challengeable law and not that of the mere unchallengeable opinions of powerful persons.

I live in Australia, which is next to Antarctica in the South, the World’s most beautiful country to the east, New Zealand, to the North by only a few kilometres in the case of Papua-New Guinea and the world’s most populous Islamic country, The Republic of Indonesia.

In the following section, I will describe the structure of the book. The book comprises eleven chapters that trace the course of the research journey involving one’s work experience through the unique lens of one’s insight.

Chapter one and two: Introduction - provides an overview of the practical tips for writing a practitioner thesis, and includes the post-modern research writing style. This style generally requires some degree of emotional and insightful perceptions, and I have highlighted some factors that would testify to the fact of the increasing interest by researchers employing such writing styles.

Chapter Three: Provides an overview of reflective phenomenological forms of action research literature review exploring insights into the context of action research thesis, and provides a source of literature for this approach. The general literature relevant to this approach covers
various aspects of the methodology development, writing up the research, and the warranted assertions.

Chapter Four: Doctoral research on investigating cultural barriers between two neighbouring state: Australia and Indonesia. In this chapter, we present a doctoral research project using the reflective practitioner and post-modern approach. This project example offers thesis writers a new method concerning a multi-discipline research investigation. This chapter discusses the regional environment of the research, the conditions under which cultural development is practised and the approaches. For instance, topic to be explained as here we are dealing with cultural differences that as explained by Kipling – ‘East is East and West is West and ne’er the twain shall meet,’ yet here we wish to move the common factors of both closer together, so that the ‘twain,’ that is the periphery, the barrier, the walls preventing the possibility of understanding, become almost invisible. This is to accomplished, one hopes at least partially, by using our personal experiences, our insights gained through discussions with various actors on various stages at various times and places, and our continuing interest from our own cultural background into the attempts to bridge the ‘twain.’ The major topics are Australia and Indonesia, close neighbours geographically, yet culturally dissimilar and somewhat distrusting, all surrounded by even greater distrust in the Southeast Asian region.

Chapter Five: Introduction to the outline of this research. Here we are dealing with the post-war period of Australia-Indonesian diplomatic relations, that is the period from 1945, the beginning of the separation of the Dutch colonial government and the source of the Republic of Indonesia, to the year 2005. During this period, the relationship could only be described as fluid and sometimes acrimonious as neither government had reached a full political maturity, Indonesia as an ex-colony, and Australia as a maturing ex-British colony, to allow each to be different while at the same time to have similar political interests that does not necessarily equate to a friendship. In spite of these differences and situations, Australia made major contributions to the foundation of the Indonesian republic (Tahija, 1998).
Chapter Six: We describe the development of the theoretical framework including a detailed justification of using various writing styles. We further describe the evolution of our approach to the research, which includes an Action Research model and its derivatives and links drawn to commonalities in theories of Habermas’s communicative action and reflective practitioner practice approach. In this process, we disclose relevant application of The Eastern/Asian concept of power is quite different to power, at least in a Western sense. In this chapter, we also describe in more detail some relevant insights from critical social theory relating to Technology as *The* Instrument of Change.

In the excerpt, I enclose my critical narrative commentaries exploring how and why the researcher should address concerns about a piece of qualitative research engaging in both existing and emerging theories of virtual community development and practice. Presenting the commentaries would also enable the readers to form a sense of the researcher thesis.

**The Explanation**

In this section, I would like to address some issues about reflective practitioner writing style that many still are ill prepared: to cope with the uncoupling process. Firstly, I needed to draw on a range of literature and theory to rebut effectively such issues. Most importantly, I would like to stress that I was honoured that I have had the opportunity to enrich my empowered life to be a better person and gain important insights into the “who I am” after completing my doctoral degree through employing a reflective practitioner action research approach. I also note that such approach could be appropriate within some fields such as professional practice, which my book appears to target.

Another major concern by most traditional schools of thought with this, the non-conventional nature of the reflective practitioner and post-modern writing style paradigm, are the questions concerning how this paradigm would be credible to others and how tenable it would be to researchers. Many have
singled out works that in their opinion show that this writing style lends itself to be poorly written and may contain too many colloquial expressions, and many of the observations within such a work appear to be superfluous to the research that is being addressed.

Some may even argue that “The thesis reads like a piece of 'fiction'-there is simply no evidence of data collection and the analysis of the data does not appear to relate to the research instruments that have been developed.”

Others may express that such writing style appeared to be “gibberish” and that the uses of alternative perspectives to examine the case studies is rather novel and that the justification for using these approaches is lacking.

Some also may consider that such research approaches and methodologies to be rather confusing.

As a post-modern writer I am aware that my writing as part of my professional practitioner discourse is one of the ways that I review the truth that creates my own living theory (Whitehead, 2000). Hence, the nature of Postmodernism is such that revealed truth is in ways often strange, especially to those to those emerging from a restrictive modernist paradigm. In forming my living theory, I am working without rules. However, I need to draw on the traditional forms of theory (positivist, interpretive and critical social theory) and use some of their analytic nature.

In this writing style, I am working in an unorthodox manner where I am able to transcend some of the traditional analytic nature during the creation of my living theory (Whitehead, 2000). I am aware that this writing style is going to be construed by some as being “anti-establishment, using a personal self-confessive nature.”

What I want to do in this writing style is to communicate my living experience both as a professional practitioner in business and as an academic teacher and researcher. I want to do this in a way that my living experiences are also the living standards of
the judgement I use in validating the claims of my research findings (Whitehead, 2000).

First, I would like to define my research writing approach. This approach is an heuristic autobiographical self-study with a reflexively phenomenological approach influenced by analytical psychology and uses a writing style influenced by postmodernist perspectives. In heuristic inquiry, the emphasis is on conducting in-depth and wide ranging reflection of the empirical material in order to collect heuristic impressions or insights that affect upon my personal relationships with all involved in this research. Through the stages of heuristic inquiry, deep understandings are sought that can illuminate the situation, thus providing meaningful communication and inspiring appropriate actions (Williams, 1996). Here, it should be noted that the marshalling of evidence to prove or disprove hypotheses or assertions is not in the spirit of heuristic inquiry.

**The Comment**

The material in this book is meant to assist specifically for someone conducting research thesis. In these chapters, there are many modes, which the researchers can use on writing their research thesis. These modes include the following:

1. Logical intelligence: in using and demonstrating logically rational, intellectual planning, organisation, and execution of the thesis (Dooyeweerd, 1979)
2. Communicative intelligence: by writing my thesis in a suitably clear yet evocatively powerful style of English that compliments and brings out the essence of the research. (Eisner, 1985)
4. Aesthetic intelligence: in using and communicating a rich allusiveness, perhaps by including art, poetry, dreams, intuitions, hunches, songs, perhaps springing from what Taylor refers to as “the wellsprings of the unconscious”

5. Faith intelligence: by communicating my belief system not only as part of the ontology of the research, but with confessional elements in the thesis, in which I appropriately express my devotional or faith commitments relevant to the thesis (Williams, 1993, 1996, 2000, 2002; Cupitt, 2000; Moustakas, 1990, 1994; Goudzwaard, 1985).

Moreover, this book is not about problem-oriented solutions, but about solution-oriented situations. This refers to our fundamental identity, which lies in our relationship with our own spirit. Reflexive reflection process can also open the door to the avenue of self-awareness and self-discovery that may not have been accessible were we not reflecting. Meditation, Self-reflecting on one’s owns thoughts, and listening to others are good ways to enrich one’s consciousness and gain important insights into who and what we are.

Dealing with identity issues can be a truly formidable task, yet it can also be one of the most rewarding adventures of our entire life. As we come to know who we are, we get a better sense of where we want to be. Creating a sound identity is like fashioning a good rudder that will steer us faithfully through even the most turbulent waters toward the fulfillment of our unique personal identity.

Finally, this book is not meant as a cure-all for the many thorny problems linked to writing a research project. Nor is it presented as some kind of ultimate self-help manual. On the contrary, its goals are far more modest, and it can be helpful to various vocations and professions like speakers, attorneys, ministers, teachers, salesmen, doctors, military personnel, and many other groups.

The above reflections and suggestions are meant to underscore and highlight approaches to coping with writing a doctoral thesis about your work – approaches that have proved helpful to many others who have passed the same way.
I hope you find this book not only useful but also enjoyable as you undertake the journey into writing your doctoral research thesis.

Welcome to the Journey of Writing Your Doctoral Thesis

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Chapter Two

Architecture of writing a thesis

The main question that all thesis writers ask is where and how to begin this all-important process? I suggest you take a blank sheet of paper, place it on a flat surface, and stare at it. This lesson is to show you that all thesis writers began with a clean sheet of paper and that you are not alone and never will be in the writing of a thesis, but you have to start at the very same place as everyone else has done over the centuries.

The foundations of your research is upon a planned acquisition of data, in the case of qualitative research, it is from a series of interviews with your co-researchers, colleagues, friends, business associates, wherever your research sources lay. In the circumstances of this book, you will use reflective practices from Donald Schön’s *The Reflective Practitioner* to allow the setting of your interview questions and then the analysing of the responses to these questions. In passing, this method encourages your interviewees to reflect upon their experiences, both the positives and the negative, to yield what you as a researcher need, and the insights they gained from their practices. Insights are a combination of theory and practice that lead to the findings and conclusions of your thesis research, which leads to the slow and sure reforms that are need in every professional endeavour.

The necessity of involvement of the professions in university research work is becoming more and more vital as universities become training schools for various professions, as well as the ‘usual’ academic pursuits. The current professional has, usually, a desire to express their experiences and insights into various situations, but rarely has the means to do so in an academically serious manner rather than letters to the their journal or the anecdotal comments often seen in their journal’s page set aside for such comments. Yet the professional experiences as a professional life history and the insights, theirs and the colleagues, have had a great influence upon them, as personal discoveries, over the years of their practices. Currently this wasted resource is little used and as a resource, these professionals retire or die out without passing on their knowledge in a written form. It is through publication of their
insights and experiences that universities can show that all knowledge sources are not the sole preserve of the academic world

Winter, Griffiths, and Green comment ‘there is a clear link with industry, professions, and other workplaces. And the focus on particular contexts of practice means that the concepts of 'reliable', 'useful', 'good' and 'wise' are all tightly bound to the context in which the practitioner is producing knowledge. A claim to practice-based knowledge is an obvious example of a claim to knowledge which is context-bound, and in which the subjectivity of the producer of the knowledge cannot be eliminated. Thus, practice-based research is more than a way of bringing about cooperation between higher education and other sectors, and they are more than a manifestation of a bridge between economic activities and academic learning.’

Collaborative, self-critical communities of practitioners base action research upon a systematic inquiry, and professional practitioners in all areas pursue it. This method of research is to achieve reform, governance by the marketplace and empowerment by the professional involved.

The researcher’s diary, with its personal comments and reflections with insights form the second level of research after the raw data of the interviews is collected. These notes are to explain to the researcher and the readers of their thesis, the conversion of tacit knowledge to explicit knowledge of both the co-researcher or interviewee and the researcher themselves. The important part of the research is that reflection is done by all parties at some time prior to, during or after the project is completed. It will show to the co-researcher the advantages of reflection and the applicability of the theory of their profession with the actual situation they encounter on a daily basis. The co-research methodology is to source new insights into the profession concerned, and to generate conclusions for the researcher.

It must be seen and apparently seen by all parties, that there is an assumption of ‘no fault and no blame’ upon the co-researcher for
this method to yield the greatest results. The project is to examine success, failure, and even the ‘no apparent solution’ results, to gain the maximum effect for all concerned. The reflective practitioner is to show professional curiosity about every day uncertainties and how they may be resolved or at least approached more effectively as this is the foundation on which this research stands or falls.

It must be noted by the reader, that ethical actions are also part of this process, and is probably the area of greatest concern for the practitioner. The outcome for the professional is a form of improved performance and greater return from professional practices. The reflective actions are of two basics types: present and past periods, or reflection-in-action and reflection-on-action respectively (Schön, 1987). By using a cyclic process of change and reflection within the ethic foundation of the profession, the combining of theory with practice tend to lead to improvements in professional practice and the addition of new knowledge to that profession, and perhaps humanity in general. This action leads to a greater understanding of the processes within the professions (Bolton, 1998).

Reason (2001) states the purpose of action research is ‘to increase people's involvement in the creation and application of knowledge about them and about their worlds’ and through this action ‘to challenge our professional and personal lives, and to discover ways to realise these qualities in professional actions’. However, there is no ‘standard’ approach to action research, as it includes the prejudices of researcher and co-researcher alike, and within these prejudices, come the necessary additions to knowledge.

There are many references to Reflective Practices, Schön, Pribbenow, Overmeer and others and now full university courses are also available, such is the growth of this method.

Action research professional practice and reflective practitioner research has a usual style that can be described as a present tense explanation that leads to a conclusion based upon the observations and opinions of the writer using their experiences
and both sets of knowledge, explicit and tacit, to show the logical connection of all factors of the topic being explained. This establishes the author’s authority and voice or voices. This process is not particularly new, but in the case of qualitative research, it provides a method of validity, as it uses all of the skills of the presenter to establish a personal explanation of what lay in front of us as their description proceeds.

Reflective practices also have a diagnostic use, as Freidman (1998) states it can be an alternative where ‘automatic, skilled reasoning and behaviour’ creates more problems that it solves. There are several variations to Reflective Practice supported by participatory action research methodology as explained by Ellis and Kelly (2000). This means that knowledge supported by the participants depending upon their own assumption of ‘no fault and no blame’ create knowledge supported by or leading to new theory. However, as Freidman (1998) suggests there is a problem of ensuring a balanced action and attitude to change itself.

That quantitative research historically has been the standard source from which all ‘real’ research emanates, however, new research methods that do not need or use quantitative process to establish a standard of quality research are now gaining and holding ground in the research picture. After all, what number can be used to express ‘I love you,’ ‘Happy Father’s day daddy,’ or explain the feeling of discovery of a new and simple explanation of a complex topic?

A typical reflective practitioner comment on the reflective practitioner process-

‘To date the main benefit for me in post graduate study has been in terms of more knowledge and better understanding of management tools and concepts. If reflective practice can help me to better understand what makes me tick as a manager, and to use this understanding to perform better, it will be a very worthwhile addition to my personal tool kit’ (feedback from a research seminar, 2002).
In the following chapter, I provide an overview of the practical tips for writing a practitioner thesis, and include the post-modern research writing style. This style generally requires some degree of emotional and insightful perceptions, and I have highlighted some factors that would testify to the fact of the increasing interest by researchers employing such writing styles.
Chapter Three

An overview of a reflective phenomenological forms of action research thesis

Introduction

What is a thesis? We ask this question not of ourselves, because we have written one, we believe we know what it is and what it is not. You also must ask yourself this very same question. A thesis is the highest form of academic writing for a given level of study, whether undergraduate, or postgraduate – Masters or Doctorate. Each level has its rules and what the thesis represents to Academe, and the applicant is bound by the rules of the degree and institution as to what is acceptable and what is not. Here is the first problem. Many think that a thesis, particularly a Doctoral thesis is worked on by a semi-recluse in a laboratory who one day shrieks ‘eureka!’ or ‘ah ha!’ and then with a shaking and nervous hand writes all of their experimental work in a tattered book. Then within a short time they present their work to the Nobel Committee and then walks away with the recommendation of this committee or are awarded the Nobel Prize.

While possible, this is not how the ‘system’ works. By the way, the Nobel Prize was awarded for Physics for the ‘Josephson Junction’ in 1973 to a young physicist whose work revolutionised computers, work he began as a research student, so there is some hope that this will happen to you, but don’t bet this will happen because of your thesis.

Most importantly for you and others doing Doctorate level thesis work, your efforts will be a long hard slog and no book even this one will make your work load lighter. All this book can do is to provide something of a guide to do a particular type of thesis. Even your conclusions after several years work may add up to ‘So What?’ Of all questions you will ask, this question is the most important because if you cannot answer this quite simple question, you are wasting your time and the time of the others who will guide and support your effort.
So, what is the intended result of your work? Firstly, it must be something you can live with, show, and tell to any Colloquium anywhere in the world and proudly say this is an example of my very best work. Secondly, it must add to the World’s warranted knowledge and thirdly it must be epistemologically sound. This last point means that acceptable methods were used in examining from before the proposal level through to data collection and the final presentation for examination, a valid determination of what is knowledge. This also means that you know how to use the available literature to support your work and from your investigation bring about a new approach or result that combines the literature with your field work results. Now lets us begin.

**Research Questions**

Of all the World’s problems you must pick one to examine, investigate and report upon. What is your reason for doing this and how have you picked your question and the sub-questions to complete your degree?

**Your Project**

Firstly, the project must be ‘do-able.’ A research question such as ‘How can I save the World from political disintegration?’ is not a suitable question. ‘The resolution of tribal land claims with European Pantagonian Cattlemen using Quasi-legal Processes,’ might be a suitable beginning for research. Secondly, you have to decide upon the methodology to be used in your investigations, and as this book deals with reflective phenomenological forms of action research, this is where we suggest you start. Read widely and discuss with others the advantages and disadvantages of this research process, and if you still wish to proceed in this methodology, then you have, in my opinion made a wise decision, which is reinforced by the contents which follow this introduction.

Reflective phenomenological forms of action research is new and is constantly evolving, simply because it involves change and
additional knowledge about humanity. It defies a definition as definitions require constancy, even stagnation, and at this moment, a reflective phenomenological form of action research is developing very quickly, but it is still developing.

**What is a reflective phenomenological form of action research?**

To be able to be considered an addition to available knowledge, your thesis must assure that its contribution is real and reflective phenomenological forms of action research can do this for you. However, be warned, it is not an easy road to success and can be extremely difficult to do well.

Firstly, you will be dealing with people, their truths, opinions, and understandings, all of which may be none of these descriptions. You are dealing with a form of social research that does not treat your interviewees as subjects but more as co-researchers, this is the fundamental strength of reflective phenomenological forms of action research. You will be dealing with prejudices, misinformation, and opinions based upon incomplete information. Then there are your own prejudices and so on, as your co-researchers have them, so do you. This is all part of the research process in an action research environment.

Secondly, have you contacted the ‘right’ people? Perhaps you have not but you will soon learn where and who they are. Thirdly, what supporting literature do you have? This is our next topic.

**Literature**

You should have at least three ‘legs’ to the sources of literature you will be using – your topic, the method you will be using and the philosophical development of knowledge. This latter topic can be quite challenging, if you have not read philosophy before, but it is also one of the most rewarding as it gives ‘soul’ to the learning process as it shows that others over the last three hundred years have examined what can be learned and how we may know that it has some link towards truth.
Topical literature.

This ought to be the simplest area of a literature search. You find people who have done the ground-work for you, support your work, and more importantly, the ones that do not support your work, and use their results to show that you know your subject well enough to use both sides in an argument. The main issues that your work raises, questions, and perhaps resolves is the purpose of your work.

Methodological Literature.

Here you must assure your reader that your choice of research paradigm is the best available for your project. In this case, it is a reflective phenomenological form of action research, and it is important that you have read and evaluated the leading authors and critics of a reflective phenomenological form of action research. This is not to be considered a light job, as there are new project types evolving with new methods almost weekly, so keeping abreast of new developments is essential.

Philosophical Literature.

In this area, you will find the human condition examined and discussed. It is important to be able to discuss with some credibility what you have learned and how philosophy is liked to your project and with reflective phenomenological form of action research. If you read widely enough, you will find the links with your topic, methodology, and philosophy. However, we cannot do this for you, this is part of your journey of self-discovery, and the result will determine your humanity for the rest of your life.

Methodology

Reflective phenomenological forms of action research is a cyclic process, ask a question, evaluate the answers, and then reflect upon the answers so that a new question may arise to again be evaluated, until you have a satisfactory store of events from which to draw to form a conclusion. Kemmis and Taggart use four terms for their cycle – plan, act, observe, and reflect. Plan
your action, act, observe, and reflect upon what happened. Then the cycle begins again.

What is important is to remember that you are but one of several or many co-researchers and each researcher ought to be doing the same as you in this cyclic process. This mutual ‘cycling’ allows for the greatest mutual learning by both parties and can lead to heuristic insights that may mean a ‘Eureka!’ response by either yourself or one of your co-researchers.

**Crosschecking, Triangulation, or Dialectic.**

This ought not to be new to you. The reliability of any data, literature, or information is suspect until proved ‘correct or reliable.’ The checking of information is normal and a crosscheck or triangulation is always necessary, as it guards your work from being sloppy. Far more important, however, is the use of dialectic, or argument using the data that you have collected. If you cannot adequately defend your data, it collection, and its use, you leave yourself open to accusations of sophistry or fallacious reasoning, a sure death for a research project. You must use not only agreement, but also exceptions to that agreement and if you have only disagreements then seek explanations to this. You must cover the work in as many ways as you can to make your case tight, concise and a reflection of the research situation.

**Diaries, Notes and Other Documentation**

This is your research. Without these notes you have no research, without research you have no thesis, and therefore you are wasting your time.

You must document everything, keep a daybook, keep a record of what you have been doing, this is your action for change, and the research is laid out in your working papers. Include everything in you day book-thoughts, actions, in-actions, idle drawings, everything, and anything!
The importance of examining your own reflections upon this whole work is the key to what you will present as a thesis. In my opinion, it is you that is the most important subject, your surroundings and judgements concerning the data that you have collected and the resulting writing that means you have succeeded or not in this work.

**Putting It Together**

If you wish to write to a formula, that is ‘This is how a thesis ought to look like,’ have some pity for the reader! It is your work, so present it as such.

There are models, but they are only used as guidelines not hard and fast rules. The major thing to present is something that you know a great deal about, something you can support (the thesis itself), the research that went into it, and how it answers the major research questions that you proposed to investigate.

It must be a complete work that stands alone, and make sure there are no loose ends, and that it leaves open for others to reliably use your work to further knowledge in the area you and they have chosen to study. Do not assume anything and be explicit, do not use the passive sentence, use whatever grammar and spelling tools are available on your word processing software to eliminate silly mistakes generated by fatigue and so are easily missed.

**Conclusions, Warranted Assertions.**

This is the result of your work. You have answered your research questions or have failed to do so. Yes, even failed research has a place as it shows others where not to go or how not to approach a research question. Failure is also an addition to knowledge. For example, the light bulb, an Edison invention, took about 1500 experiments before a successful result was obtained, so there were 1500 or so ways that did not work, and one that did, both representing an addition to knowledge. Your thesis is a process that yields an addition to knowledge acceptable by the community into which you are about to join. It
is a community that demands the highest standards of scholarship, work, and investigation called research—do not short-change yourself or your readers and always remember - the world remains a marvellous place.

References

**HOW THIS LEADS TO THE NEXT CHAPTER:**

As mentioned, the research on culture is, therefore, highly qualitative; we can never separate ourselves from what interest us, in order to understand we must explore our curiosity which itself governs the patterns of our enquiry. This chapter describes and analyses how you can conduct an action research study involving post-modern approach. In describing and analysing this approach, we address some methods of carrying out such a research project. Characteristics of post-modern research are consequently investigated to provide insights for the doctoral thesis overall and to highlight the strengths and weaknesses of such approach as applied to this study.

A discussion role of Post-Modernism doctrines is quite personal, it is a personal journey to discovery (heuristics – the ‘eureka!’ of discovering something new.), and the depth dimensions of critical theory are initially considered to be support of individual freedoms within a more and more intolerant state. It also discusses the philosophy environment attributes and how this then provides the basis from which to launch a research on the relationships of culture in Australia and Indonesia. The next chapter outlines the introduction to the research subject.
Chapter Four

An investigating of cultural barriers between Australia and Indonesia.

In the following chapters, we present a doctoral research project using the reflective practitioner and post-modern approach. This project example offers thesis writers a new method concerning a multi-discipline research investigation

In this research project example, we enclose our critical narrative commentaries that explore how and why the researcher should address concerns about a piece of qualitative research engaging in both existing and emerging theories of post-modern writing style and practice. Presenting the commentaries would also enable the reader to form a series of impressions about the item under consideration. Within the layout of the critical narrative commentaries, there are instructions, which would inform the readers, and the reasons of why and how the researchers develop their writing style. In this case, the writing style approach starts from a post-modernist perspective. This approach assumes that any learning situation has the potential to yield new ideas for enhancing a researcher’s learning if we attempt the kinds of thinking that open up new possibilities. That is, the researcher offers an account of their innovative thinking, suggesting a framework of questions, which other practitioners can use, drawing on the practitioner’s existing knowledge, to generate new insights and possibilities for their own practices.

This section contains the narrative commentaries. Presenting the commentaries together may enable a reader to develop a sense of the thesis as a whole before moving into the different sections. In the narrative section, the researcher includes an account of the development of their writing style and their personal experience as an heuristically critical reflective practitioner learning to use what Jack Whitehead calls the "authority of my lived experience" in a "living thesis paradigm".
Introduction to the research subject

In this research project, we report on a critical and reflective practitioner heuristic inquiry investigating the cultural differences in two neighboring states; Australia and Indonesia. In addition, we investigate the research process itself and our own professional academic practices. Of particular interest is the conversion of group’s, individual’s, and eventually our own tacit knowledge into explicit knowledge, whether in the organisational or personal domains. In this project, we seek to explain why the explication of cultural knowledge is important for individuals, organisations, and state, with a potential to motivate efficiency and effectiveness and especially empowerment within an ethical emergence.

The theoretical perspective adopted in this study draws from several sources. Critical theory, especially Habermas’ theory of communicative action, numerous other theoretical frameworks and models from social science research, with a touch of Derrida’s postmodernist tool of deconstruction, and also some theoretical underpinnings of heuristic inquiry with ethnographic elements. The study aims to bring out inner dialogue and open discourse responses in one-on-one interviews within a phenomenological, reflective practitioner methodology. This approach is to encourage inner growth and development of both the interviewer and the interviewed that can be part of an emerging balanced wholeness within the individuals and organisations involved. Using such an approach has resulted in challenges to not only the positivist and interpretative perspectives, but also suggestions to deepen critical perspectives and reflective practitioner approaches. To explore these themes, we employ three approaches: the first case study uses a largely positivist approach, the second a largely interpretative approach, and the third a largely critical approach. This use of these approaches is to deepen our understanding of both the explications of tacit knowledge and of our own research.

The research role (excerpt)
A focus of this research is to describe and explain the importance of culture impact on the relationship between Australia and Indonesia. The study documents the processes of managing cultural concepts in two neighbouring states. As described in subsequent chapters the primary focus is to provide an explanation of the development of organisational, individual, and personal tacit knowledge perceptions of cultural concepts, rather than a description of that concepts. This aim has led to the use of philosophical argument and rational thought, particularly within Habermas’ critical social theory, aided by reflexive practitioner practices.

**A discussion of the role of culture development in Australia and Indonesia region.**

We posit that most places outside North America and Europe and the strong democracies of Asia and the Australia region are enthralled with the ideal of unity while ignoring diversity. The entire ‘West,’ as it can be known, has embraced the idea that diversity, and for the most part this model has been eminently successful, none more successfully supported and proposed than the models of Australia, New Zealand, Canada and the United States.

Of the other places, there is a commonality of the ideal of unity, even the title of certain international organizations, such as The Organization of African Unity, emphasize the idea that from unity there is strength of purpose. This, from that greater power to change, to improve, to manipulate into one’s favour, the various internal and external pressures and influences affecting this ideal of unity. Yet, the results, both internationally and locally are not examples of democracy expressing successful results, but of a despotic failure for the majority. That is, wealth for the few and grinding poverty for the many. This, in places controlled by extremes of religion in support of a religious unity, and using the necessary munitions supporting this religious commitment to the exclusion of diversity, even within a unifying foundation of religious absolutes.
Within the range of Islamic nations, from the most fundamentalist to the most liberal, Indonesia stands at the most liberal end of the picture. Perhaps it is because of the sizable minorities of Hindus, Buddhists, Christian, and other religions that practise their religions freely within the Indonesian community. This diversity of religions, considered a thorn in the side of the side of religious unity, has allowed Indonesia to boast of the most liberal form of Islam in the Islamic world and yet it lives in comparative comfort within this world when compared with many other Islamic countries.

Yet, religion is but one of the descriptors of a country, some of the others - statistical, geographic, social, cultural, political, demographic, and economic complete a reasonable set of descriptions of a place. The interweaving of all of these descriptions describes what a given place is in comparison with another place. What these descriptions accomplish is that there are at least some factors which can be used to create a less biased view of a place, using common measures, though this may not be a total picture it is complete enough to add other descriptions that will augment the picture to glean some measures common to all other places.

Though there are other factors, local, regional, national, and international, that affect a place, these local effects can have two-way threads linking the other descriptors through the region and possibly nationally as well. These can be changed within a place, but only the most outrageous actions of a nation can be challenged or even changed from outside, that is from international pressure. The common good, as well as common sense, is not that common, as another writer has stated previously. This gives us a chance of description, but not a force for change from that description, as change will mean alteration to a descriptor, and that may not be as easy as it appears, because there are many factors that give a descriptor meaning that can be universally understood.

The predominance of culture, particularly of an old, yet fragmented culture of a country’s population can be the glue that holds it together or the force that keeps it split asunder. The
power that has control over the culture of a place is the true political force of a nation. Typically, in most places, this is a dictator, 'President for life,' tribal leader, or some other centre of power. This power held together by a loyal source of force that is prejudicial to competitors also has a tendency to utilise this supportive force by decree rather than by discussion within the boundaries of the statute laws of a country. Suspension of the Constitution is the norm in these cases.

In Asia, which has had European influences for hundreds of years, there have been areas that have not come under the direct control of a Colonial power and have maintained their tribal influences in the use and dispersal of power.

Indonesia, a vast chain of Islands to the north of Australia, is one of these places. A place where famine and starvation has been rare has developed a sense of power, particularly by the central government that apparently works, most of the time. When it does not, the major supportive power, the Police/Army quickly steps in to rectify the situation with force of arms if necessary. The combination of Police force and Army is not unique, but seems to work, and within the culture of Indonesia, which supports a paternalistic form of government that conforms to the culture of most of Indonesia.

Paternalism seems to work if all sections of the community are recipients of paternalism, if not then a sense of injustice will prevail, a not very comfortable situation for a benign dictatorship to find itself. However, the dictatorship can use the liberal slogan 'the greatest good for the greatest number' argument, and if apparently true, or seems to be true, then it may well be acceptable to the general population.

The differences between Australia, its nearest Western neighbour, and Indonesia lay in this very area of attitudes towards self-sufficiency and independence, and paternalism and dependency. For example, there are no social services such as unemployment benefits, pensions, and so on, in Indonesia, while Australia has a broad government funded social services facility. The question of paternalism does not arise in Australia, even
though the result is similar to those in Indonesia where the care for the aged or injured, the under- and un-employed supported by family members. The Australian professes self-sufficiency with the ‘safety-net’ of federal or central government support for as many years as necessary, yet this is not considered paternalism, but a right established by the privilege of paying taxes or having the ability to do so. In reality, it is only the sources of funds that are the major difference between Australia and Indonesia in this area of social responsibility or social services for the group or community in general.

The political reality in Australia is that to dismantle the social services available in Australia is political suicide, while in Indonesia the family-centric culture will not allow a family member to suffer while there are family sources to relieve this suffering. This along with alms giving as a part of Islamic culture means that rewards for such actions will come later in the afterlife, where good and righteous actions are rewarded.

The role of the authors here is not to judge in any manner the foundations of any religion, but it is a fact that Indonesia is a moderate Islamic state, and tolerates all other religions. This situation repeatedly points to strength not found in many of its Islamic neighbours, or even some of its regional areas. It is not the incidents that occur within Indonesia that are important, it is the balancing acts of local, regional, and national political offices that determines the depth and breadth of strength, dignity, respect, and pride from the symbolic tolerance of others, as was common during the founding years of Islam in Syria and elsewhere.

Power is central for all decision making, but unlike the other factors of production, land, labour, capital, and entrepreneurship, power and its sources, use, and control is the key to this report. How to achieve control and how to obtain power is central to the inclusion of culture to explain these goals in the nature of their achievement.

When we look at the development of a human being from childhood to adulthood and perhaps beyond, the biographer will
examine the major influences that make up a childhood, what makes the adult what he or she is? How were the experiences, attitudes, and supports that arose for this person to become either a great democratic leader or an infamous despot? Perhaps more importantly, what structures were present to support their actions and their eventual directions towards their goal, either as an extreme or some goal in the middle using the available structures? If there are no norms, which methods will this leader use, not as an evolutionary source of power but from what methods are tolerable to their populations?

This difference between evolutionary power and tolerable power is one of extremes. Evolutionary power is a progression of power using the controls that is a form of checks and balances, for a better final effect in the use of power and this power influences people to do more for the population and do it with fewer resources. Tolerable power is the ability to get things done, with or without institutional checks and balances, by ignoring these checks and balances.

Yet the acceptance of a power base transferred from one locality to another is not easily accomplished. Even a region-to-region transfer is difficult, as local influences, even tribal, religious, and other regional and national influences may prevent an easy transfer of a power base sourced in one locality to another. These cultural barriers make an acceptance of a ‘foreign’ power base difficult because of the ‘not invented or sourced from here’ problem, common even in the most sophisticated societies.

This is particularly true of Asian countries, as unity within an area militates against unity for the whole country. In the case of Australia, this was expressed until recently, in the individual states having incompatible railway track gauges, differing sporting codes for ‘football,’ and even the manner of racing horses – some raced clockwise, and some anti-clockwise! This counter-productive activity was to express a form of independence from the rest, and not interdependence of the ex-colonies of Australia. It is little wonder that there is an argument for the dissolution of the individual states and the transfer of greater powers to local government.
In Indonesia, one can see not only such provincial attitudes, but of attitudes of a greater range. The puzzles that are diversity and unity are apparently contradictory as diversity argues for unity and unity argues for diversity at various levels of government, local, regional, and national. There are no winners as compromise is the sole victor here, the politics of the possible.

How to accomplish this is a matter of cultural learned and learnable procedures dealing with pride, respect, nationalism, and religious aspects of all of these within an artificial and political structure known as a country, the source of responses to the overall dependency of its population. Independence is a foreign idea, while interdependence is the rule in Asia. However, this is must be an attitude that must be overcome by the foreigner if they are to have successful relationships within Asia.

Firstly, the visitor must know something about the community it wishes to engage, as each are similar but different in so many ways. Firstly, one must recognise the religious bias that one meets, whether it is Islamic, Confucian, Hindu, Buddhist, or Christian, and the variations within each group, as each group has hierarchies as well as polite greetings for guests. Identity is vital to Asian groups, who and what you are determines who you can meet and do ‘business.’ Paternalism goes far deeper than establishing a source of ‘favours’. In the end it is loyalty that carries the day, loyalty to and loyalty from, and this form of manipulation is commonplace and can be very uncomfortable for the Westerner.

My research metaphors of the study

Narrative explanations: Edward Wong

In this excerpt, the researcher relates how and why the research is important and worth the time to read, and what it contains. This explanation is to promote the idea that what you are doing is an addition to knowledge. You do this by outlining
the broad field of study and lead into the focus of the research problem. This is the concentrated view of the dilute abstract, in other words, you now explain what you have described in the abstract. In this section, you outline the broad field as a base of a triangle where the apex is your research problem. You describe where you are coming from and where you are taking us, the group of readers. Relate to us why your research is important, and you will outline the one big idea of this research, as this evolves from the research problem through to your research and the conclusion which resolves the problem and satisfies the research questions.

An introductory overview of the methodology to satisfy the examiner or publisher is also needed and needs blending into this section. Here you ought to explain why your methodology is the best for your project, perhaps by contrasting it with others.

Note however, to establish positions taken in the research that definitions adopted by researchers are often not uniform, so key controversial terms are defined elsewhere and referred to from time to time to ensure no misunderstandings by the reader occur.

HOW THIS LEADS TO THE NEXT CHAPTER:

This chapter discusses the regional environment of the research, the conditions under which cultural development is practised and the approaches. For instance, topic to be explained as here we are dealing with cultural differences that as explained by Kipling – ‘East is East and West is West and ne’er the twain shall meet,’ yet here we wish to move the common factors of both closer together, so that the ‘twain,’ that is the periphery, the barrier, the walls preventing the possibility of understanding, become almost invisible. This is to accomplished, one hopes at least partially, by using our personal experiences, our insights gained through discussions with various actors on various stages at various times and places, and our continuing interest from our own cultural background into the attempts to bridge the ‘twain.’ The major topics are Australia and Indonesia, close neighbours geographically, yet culturally dissimilar and somewhat
distrusting, all surrounded by even greater distrust in the Southeast Asian region.
The next chapter begins with a brief outline of this research.
Chapter Five

Introduction to the outline of this research

Here we are dealing with the post-war period of Australia-Indonesian diplomatic relations, that is the period from 1945, the beginning of the separation of the Dutch colonial government and the source of the Republic of Indonesia, to the year 2005. During this period, the relationship could only be described as fluid and sometimes acrimonious as neither government had reached a full political maturity, Indonesia as an ex-colony, and Australia as a maturing ex-British colony, to allow each to be different while at the same time to have similar political interests that does not necessarily equate to a friendship. In spite of these differences and situations, Australia made major contributions to the foundation of the Indonesian republic (Tahija, 1998).

What in effect is a media founded open sore of misinformation that relies upon the use of negative opinion in both cases, instead of a positive aspect of perhaps an ungovernable island chain of some 2,500 islands, and a positive aspect of a white continent in among two Asian oceans, The Indian, The Pacific, and a third, the Antarctic.

What are the foundations of this incongruous relationship and the various streams that feed into it, how they are described is also a topic presented here.

The major streams are predominately information based, that is what the media, and other information sources, private, publicly owned, government owned, and privately owned but government controlled, presents as the picture of the relationships between these two large and neighbouring land masses. It will be argued that the influences of these media sources are how the foreign policies of both countries were examined and responded to in various situations.

We must also try to understand the perceived positions of both sides when the social and political structures, taken as a current
situation of a summation of domestic and foreign failures and successes. Both counties were colonies, Australia was colonised by, and eventually populated by the same people with the same culture and laws, while Indonesia was a colony with foreign colonisers with foreign laws. This is the fundamental difference, even though both countries were in effect conquered.

This leads to the perceptions that Indonesia had a long-term Asian culture mixed with a relatively short-term Dutch addition, while Australia has a much shorter term European, but predominately-British culture. These perceptions alone could make understanding and problem perception difficult for both sides, yet it is apparently possible to isolate the differences and provide an explanation of them based upon a comparative analysis of each country. This led the authors to apply an action research reflective professional practise based examination, that is using geography, history, cultural references, and the literature, to examine the insights, heuristics, with literary sources using hermeneutics.

However, the definition of a culture had to be established. The Hofstede (1991) study of culture provided a source of definition and description of the national traits we call culture. Here, we use the various views of Asia and Indonesian sources in particular to present a picture of both Indonesia and Australia as an Asian-eyed view of both countries.

The use of reflective profession practitioners expert in the areas of examining and interpreting events between both countries have emphasised the importance of interpersonal relationships and the spider’s net-like spread to all corners of Asia of the networks of influence which may determine a project’s success or otherwise. It is in the use of mass media and lesser media that has at least some effect upon the literate populace and their power based networks. However, it can be seen that the greater influence is upon a major proportion of the population, outside the networks of influence and likely to be illiterate, that an ‘oral-currency,’ the origin of an ‘oral-history,’ has the greatest effect upon attitudes of the mass of an illiterate population. In nations of high illiteracy, the influence of the literate cannot be
underestimated, as they are able to interpret journalists’ writings interpreted by a literate person in any manner that they see fit at a given time.

It was intended to be a study in the “Habermas’s Communication creativity” needed to start a tripartite forces of media, foreign policy, and the military to be seen as a geopolitical influence upon both countries. However, to understand these forces, we again have to review the history, geography, and cultural forces at play that yield perceptions introduced by the media and other information sources, that at best, provide a foundation of understanding and acceptance of difference between Australia and Indonesia.

Beginnings

This is a story about Australia and its largest neighbour, The Republic of Indonesia.

At this point, we believe that it is safe to say, that Indonesia and Australia, in a geographic sense must live together in the same neighbourhood, but in a political sense, the ease of that friendly-neighbour relationship is not always apparent.

History

Prior to 1945, that is, the end of the War in the Pacific, Indonesia or the Dutch East Indies, was a colony of the Netherlands. It was Australia as a nation that probably contributed more to the foundation of The Republic of Indonesia than most any other neighbouring country (Tahija, 1998). This was possibly due to the fact that Indonesia and all of its neighbours, except Australia and New Zealand, had been greatly affected by one or more invasions, firstly by the Japanese, and then by the allied forces. The surrender of Japan in 1945 did not mean the end of the war, it only meant the cessation of mutual warfare between Japan, and its forces, and the European based Allies, predominately the United States, Britain, France, and the Netherlands.
Some have said that the Pacific War was a race war of the European/White industrialised West against the Asian/Brown agrarian East, which ranged from the Bosporus to the Eastern Pacific ocean. Though we cannot agree with this statement entirely, the invasions by the Japanese were Asian against Asian in a stated war of liberation, in the official eyes of the Imperial Japanese Government of the time, liberation from colonialist Europe and North America. Later it was claimed that the liberating non-Asian powers were a combination of forces to regain control over the various colonies, and those seeking revenge for various attacks, Pearl Harbour, Nanking to name two.

The Armistice did not guarantee peace, as it could not stop political, cultural, or economic warfare or even local Warlords, fully supported by the Allies during this conflict, taking over as the allied forces pulled out to let the previous colonial powers reinstate their influence. There has been, it can be successfully argued, no long-term peace in this area since the Armistice of 1945. Guerrilla warfare is currently being waged and publicly acknowledged in The Philippines, Indonesia, on the Island of Borneo, Thailand, Myanmar/Burma; this Asian conflict continues to this day.

We suggest that you stand up, face East or West, take one-step forward from your current position, and looking forward in an Easterly or Westerly direction, and try to describe places where there is no war, civil or conventional.

We would suggest that you say it is nominally Australia, New Zealand, The United States, Canada, and most of Europe, even though a “War against Terrorism” is currently being waged by these same countries.

All of this, we believe sets the scene for the evolution of the Republic of Indonesia, and the maturing of The Commonwealth of Australia into a proper country rather than a mere outpost of remnants of the British Empire.
Media Influences

There is however, another point to be made, and that is the public communications aspect, that is large scale entertainment events, newspapers, radio, and television and even perhaps even motion picture theatres and religious gatherings, all mass media in this respect. The value and application of ‘news’ or even propaganda ought not to be misjudged, nor can religious meetings, particularly if the population has a large illiteracy rate, that may influence local and national actions, feelings, or convictions purely due to the judgements of an influential religious or even non-religious advocate. The responsibility and influence of literate leaders towards illiterate followers cannot be ignored or underestimated. If the religion has no controlling or influential hierarchy, then a local interpretation, though factually based, either selectively or as a whole, can act prejudicially towards rational judgements and decisions on a local, national or even international stage. This seems to be what happened in the Iranian revolution in the late seventies, as the country was then 75% illiterate, the ease of manipulation of the population, by all media taken over and then controlled by the agents of the revolution, led to extreme violence and political upheaval.

This conundrum of the interpretation of revolutionary leader’s speeches which often lack basic research and containing much ‘half truths’ and accompanied by much rhetoric, is also a problem to outsiders. On the other hand, the emphasis of the Western Press, however defined, upon real and apparent truth, without consideration of the societal pressures which demand half-truth and rhetoric is a problem. The transfer of prejudices from the apparently knowledgeable to the receptive ignorant is cross cultural, however the final effects of such misinformation depends entirely upon any countervailing arguments available to the populace, usually from a ‘freedom of the press’ culture. We are aware that such freedom is a rare commodity outside of the Western culture, as government controlled mass communications and other media controls are the norm. This complication also allows deliberate misinformation to be put to a populace, misinformation that can be disguised as secondary sources of Government policy.
This state of imposed confusion may lead a foreign free press to misinterpret a controlled press and present fable as fact leading to a distortion of relationships and perceptions of these relationships among nominally friendly, or non-warring neighbouring nations.

These fabricated constructions serve to quell or build local misunderstandings and to build support for the policies of one side vis-à-vis another, but this does not enhance the popular picture of one nation’s regard for the other, politically or even socially.

**Narrative explanations: Edward Wong**

In these excerpts, the researcher explores the themes and shows the reader how a researcher can assemble a coherent piece of valuable academic work. The researcher also explains why the project was worthwhile, and what is the expected result, not just for readers themselves, but for the world.

The research problem requires a decision, and this part is meant to be a guide to making a decision based upon your research, and yield a possible best outcome of a research problem through the investigation of the research questions. For example, this is the cauldron from which the researcher and the co-researchers develop approaches and descriptions, and from these, conclusions to allow decisions to be made concerning the relationships between two major players in the Asian

**HOW THIS LEADS TO THE NEXT CHAPTER:**

This chapter discusses the concepts of media as a geopolitical influence upon both countries. However, to understand these forces, we again have to review the history, geography, and cultural forces at play that yield perceptions introduced by the media and other information sources, that at best, provide a foundation of understanding and acceptance of difference between Australia and Indonesia. For instance, topic to be explained as here we are dealing with the effects of the popular press upon the general population, both as disseminators of
news and then of propaganda, that is, political opportunities publicized for political gain in the ‘minds and hearts’ of its target population. As no nation is free from this form of manipulation, it is worthy of a study to see the different aspects of the same situation described in a country of a ‘free press’ and those in a country where historically the press is government controlled, and has been for several hundred years.

The next chapter begins with an outline of the theoretical foundation.
Chapter Six

The Research Approach and Methodology

What’s in this chapter?

- The research approach and methodology is described and justified
- The Action Research model and its derivatives are discussed and links drawn to commonalities in theories of Habermas’s communicative action and reflective practitioner practice approach.
- Also introduced is the application of The Eastern/Asian concept of power is quite different to power, at least in a Western sense
- Technology as The Instrument of Change.

Theoretical Foundations

Action research is a methodology that uses the experiences of the researcher and their co-researchers to examine a set of problems which require a decision to be made, and then raise questions for the researchers to investigate supported by various fundamental and foundational philosophical sources, and from all of this the researchers reach a considered and warranted set of conclusions. The foundations of this methodology are the combined experiences of the researchers who use their experiences to counter the ‘book-and-gown-learning’ methodologies of so many other researchers in almost all fields. This does not mean that Action Research is superior; it is just different however it is just as rigorous and perhaps more difficult to do well.

Heuristic, that is the ‘eureka’ that all researchers wish to find, is found in all methodologies, as they are to discover new knowledge. The power of Action Research is that discovery has sources in the most unlikely places – an office setting, a factory, or even a jungle, as well as a laboratory, research facility, or library. Action research knows that it cannot eliminate bias, so it uses bias to explain personal opinions, not as facts until proved near factual descriptions. It is here that we must accept
interpretation of the essential elements as the knowledge that evolves from the use of this methodology; it is here that arguments begin and end concerning what in fact is new knowledge. It does not mean that Action Research ‘creates’ knowledge, it can only explain its knowledge to others willing to accept the limitations of all knowledge, using all research methods.

Thoughts on self reflection (excerpt)

In recent years there has been an increase interest in the nature of critical cultural research in social science domain and the development of methodologies to explore this subject (Markus, 1994; Ngwenyama & Lee, 1997; Hirschheim & Klein, 1992, 1994; Lee, 1997). One area of controversy between critical cultural concept research and the traditional cultural research is the role of “reflective practice,” which remains under-developed (Moon, 1999). In this section, we shall explore the importance of reflective practice as a means of developing expert research methods.

Although the issue of reflective practice is becoming a major subject involving both academic and professional social science consultants, it is important that we do not under estimate the power of employing “reflexive practitioner practice” (Wong and Williams, 2002). As argued by Williams (2000), a critical scholar of the reflective practice paradigm:

The notion of reflective practice describes a different way of thinking about professional knowledge and professional education from traditional approaches. It is about creating a different kind of knowledge from the rule-based knowledge, which is created and transmitted in the doctorate level of research education. It involves a challenge to both skills and knowledge together with academic and vocational divides. (Personal interview)

In a similar vein to Schön’s philosophy, Williams (2000, 2002) comments that in employing the practices of a reflective
practitioner one needs to construct a professional knowledge base through the integration of one’s rule-based knowledge with one’s “know-how”, which derives from a range of personalised skills, strategies and values acquired through experience. He agrees with Schön’s ideal that it is not possible to acquire such techniques and skills merely through a “technical-rational” education (Schön 1983, 1987, Wong & Williams, 2002). He further mention that "reflective practice" is a process with which increasing numbers of professionals are engaging in order to better understand, take full ownership of, and enhance the work that they do (Williams, 2000a). It expresses the thoughts and reflections from a personal point of view. As Williams, cited in Wong and Williams (2002), states:

The Reflective Practitioner style of writing was first introduced by Donald Schön in 1983 and others have built on his work (eg. Pribbenow, 2000; Overmeer et al, 1998). This style has been widely accepted and there are even university courses specifically dealing with the reflective practitioner style (see, for example, Griffith University (2001) and George Mason University (2001)).

According to Williams (2001, 2002), action research professional practice and reflective practitioner research is usually written in distinctive reflective practitioner styles, as individuals’ confidence and abilities evolving as they find their own voice and distinctive authorial style through the reflective practice of practice-based reflective practitioner research. This evolution occurred in the writing style used by Donald Schön from 1983 (Schön, 1983 & 1987). Moon (1999) has developed notions regarding the function of reflective thought in learning from experience relating to this concept of reflective practice. She further indicates that the desirability of the integration of researcher’s notes, reflections, and insights with the empirical data from interviews with colleagues, supervisors, mentors, and clients. The research material can then be analysed using a reflective practitioner methodology as originally identified by Schön (1983). Additional seminal work in the reflective practitioner research approach was contributed by Outhwaite
(1987), especially methods that allow researchers or co-researchers to give accounts of how they applied knowledge in their workplaces. Such research encourages participants to reflect on their experiences and then comment on what they believed the learning from those experiences contributed to, or hindered, organisational or personal agendas, for better or worse (Williams, 2001, Wong & Williams 2002).

Similarly, Proctor (1993, p. 18) states that "reflective practice is the process of looking back in a critical way at what has occurred and using the results of this process, together with professional knowledge, (both technical and ethical aspects), to tackle new situations". Aspects associated with Critical theory, such as empowerment or communicative action or the distortion of these, have been widely associated with reflective practice and are often taken to be the main purpose of reflection (Smyth, 1989, Van Manen, 1997, 2000, Whitehead, 2002).

Williams (2000, 2002) also similarly states that in a reflective professional education, the activities of teaching often need to be set in their historical, political, theoretical and moral context, because removal from these contexts can reduce reflective teaching into a merely technical process. Reflection is the “active and militant” tool that can enable insightful and practical contextualisation of knowledge (Smyth, 1989; Van Manen, 1997, 2000). Wong and Williams conclude that “technical-rational” education usually fails to provide the elements necessary to enable researcher, teachers and learners to develop the knowledge, skills, and heuristics needed to deal with the unpredictability and chaos found in most real world issues (Wong & Williams, 2002).

Employing reflective practice in analysing problems usually includes the study of cognitive processes in some way. According to Hamm (1989) and Van Manen (1997), in order to solve problems, the practitioner needs to draw on both analytical thought and the levels of his/her professional experience. Schön suggests that how reflective practitioners think about problem solving largely depend upon not only on what type of problem is presented but also how is it presented. From this perspective,
well-defined problems are generally resolved by analytical, or 'technical rational' problem solving techniques, whereas an ill-defined problem require a form of reasoning that is far more intuitive. In discussing different experience a researcher may have in problem solving, Williams cited in Wong and Williams (2002) states:

Professional practitioners operate as a form of practice-based research and resource. While they may not be doing professional practice research degrees or papers, as Winter, Griffiths and Green comment "there is a clear link with industry, professions, and other workplaces. In addition, the focus on particular contexts of practice means that the concepts of 'reliable', 'useful', 'good', and 'wise' are all tightly bound to the context in which the practitioner is producing knowledge. A claim to practice-based knowledge is an obvious example of a claim to knowledge which is context-bound, and in which the subjectivity of the producer of the knowledge cannot be eliminated. Thus, practice-based research is more than a way of bringing about cooperation between higher education and other sectors, and they are more than a manifestation of a bridge between economic activities and academic learning"(p. 2).

Schön (1983, 1987) distinguishes between two reflective processes: (1) reflection-on-action and, (2) reflection-in-action. Reflection-on-action refers to the form of reflection that occurs after action and relates, via verbalised or non-verbalised thought, to the action that the practitioner has taken. In other words, it describes the process of reflection, which takes place after the event where the practitioner makes explicit and evaluates the theories of action used to solve a problem. On the other hand, reflection-in-action occurs in association with current action and guides the process of action via knowledge in use, which is derived from theory (Schön, 1983,1987; Hamm, 1989; Van Manen, 1997; Moon, 1999).

Thus, in this context, the interaction of "lived" experience through reflective practice can be seen as the "reflective cognitive model” (Van Manen, 1997; Moon, 1999).
Narrative explanations: Edward Wong

What we have shown is that the researcher does not leave their imagination, feelings, and other emotive situations at the front door to research, where it may lay until the research processes are completed. Indeed the person, the researcher is always important, perhaps most critically in any research, quantitative or qualitative. Indeed, that all major research breakthroughs have been accidents has a ring of truth about it, as it was the trained researcher, as an observer, who made the discovery. A successful thesis is not just plain drudge and dryness of expression; it is a testimony to the efforts of a very human researcher, warts, and all.

From this, we can see that the researcher must not leave anything to be assumed, it must be laid out in order, as with a 1000 piece jigsaw puzzle, so that it all fits together as a whole, and in the end, gives meaning to your efforts.

Perspectives on the impact of politic on culture: Australia and Indonesia

In describing the political nuances between nations based upon their differing cultures and considerations of their respective attitudes towards the use of political power both within and without their boundaries, we cannot rely upon a numerical set of calculations to describe and then put into effect a series of policies based upon these numbers. Perceptions in this case are personal evaluations of feelings, emotions, and other non-positivistic inputs. It is in these areas that this work attempts to consider the reactions and actions of both Australia and Indonesia during the general unease that exists between these two nations before and since Indonesian independence.

In truth, both nations have matured both from the reliance upon ‘mother’ countries, that is an actual colonial power or an overly relied upon an exceptionally close political and economic relationship, almost one of a self-governing but colonial relationship. From this a question is raised “Why, if both nations
were once colonies, and achieved ‘independence’ at about the same time, are the concepts of power and its use so different?”

The term power relates to Eastern and Western sense

Power, at least in a Western sense I would say is the ability to initiate change, the range of that ability is firstly the amount of power and its accompanying responsibility can be delegated and still retain overall control of a situation. There is also a willingness to delegate power in the Western sense, to allow the senior decision makers the time and effort to let the more mundane and day to day decisions to be made by their administrative juniors. From this, we can see that one aspect of power is the period over which the decisions that are made. Senior management decisions may require many months or years before a final evaluation can occur as to the value of a given decision. This allows senior decision makers time to evaluate not only the original decision but also to evaluate the conditions which surround these decisions in order to ‘fine tune’ a project or even close it down if current and foreseeable conditions warrant such a move.

The Eastern/Asian concept of power is quite different. Consulting senior management is a requirement even for the meanest of decisions, which for all low-level purposes may be only an affirmative shaking of the head or wave of the hand, yet decision-making is not usually controlled outside of the most senior manager’s office. The delegation of responsibility and power is not possible, but all are expected to participate in the process and thus a decision may take days, weeks, or longer, and depends upon two factors, the importance of the required decision to the decision maker, and where in the order of the decision maker’s ‘list’ is the particular matter requiring a decision. The length of time for a decision to be made is typical of an Eastern paternalistic organisational structure, all internal parties may participate but only one has the responsibility of making that decision, and if the decision is ‘bad’ all share in the loss of face that such a decision yields, when this process is observed. This weakness has been described as a strength, as all those who supported the decision, are all ‘on board’ during the
implementation of that decision. This is shown when describing the Japanese decision making processes, and was seriously considered as an advantage over the Western decision making processes for that reason alone. However, it was not successfully implemented in the West because of the cultural differences between East and West.

The major difference arises from the idea that the West is a Meritocracy, that is the individual makes the decisions and lives with these decisions and is rewarded individually in an appropriate manner, provided of course that they act within the written rules and laws of a community. The East believes that all must succeed if the individual as part of the group succeeds, as the pain of failure and the joy of success is shared among the participants, there are few rules, it is face and honour that count for the entire group. This constraining action would be considered as demeaning in a western business environment and considered as being treated as a schoolchild, yet this is the foundation of business practices from the Bosporus to the Pacific Ocean. In modern terminology, one is group-risk-adverse without individual choice in order to fit a group picture and the other, individual-risk-takers awash with choice with the individual’s picture attempting to be mounted highest and largest on the most prestigious wall.

These two schisms in political and cultural attitudes are also expressed in the way of addressing the leader, of business, of a local government, of a region and of the nation. In Asia, due deference to the person’s title, rank, and community position must be made. In Australia for instance, even the Prime Minister is addressed by his first name, as is everyone else, except the Governor-General, the Queen’s personal representative. Even the foreign diplomatic corps receives better forms of address than plain “Bill" or “Ali.” Political power in Australia is considered a temporary situation, probably for a maximum of ten or so years, and then a new leader is elected, usually the opposition party, and a new regime overtakes the previous one. Yet in Asia, except for the real and near democracies, near lifetime appointments of elites whose access to power and status are taken as ‘natural.’ However, this power and accompanying
status is not without some cost to the person concerned, whatever system of power is used.

The Western system of power is one of legal controls, that is, there are regulations and laws that are meant prevent abuse of power, yet abuses continue and penalties are paid in forms of imprisonment, legal bankruptcy, and so on. The cost to the person concern is high stress and a generally shorter life span leaving a rich widow usually at the end. However, the climb to the top is considered a desirable trait and a problem presented to the individual on how to accomplish this quest in the shortest possible time. The personal rewards are good to great, and the personal costs can be at a similar level as well.

The Eastern system of power is one of social controls and power is to be judicially used or the apparent betterment of the people who are close to the centre of power, and to those close to them and so on down the line of familial and other relationships. This form of power is one of respect and honour given and returned in different forms. To be within the ‘in’ group may only last one or perhaps two generations, so the support and continuation of the dynasty is vital, and long-term power structures are seen in India and Malaysia, to name just two countries. This may be within the ruling family, by marriage or bloodline, or by the structures initiated and continued by the past ‘ruler’ through to the current leader. ‘The System’ prevails, and it is common in South American countries as well as Asian ones.

Indonesia was fortunate in being firstly colonised by the Dutch in the fact that the unification of such a diverse area allowed it to become what we know as Indonesia. This seems to be a contradiction of this work. As the colonisers, the Dutch in this case, sent generations of administrators to the Dutch East India Company (VOC), to unify a diverse colony and to support other colonies as well that added a protective logistic program as well. That the VOC lasted for so long (1602-1798 CE) and then by directly by the Kingdom of the Netherlands, gives the VOC and the Dutch some credibility as to the effective running of a colony, whether or not in contemporary business practice such practices are ‘Globally’ acceptable.
The unity/diversity argument perhaps has credence here. By unifying the outposts of the East Indies, particularly by military means, the Dutch brought a semblance of unity we call order. Yet there were never enough Dutch to subjugate the East Indies, so diversity also remained, though a diversity not as an independent diversity, but a diversity of say, tribalism which demanded unity, within a diversity level of many forms of tribalism. This alternating set of levels of unity and diversity, repeating itself, is perhaps the best description of Indonesia as a cultural entity. The political leaders speak of the national slogan, “Unity from Diversity” while at the same time speak in terms of Indonesia as a singular noun while concurrently describing the society in the Plural. This seems to be a continuation of the history of Indonesia into these modern times as an unchanging place, politically and socially, with only different elite players with local names taking the place of the Dutch, a place rule by men and not necessarily laws. In such situations, charges of corruption are normal, but are not pressed too hard, as there are acceptable levels of what the West would call corruption, and unacceptable levels within an Asian community. What are important are the private relationships the elite are having with their inner circle and the relationship this elite has with the rest of the community. Perhaps the liberal manifesto of ‘the greatest good for the greatest number’ is applicable here. If the government is not performing, or if that is perceived to be the case, violent political eruptions will and have taken place. It is a tightrope that few Western politicians will attempt to cross, but in Asia, it is an acceptable situation because the population literally believes in its apparently fixed culture to a far greater depth than any malleable Western culture.

A point here is perhaps the influence of literacy upon culture has been underestimated. Like most cultures that did not have writing, all that we in the West take for granted, such as newspaper, journals, popular magazines, histories, and so on, the only way to spread ‘news’ was by oral translation, that is, stories from nomadic storytellers. Either these stories were a source of the legendary and magical qualities of historic figures who spoke with God or the Gods, received messages from them, or were
directly aided by supernatural forces for their successful outcomes. This made them much larger than life and this I would posit continued onwards to a form of ‘Devine Right’ known of in Europe, to the leaderships of Asia with their own form of this divine anointment of leaders and potential leaders. Within the extended family that a leader possess, what legend has stated, rubs off onto their descendents as truth and right to leadership in modern Asia. This has been discredited in the West, but remains real in the East. There are places where magic and astrology play a leading role in the political life a country, one of these places is Sri Lanka, where no major political decision is made without such advice. If the decision is a success it is due to the will of the supernatural, if a failure, then what did the particular politician do to deserve such retribution?

Exaggeration, story telling, astrology, reference to holy books, magic, and other sources of wisdom, are natural for a political leader in Asia. Only in the most sophisticated cultures are these tools ignored, and then perhaps not entirely. This is the essence of power in Asia – you did not earn it, it was bestowed upon your family or even tribe, not to be for the personal use of the possessor of this power, but for the mutual benefit of those related to the holder of power and their friends as well. Provided such power is shared, there will be no ill feelings, otherwise it will be considered a lack of good faith, and a black spot upon the ‘family,’ whether the affront is real or imagined. This is not only within the adult world, but the childhood world as well, where such views are learned and rewarded and the breaches of such protocols are suitably punished.

Similarly, the Australian way, though predominately Western, is also a collision of European cultures, the major one being that of Britain, with major overtones of Italian and Adriatic cultures as well. From this, to describe Australian culture as homogeneous would be to dismiss it Europeanness, as Italians have brought with them their sophistication and serfdom as well. The British have tried to import their class system, and it has traces within Australia, as there are those ‘born to rule’ and other ‘born to serve,’ however as Australia was [predominately first settled by Irish, such attitudes did not travel well. The new Islamic groups
of migrants are presenting another view which is still being worked out as to whether such an admixture of cultures is a positive or negative influence upon the national culture. The recent militancy of some Islamic groups, predominantly European, Middle Eastern and West Asian, has tainted the positives that Islam offers and may well bring down the multicultural policies of the Australian Government. Multiculturalism has failed in Britain, which has a similar political system as Australia in many ways, and with the same attitudes of the Judeo-Christian culture that is most of the Western World, it may not work anywhere in the West. This conclusion is based upon the differences of a Western meritocracy and the Eastern oligarchy.

Technology as The Instrument of Change.

Modernity is causing the Oligarchy of the East to change, in that there is no other way to make high technology function unless a form of meritocracy exists. Technology may make many levels of an Oligarchy redundant, and this will present a problem to this system. What does such a system do with servants who have nothing to serve or be a servant to? This change in culture may not wear very well within these types of structures, and even in the West, technological unemployment has been a problem for over fifty years. These changes, as a problem of continuing employment for the technologically unnecessary and unemployable, has yet to be presented in a large-scale situation, and the two choices available, re-education or continuing with an unsustainable situation, are bleak. This is particularly relevant if there are few suitable educational institutions available for such re-training or if they are limited to only the literate minority.

The introduction of technology to Asian situation has been one of success, Japan, China, and Korea on one hand, and Malaysia and India on the other.

Japan, China, and Korea have accepted technology, but they have remained culturally Japanese, Chinese, and Korean. They accept change, as there is no other solution to expand their industries even with a low cost regime. Malaysia and India, perhaps due to
their status as ex-British colonies and their British similar political systems, are willing to change whatever is necessary to become relevant in a technological sense. Indonesia is yet to accept technology as a way out of its Oligarchies. This is probably because currently it has enough natural resources to be able to delay such fundamental change for the near future, but afterwards, the question is not currently being discussed publicly.

The defence of such non-actions is the apparent social upheavals that will arise from adopting Western technology. The sources of resistance could be surprising, they may well be a religious basis to such resistance. The adoption of ‘Satanic’ technology will meet with unusual resistance, as the unemployable demand paying jobs irrespective of any available work for them to do. The few educated, relatively speaking, people will probably find no problems in this situation, but if the government has not provided fundamental educational resources for all, then we may find a ‘Sans Culottes’(without pants) type of revolution where the very bottom of the work force is overtaken by the better educated leaving the uneducated to face a very bleak future.

This hostility will have several sources – cultural as well as economic. If subsistence is almost guaranteed to a farm owner and will be similarly guaranteed to his sons, provided the land they till is large enough and the sons few enough to offer a subsistence level that is acceptable to this group, what happens if it is not sustainable? How is the pie cut up to offer at least a life sustaining amount of food, water, shelter, and perhaps income as the divided land parcels get smaller and smaller and the local, regional, and national populations have similar population growths while the arable land remains, at best the same, though typically, is reduced due to land exhaustion, pollution, and development? It will, no doubt be a situation of too little of everything, land, water, jobs, food, and shelter, literally a disaster waiting to happen.

This is not new, and platitudinous excuses will emanate from all levels of this society to lessen the reality in the minds of the people concerned, but a civil war is close. The manner that a civil
war is avoided, begun, or even sustained is a question that many seem not to be considering seriously at least not publicly. It is not the ability of the people concerned that presents the conundrums, it is how they will react if a local Pol Pot arrives at their front door.

The typical response of both East and West is probably – ‘We learned from Pol Pot of Cambodia, and we will not let it happen again.’ The west also learned from the Germany of the 1930’s and 40’s of similar levels of genocide and unsustainable political actions, yet Genocides in the very basic definition of the word is happening on a daily basis today somewhere in the world. Who taught and who learned?

The advent of the technological changes that afflicted the West from the 60’s onwards, changed the outlook of the culture of the West. It has become one of calculable certainty, not one of probabilities, as the calculating power of computers reduce probabilities to levels of near certainty. Even the Stock and Futures markets fell into the spell of such arcane mathematics and the losses were so great that the U.S. Government bailed out the relevant markets in order to sustain them through that crisis. The Great Asian Meltdown of the late 90’s was based upon the overvalued Asian assets that were successfully shorted by prospicient investing groups, to the extent that Malaysia refused to participate and reneged on immediate debt with a promise to pay in the future, which it did finally do but at far more advantageous rates.

Though we are dealing mainly with Australian and Indonesian relationships, the differences are vast with important similarities. Both were European colonies, but where the Dutch East Indies/Indonesia had a vast local population in comparison with the Dutch colonialists. Australia did not have this problem for the British, and the Neanderthal level of civilisation of the indigenous population meant that there was no real military competition for the country, nor was there any competition in any other areas that would or could be deemed a war for possession of any place within any part of the continent. If it can be assumed that the Dutch East Indies were diverse and only the
intervention of the Dutch unified, in a sense, these islands, the diversity of the Australian indigenous people were far more extreme. It has been documented that there were over 1500 tribal groups, each with a separate language, living in Australia at the time of first settlement, 1788. Unification of the Australian Aboriginal tribes could only occur in myth, not in any factual situation, they were too diverse for such an action.

Another point is that the Dutch, and Chinese who are and were shrewd traders, saw no value in Australia and so they did not settle in any way within the boundaries of Australia. The Dutch trading company VOC lost several ships on the Western Australian coast and sent search parties to rescue the shipwrecked, and it can be proved that the Dutch ‘settled’ Australia 200 years before the British because of shipwrecks. It is just factual that the only thing the British saw in Australia was it could be turned into a large prison, a gigantic Alcatraz island, from which there could be no real chance of escape.

It is only when the opportunity for graziers, both legal and illegal, and their sheep and cattle, did Australia begin to have some form of development. The discovery of gold led to another, and until recently agriculture and gold, silver, and lead extraction have been the mainstay of Australia, something that the Dutch had for several hundred years before the Australians, but in different extractive industries.

Politically, the story is different, Indonesia was united under the terms of the VOC, and then the Dutch Monarchy and therefore had at least some of the institutions of the ‘home’ country, at least for the Dutch living there. In Australia, the colony of New South Wales, firstly had a military form of government, and then slowly evolved into a parliamentary system which led to the formation of the other states, each as a separate colony with a parliament answerable to London. The Unification of Australia in 1901 into a Commonwealth was not a foregone conclusion, and almost failed. Today it is still questionable whether the unification of Australia will hold in the long term. Indonesia on the other hand, will probably hold together because of the need for a strong central government with a similarly strong
Oligarchial leader needed within its cultural structure. Australia, known for its apparent individualism and distrust of governments, is basically a weak structure bound up in a cultural binding that stresses myth over reality. If pressed, all will fall behind a leader of almost oligarchial qualities with a Parliament similarly disposed. Without powerful friends, Australia is a very small player on the world’s stage in a political sense, trade-wise however, it is a large player with large amounts of poker chips looking for a game it knows it can win, but finding that few wish to play except at the margins of the main games.

**Narrative explanations: Edward Wong**

To conclude, we have here the ultimate puzzle where no two pieces fit exactly, and the end picture is a conglomeration, a near stew, where no final picture is clear and defined in the rich smells of possible success. There are expectations from Indonesia that Australia when pushed will yield, and in Australia, that strong friends will come to its aid when trouble arises and it is pushed. However, this means that Australia is ever defensive over its policies concerning its nearest and largest neighbour, and neither side is willing to go to war over fishing rights, illegal immigration, or terrorism – local or international. If it is a curse to ‘live in interesting times,’ then both countries are suffering from this curse and the outcome, if it can be called that, will probably be the muddle along and to agree to disagree while there are no lines drawn in the sand. If and when that happens, it is anyone’s guess what will evolve, and it is not Australia that will be determining the results of any confrontation.

From this, we can see that the researcher must not leave anything to be assumed, it must be laid out in order, as with a 1000 piece jigsaw puzzle, so that it all fits together as a whole, and in the end, gives meaning to your efforts.
Chapter Seven

Who are ‘WE’ and who are ‘THEY’?

Introduction

This chapter introduces the role of culture and its importance between and among nations.

We present an example of cultural differences from countries that have similar language, similar legal systems, yet are very different. These countries are The United Kingdom, The United States of America, Canada, Australia, and New Zealand. These countries are the same but very different, and are very nationalist about their international differences, and they have strong local loyalties as well. Each is similar in culture, but different in the interpretations of their somewhat common culture.

It is when a comparison is made between two dissimilar countries and their cultures, different languages, different legal systems, and so on, so that even a single thread of commonality may be difficult to discover in order to examine what can be used as a model to interpret these common traits that sources of real animosity may develop.

The greatest problems arise in those cultural traits that cannot be compromised to accommodate either side’s concerns, and we suggest that these are mainly of a cultural origin, and these have created the greatest forms of disharmony between Australia and Indonesia.

The fundamental differences between Australia and Indonesia are ones of history. Arab and then Islamic traders perhaps a thousand years before European settlement and colonisation developed trade links and a common language known as High Malay, spoken only by the aristocratic of Indonesia and the Malay Peninsula. Tribalism, conquest, colonisation, slavery, corruption, and every other form of negative aspects of a culture are historically described, the positives, the arts, beneficial reign,
not nearly so. It would be safe to say that Europe was several hundred years ahead in technology, but the explorers and traders from Europe were little more than savages, when as traders they arrived in force, seeking profit, booty, and plunder.

The three ‘Cs’ of British imperialism perhaps deserve a mention here. To colonise a place, the British first sent Christian missionaries, and Christianity defines the first C. If that did not work, traders were sent, commerce defined the second C, and if the second C failed, the Navy and Army moved into that area, defining the third C as cannon. These actions set in motion the cultural change of a place as well, and ‘acclimatisation’ projects, set to make the new colony similar to Britain were common.

However, sometimes the order of the ‘Cs’ was changed. In Australia’s case, the first C was cannon, mainly to keep other European powers away. The second C was probably missionaries, not to convert the natives, but to convert and maintain some form of Christianity to a group of convicts and soldiers who were considered too evil to live anywhere within Britain. The third C for commerce was when the colony became self-sufficient in food and could export grains, and then wool to Britain and this took some years to achieve.

The differences between Australia and Indonesia in a cultural sense are founded upon history, and history’s effect upon culture may be based only upon recent developments. Pre-1945 history may have little effect upon today’s culture, other than what government determines as culturally appropriate for a modern state.

Koentjaraningrat, (Koentjaraningrat, 1985) attempts to describe and define the culture of Indonesia, while Terrill, MacKay, Castles and others (Terrill, 2000; MacKay, 1993; Castles et al., 1992) attempt to do the same for Australia. The differences are substantial, and when sensitivities and sense are pushed to one side during a dispute, the fundamental factors determining one’s culture, learned in one’s youth, come to the fore.
A model entitled Regional Development Cultural Bank is described below. The purpose of this model is to show how geography, history, foreign policy and geopolitics are linked; the role that culture plays in these connections and the how the perceptions of ‘the Other’ are culturally based. Furthermore, this model also shows the significance of the press and the military in portraying the views of the government (and at times the general public) of Indonesia and Australia.

We are told that the Indonesian national motto translates as ‘Unity through Diversity,’ yet if Indonesia is as structured as it seems to be (Woolcott, 2003), and as different from the West as an Asian culture can be, then perhaps the national motto is a paradigm rather than a reality. In this chapter, we attempt to define Indonesia using Hofstede (1991) and Gannon (1994), as we attempt to contrast Australia with Indonesia. This is done by using the definitions as provided by Hofstede, with the use of metaphor as used by Gannon (1994).
The questions that arise from these two approaches emphasise the differences to explain the difficulties in diplomatic relations between these two countries. The near wars that have occurred between these two countries could not be solely sourced from media reporting, the countries have embassy representation in both capital cities, and a telephone call or an informal visit ought to be easily arranged at short notice. Yet it seems that media reports emphasise cultural differences and not mutual culturally sensitive understanding or mutual goals.

Border disputes between neighbouring countries are common, and here we have a unique situation of a state compose of some 2,500 islands in dispute with a contiguous land mass of continental proportions. Internal troubles within Indonesia are also relatively common, as tribal owners of valuable resources attempt to deny the wealth generated from resource rich areas to the central government for others to benefit while at the same time advocating a form of universal brotherhood. This by claiming ancient ownership and involving the international resource corporations and their foreign governments as well, in order to broaden the argument and the political pressure from local, national, to international proportions. With all of this internal confrontation with the Indonesian Central Government, the external and foreign relationships with various nations, including Australia tend to emphasis the long-term relationship rather than a popular short-term linkage of problems through diplomatic notes. The positive aspects of this relationship are multi-level, that is from government to government communications and relates to personal relationships as well (Tahija, 1997).

Australia has been very quick indeed to supply real help and aid to natural disaster emergencies such as volcanic eruptions, tsunami, as well as economic and educational aid. This is only partially resourced from the Australian government, but many charitable and service organisations as well supply need-based aid in many areas to alleviate poverty and disease, such as clean water supply, inoculations, visiting surgical teams and so on.
There are however, thorns in the relationship as well. What is called Australia’s interference in Indonesia’s affairs over Timor overshadows Australia’s support of the decolonisation of the Dutch East Indies that became the Republic of Indonesia.

For the sake of consistency and from that clarity, here I have used the description or perhaps definition of culture from two authors, Geertz (1973) and Hofstede (1991), both anthropologists of note.

There is a problem even with authors of note and reputation, that all have a bias, usually Western or European either through their work or the interpretations of their work, which may taint conclusions reached, even though these authors may be sympathetic towards the culture they are studying, minimising any pre-judgements. The major authors used to found a ‘standard’ for culture, are Geertz (1973), Said (1978), Anderson (1983), and Hofstede (1991), as these authors have described the various forms of Asian ‘culture’ from the Middle East to South East Asia. These authors have provided a basis of thinking outside the European ideas and ideals of culture that form a basis for describing a civilisation.

The advantage here for Australia in particular, is that here are reasoned descriptions of what their neighbours actually are, and who and what an Australian happens to be, using culture based definitions. However, the description of an actor, does not determine the quality of a play, neither does the description of the actors between two cultures define a commonality between them, as in a play it is the differences that make for a plot, a scene, and a dialogue.

Using the analogy of a play, the role of the main character (the good guy) and the counter character (the bad guy), whose roles are determined not only by the audience, but also the individual in the audience. The current culture of the individual in the audience, determines which role they support, and irrespective of the qualities of the ‘other,’ they support their particular cultural ‘brother.’ This, we say are what culture determines, which party and arguments you support, and sometimes this
leads to an illogical situation either on one side, both sides, or for all concerned.

An interesting and vital concern is the relationship of military institutions, that is, the relationship between the armed and defensive forces of these two neighbouring countries. This will be left for further comment later.

Hofstede’s work is the basic theoretical source of this book; it is from his use of a blank sheet of paper to bracket out, that is to ignore, the established opinions supporting various theories, that his data collection and its interpretation created a new meaning for the term and description of what is meant by culture.

Coincidentally, the world from the 1960’s had changed greatly, and Australia and Indonesia were not exceptions. There were great social forces thrust upon two ex-colonies, forcing both to in effect, mature into independent nations without any overt support from great friends. This also has been part of Hofstede’s work, as it also naturally matured into insight concerning cultural changes as well, even if the represent a metaphoric comparison similar to Gannon (1994).

If the changes that have occurred over this period have been a maturing series of events, divergence is also a risk, as convergence may be advantageous. The effect of maturity has been a new patience with events that cannot be controlled by either party, but may lead to the disadvantage of one of the parties. The recent Timor situation is an example of this.

Timor was a Portuguese colony, and the official language and culture was a combination of Portugal and a remote colony. Indonesia invaded to ‘liberate’ an ‘enslaved people,’ to bring them under the umbrella of the Republic of Indonesia and to complete the de-colonisation of the Indonesian Archipelago. At the time of the invasion, Australia accepted the event as completed act, and did not act against the invasion. Later, however, Australia did move with United Nations approval to secure an independent East Timor, which created a diplomatic furore between Indonesia and Australia. However, this did not
lead to a war, but to isolated skirmishes along the East Timor and Indonesian borders. This supports, in my opinion, a newfound maturity in relationships, diplomatic, political, military, and economic. Other times would have seen a greater response from not only three nations and their allies, but far greater damage to all parties.

The question must now arise as to what factors prevented a serious problem for these parties? Was it the United Nations involvement? Was it the allies of all sides? Was it the newfound cultural values of all sides that finally resolved the problems almost without incident?

In this work, it will be argued that cultural change and the mutual understanding of all parties to these changes was the major factor in the continuing situation of East Timor, and the major source of this proposal is the Hofstede model, which uses terms such as power-distance, society as a collective of individuals, with each individual having an effect, and a masculine and feminine factor as well.

DEFINITIONS

Here terms will be defined as used in this work.
Culture

As defined here, culture is the meaning that people give to themselves and to others, in other words, the self-identity for themselves and given-identity that is used to identify those not included in the first grouping. I am myself and I define and identify myself within my group, and if you are not in my group, then you are an outsider or an ‘other’ as defined firstly, by me, and then by my group (Geertz, 1973). This separation of groups gives meaning to the individual and the group.

Hofstede expands on this somewhat by explaining that culture is socially determined, that is, it is learned, particularly in early childhood (Hofstede, 1991, page 5). Hofstede also brackets out human nature and an individual’s personality in defining culture, thus eliminating unclear arguments concerning an unclear word - culture.

There is however, an idea that also comes forth – what is learned can be unlearned, that is the culture of a person can change, it seems to be a process that is more difficult. This is probably more apt to prejudice, than to a broadly learnt culture or communal attitude that is inclusive towards outsiders and new ideas, rather than exclusive towards outsiders and inward looking. This thing called culture is what holds groups together while the individual member accepts and identifies with a given culture. This tends to be a closed existence as a competitive culture may be rejected as foreign or may not be known. If we accept the idea that the culture of a group is its means for survival as a whole group in an unfriendly environment or within such a surrounding social force, then we begin to see the reason why culture can lead to conflict, with other cultural groups while the group lives quite peacefully within itself.

Anthropologists tend to group civilisation into categories – nomadic hunter-gatherer, nomadic and domesticated animal husbandry and then domesticated agriculture by the planting of crops, the development of towns and cities, and industrialisation.
As each phase was developed by the apparent Western Civilisation, other areas did not do so, as it was not considered necessary, or there was no competition to cause one culture to compete with another. Eventually however, modernity appears and the old culture either is modified or is replaced by a newer perhaps more advanced culture. This clash of difference is perhaps the model of Australia and Indonesia, not in the sense that Australia is a more advanced culture and Indonesia less so, it is the aspect that they are different, with different goals and different ways of achieving their goals.

The development of the major Australian culture was originally one of cultural necessity, the emptying of the prisons and the prison ships of Britain of both criminals and political prisoners, in particular Irish and Scot ‘rebels.’ The residing Australian Aborigine culture of hunter-gathers had changed little in the 60,000 years since it migrated from the North Japanese Island of Hokkaido. The advancement of civilisation in the eyes of the Australian Aborigine was as if a flying saucer landed in Sydney Harbour with a similar advanced group within this space ship. The Aborigine culture had no chance of competing, surviving, or thriving in such a situation. For many years, they were ignored as it was assumed they would die out from disease and the acceptance of alcohol and other substances of abuse. Today, the cultural conflict is almost over, as more and more Aborigines accept the modernity that surrounds them.

Similarly, the self-sufficient agrarian and localised fishing industry portion of Indonesia’s population, even though predominately conservative Islamic, must see modernity take over their positions as primary food gathers for their families, group, or village, thus destroying their culture and their positions of implied and actual power, things no doubt worthy of real conflict.

If culture is equated somewhat with the term ‘civilised’ then as described above, the various stages of anthropologically described civilisation can by direct one-to-one correspondence, also describe culture. A hunter-gatherer civilisation and culture is by definition, different from a town dwelling miller, or other
artisan, whither one is superior to the other is a matter of effect upon the groups concerned. It can be rationally assumed that life is much harder, move violent, and shorter for the hunter-gatherer than for any other group, and the progression away from the hunter-gatherer leaves more resources for the arts of a community.

The arts of a culture, music, dance, the literary skills of reading and writing, are in my opinion the true measure of a culture’s advancement. The Australian Aborigine had no written language, and the very fact that their were over 1,500 separate aborigine languages in as many small groups, kept whatever culture that was developed, encapsulated to a particular group, as ‘inter-tribal’ communication was almost impossible. The history and tales were not written down, they were taught, perhaps embellished, to be re-told repeatedly over a campfire, sometimes to the drone of the hollow branch that acted as a variable mono-toned instrument of music, and sometimes accompanied by dance. Perhaps it is dance and music which are the true measure of a culture’s value to humankind, as a culture’s brutality, and its harsh and brutal existence seems to be forgotten with dance and music.

It is apparent that Indonesia has a rich culture of the arts, in music, and in writing as the various Asian traders introduced and locals modified their arts to incorporate that considered to be modern, or at least more modern that their own. The evolution of the arts makes Indonesian music, dance, and literary works modern in the main sense of the word, as they are accepted as art forms in other cultures as well as their own.
Chapter Eight


Introduction

Freedom of the press is a Western Ideal treated as holy writ when necessary, and disdained when the ‘truth’ it discovers does not match the ideals and culture of a community, that is from the patrician elite to the meanest and semi-literate worker. If a ‘truth’ is self evident to a local population, such as corruption, massive foreign-aid theft, child-prostitution, child-soldiers, and so on, who has the right to expose these to the local and international community? By what right do a foreign media have to criticise the ‘culture’ of a foreign place? The reality is that only when such local acts divert the valuable resources of a foreign donor or buying place, is such ‘shock and horror’ newsworthy to the readers of a foreign media. However, this tends to be limited by the dollar amounts diverted, and local and international excuses are readily available, such as the local government has not the ability to meet its payroll because of the civil war, earthquake, or other man-made or natural disaster.

This chapter is to examine the effects of apparent and real bias found in the media of both Australia and Indonesia that directly influences perceptions at all levels of a culture towards the culture of another place, from simple anger to near open warfare at the apparent ‘truth’ as exposed by a media organisation.

Indonesia has the advantage and disadvantage of an additional media outlet that Australia does not; The Mosque. It is from this fundamental source that an illiterate may gain most of their ‘truth’ that is oral in source and as such is accepted or rejected at the moment it is heard, there is no facility of re-hearing the same speech twice, unless that is, it is recorded by the listener, and to be illiterate and poor does not allow this to take place. As a consequence, ‘to hear is to believe.’
The history of Australian newspapers, in this case, are interesting in that basically they were commercial ‘flyers’ as we know them today. They were fundamentally information about what goods were to arrive or what goods had arrived at a certain place and time, and that they were available for sale (Webby, 2000). It was not until about 1850 that they were becoming both commercial and also literary.

The Dutch language Indonesian newspapers, however, from their origins (1744 C.E.) were political, commercial, and social (Teeuw, 1967), with a strong bias to an ‘official line’ of what we, today, would call propaganda, to support the local Dutch establishment and its reaction and interpretations of edicts from the Holland based Dutch government.

From these two fundamental descriptions, we see that we have an immediate divergence of purpose of the media, one is to ‘sell’ the news (Australia), and the other is to ‘provide acceptably filtered, censored, and controlled information,’ (Indonesia). These two traditions still exist, and exist for current cultural reasons and predominately one is for profit, and the other for political and cultural stability as described by government policies. This is not to say that one is superior to the other in the eyes of both Indonesians and Australians, it is that each serves different purposes, irrespective of what is meant and described as a ‘free press.’

The cultural bias, evident when an Australian reads an Indonesian newspaper, whether in English or Bahasa, and when an Indonesian reads an Australian newspaper in English, must be culturally based. That is an Australian would at first glance assume that the news he reads in an Indonesian newspaper is from a free and unfettered press, and the Indonesian would at first glance assume that any Australian newspaper is publishing news approved by the Australian Federal Government. This is the fundamental error that both sides regularly make. In the case of Australia, which Indonesian publications are the most important ‘mouthpieces’ of the Indonesian Central Government? All of them? What if one ‘important’ journal or other media contradicts another that also contradicts the apparent official
government policies? With three diverging and official opinions, which then is the true position of the Indonesian Government?

In Australia, on a given day the exact same media divergence may occur, but none may be the reality of the moment, as government by press release, is not normal.

**Perceptions and Perception Makers.**

The influences upon a culture are not only the daily, weekly, and monthly journals, the religious centres, and government press releases; it is also the publishers of reading for entertainment. In the current climate of the declining influence of *Political Correctness*, we can review the last twenty years or so of its reign.

It is apparent that many novels, short stories, true, imagined, and somewhere in between, published in book form, compendiums, or various journals, have fallen victim of accusations of not being politically correct for this period. For example, Mark Twain’s use of the name of a black slave in one of his famous stories as “Nigger Jim,” is considered by some as unacceptable and by others as indicative and appropriate for the time the novel was written and the times of the novel.

This raises the question of the propaganda stories, based on truth, fable, and quite possibly government support. Even today, these stories are quite common and sometimes have large readerships or, in the case of motion pictures and television, large viewing audiences. One need only see the various motion pictures of Britain, the United States, and other allied countries of the Second World War, and the German films as well, to see their influence and their value in ‘morale raising.’

Their effect, even today, has people believing that all Germans and Japanese were evil, and all allied forces were on ‘God’s side.’ Even today, war movies are popular and yet follow the same story lines, when the Germans and Japanese are today industrial powerhouses of immense value to the world today!
Deviance.

What we conclude here, is that what is being described is the emphasis on deviant behaviour in the name of nationalism, and the higher the rank of the person performing such acts, the greater the ‘Shadow Effect’ upon the culture concerned. The ‘Shadow Effect’ is my description of what and how one side sees the other based upon the acts of the persons of influence in a culture or community. If a leader of a religious group demands the sacrifice by death, of all members within a certain area, and that act is carried out, then the remaining members are overshadowed by that act, rather than any positive aspects of their religious group.

We believe that this also applies to a culture and its leader’s acts and responses to various situations. It is the deviance from the normal in the ‘other’ culture that is noted by that ‘other’ culture, and not the similarities or commonalities. It is the emphasis on the deviant behaviour that creates tensions, and are or they may become, irreconcilable.

Prescribed Procedures.

The rituals of story telling are as old as language, with the invention of printing and therefore the media, story telling, or oral history as it is now sometimes called, has changed focus from the vocal sounds to the story teller to the stenographic recording of stories that are to become part of the written history, or even culture, of a group. The danger in such actions, is that the stories are subject to embellishment by the story teller, instance by instance. Reliability is therefore low, depending upon the political, social, and cultural significance of the story concerned.

This also brings a consideration of the inherent legal ramifications of story telling, groups listening to the story, the repeating of the story, and the friends of the group who heard the story in the first instance. Indonesia’s Constitution demands that such events are prescribed by statute (Article 28), which means that such actions and events are limited by the laws of
Indonesia, there is no unlimited freedom of assemble, speech, or association. This leads to the censorship of storytelling as an activity, even as entertainment, where the imagination and the ‘plausible improbability’ are the norm.

**Writing and Language**

Of all the skills mastered by humanity, language and writing are the two most human, and to civilisation, probably the most valuable. Literature in one’s own language can bring forth the ideas and the following actions of a group or culture, millennia after the historical event and justify the actions using the cultural values of that time. In today’s culture, we may find that they are as applicable now as they were then, or at the other extreme, feeble and of no utility today. All of this because we can read, evaluate, and then decide for ourselves, and write about the ensuing decision and what it represents to us as a person, and then perhaps influence the group.

The lack of such faculties and facilities to use them is what separates the advanced cultures from others. If there is no library capable culture, then that culture cannot evaluate itself, it must evaluate its culture in the terms of other cultures that posses libraries, and it positives will not be even considered, and will be left to the sociologists or even archaeologists, studying a dead or dying culture to find an eventual reason for being.

**Indonesia**

One of the problems facing a monolingual, that is English speaking only researcher, is the lack of English references on Indonesian history during the post war period. The emphasis on ‘national language’ in Indonesia and Malaysia during this period has reduced the language skills taught in schools and reduced the significance of these cultures to the rest of the world by the limitation of non-English reference works. The other problem is access to even Indonesian language references concerning media and its controls and effects during important periods. There seems to be sufficient quantities of literature, but an ethnocentric bias seems to be evident, reducing its value and merit to
researchers (Lubis, 1987). That English is considered a foreign language and Dutch and Indonesian were not also complicates the researcher’s task, as does treating Indonesia as a place without leaders with personalities which had a distinctive effect upon this nation during the post-war period of immediate independence and post-independence near chaos. Such a situation seems to establish near dictatorship, irrespective of the place concerned, this in order to eliminate chaos and to establish anything better than a chaotic political situation.

However, Indonesia has a documented colonial history, as well as a post-colonial history, the problem here lies in the research processes and these processes need a broad range of information and data from which to establish a foundation for research. In this case, the difficulty lies in the lack of documented works on what effects media have upon firstly a remote colony, and then a new and independent nation seeking a place in a modern, and increasingly Westernised, world. What seems to be important here is the vast quantity of works that are not applicable, such as commerce and political workings not considered by the media as ‘news.’

**Criminality of News and Media.**

There is also the consideration of the criminal aspect of news and media. Historically, Indonesian news from the time of Dutch settlement to modern times has been subject to censorship and administrative control and judgements, irrespective of the news value or any other considered public ‘need to know’ or ‘right to know’ by media outlets. An administrative media suppression order to maintain public confidence in a government that has made mistakes, are common in comparison with Australia, which has a ‘D-notice’ system similar to Britain’s, which are used in matters of highest security, though sometimes after the event they appear as unnecessarily interfering with the ‘right to know.’

This control of the Indonesian media, and to the reporting of events inside Indonesia by foreign media, gives the impression that such media controls are incompatible with a modern state. Even today, reporting about Indonesian army criminal behaviour
during its takeover of East Timor, is controlled by three or more organisations, the governments of Australia and Indonesia, their armies, the United Nations, various religious and charitable organisations, and friendly and other governments of all parties of this event. For the historian, various 30, 50 year and so on rules for a government’s release of internal papers, some of these papers have been delayed yet again, they have been re-classified to be released after a further long period when emotions are not so raw, or at least political leaders of these times are long dead. The interesting thing is that eventually, most will be known, and the world will ignore or forget, the policies of all governments involved, that created the problems in the first instance.

**Examining Popular Media.**

Indonesia has had a post-war history of internal and external violence, and the rare common sense attitude towards these events have been underreported in Indonesia, and Indonesia probably considers that they have been over-reported in the foreign, particularly Australian, media. While Indonesia maintains an official position, whenever possible, of ‘Unity through Diversity,’ the reality has been somewhat different, and the foreign media has been quick to report such events to the extent that foreigners know about a problem before the local Indonesians. This to foreigners is quite natural, for immediate news is apparently important to outsiders, but if the analysis of the news is based upon incomplete information, and the analysis is incorrect, then the Indonesians have a right to be cynical about the value of foreign news. There is no re-call of the news once it is reported, and if another worse event occurs, and this time it is an actual event, the second negative event reinforces the inconclusive first, such is the reward for controlling the uncontrollable.

Sometimes, good sense overrides political sensitivities, this good sense involves inviting ‘neutral’ journalists to become involved in writing less inflammatory stories about Indonesia in particular. In Australia, if news is not inflammatory, efforts are made to make it so. However, sometime cultural differences come to the fore and something Australians would consider
slightly humorous can be considered grossly insulting by
Indonesians, irrespective of the efforts of a ‘neutral’ reporter.
Again cultural insensitivities cross into the path of efforts to
reduce tensions between Australia and Indonesia.

As only 300 million people speak Indonesian, it cannot be
considered a major language group, such as English, French,
Russian, or Chinese, the four major languages of the United
Nations, and here lies another problem – if Australia is the
nearest neighbour of Indonesia, and many people have learned
to speak Bahasa Indonesia, what is taught is not spoken across
Indonesia, and the patoi or pidgin that is spoken seems to be
localised. This lack of a common thread of language presents
everyday problems, but not ones of a literary nature, as books
and journals printed, seem to apply the Bahasa standard. This
means that a literate Bahasa speaker can at least read the
literature that comes forth from Indonesia, and give it meaning.

There is strength in literature, in that it can express the critical-
thinking of the Artist-Writer, as Simone de Beauvoir implies, and
it is from literature, that the educated writer can express the soul
of their culture, in various guises.

Unfortunately, so few Indonesian writers are known to
Australians in English translations of their works, let alone
originals in Bahasa. In this case, the fault is not Australia or other
foreign nations, but it lies within the Indonesian culture, which
perhaps, does not include writers as national figures worthy of
listening to, or reading.

This is perhaps a long way away from the media, however,
literature, need not be aggressively political, it can be as benign
as a sleeping snake, capable of damage only if aroused,
compared with the barking dogs of the media, which may bite or
not, depending on the amount of news ‘blood’ flowing.

What is of import here is not the fixed ideas of the public, but the
perceptions of what fact is and what is not. Let us offer an
example. Many years ago, I and my colleague were in Sydney,
Australia, walking during a Saturday morning from our work
place near the Museum. A sewer pipe had broken and human, and other waste, and toilet paper were freely flowing down the street into a storm water drain and then eventually into Sydney Harbour. As a temporary resident of Sydney, we wondered how soon this leak was going to be repaired, a week later it had not yet been repaired. What then if we were a visitor from another country? Our opinion might be “Sydney, Australia, is a dirty city which cannot even maintain its sewers properly, and the Harbour, this magnificent geological asset is hopelessly polluted with human waste, and it smells like it as well!” Is this perception sourced from an experience valid and is the conclusion true? If you are “mugged” on the streets of Sydney, is Sydney a city infested with petty crime? What of the vicarious opinions of a foreign journalist living in Sydney? What perceptions would he or she present to their readers as reportable experiences, and if things are ‘bad’ in the readership, does a journalist present something worse to make his readership feel better about their situation, and is this the purpose of his overseas assignment?

When we read some of the reports from Australian journalists reporting from their overseas assignments, we sometimes wonder whether their purpose is to report negatively to reinforce the stereotypes formed in the majority of Australian readers. This is where these stereotypes are founded in years of reading overseas Australian journalists ‘discovering’ problems that are not usually found in Australian society, which are not foreign problems at all, but descriptions of a functional foreign culture.

The opposite occurs as well, Indonesian journalists do the same, whether or not the Indonesian government sponsors them or not. In all cases, it is the role of ‘news’ to create impressions of vicarious fact to the viewer and reader of a given situation, which in the case of both countries, is then altered, and sanitised so as not to offend the ‘delicate natures’ of the readers.

All of this seems, to be evasion of the hard facts concerning the relationship between neighbouring countries. The softly-softly approach is meant to be inoffensive, at least in a public manner, but Australia has a thirty year rule, which declassifies
government internal reports, and after thirty years they become public, that is the theory anyway, as there is also another rule that allows the re-classification or the continuing classification of reports that would damage a relationship with another country. So the official and external status of a relationship, at least from Australia’s side, can be one thing, and its internal interpretations and report quite another. On the Indonesian side, it is assumed that all government documents can be a state secret unless deliberately released on a case-by-case situation, and we would suggest to the advantage of the Indonesian Government, depending upon the situation.

These differences to what is the general public interest, the interest of historians, and others, perhaps relates more to the individual country’s approach to information privileges, rights of access, and information controls, than almost any other view of the reporting and recording of information.

To define what is worthy of reporting to the people of both countries, is probably loosely known as news. Whether controlled or not, it is the viewpoint of the reporter and media management that determines what is presented as news, and ‘bad news sells.’ The differences or deviances of both countries from each other, particularly in the customs of how news is presented, is most likely culturally determined, and this can put the other country into a culturally reinforced situation. If a bribe was paid by an overseas corporation for mineral rights to a particular area, this may be described as ‘tea money,’ facilitation payments, ‘at value’ taxation or not mentioned at all, and neither Australia nor Indonesia is able to deny these events have not taken place, and are taking place today. What is different is the news-worthiness of these acts. Is it the deviance of such acts or the allowance of them that makes news? What are the perceptions of the reader or viewer, and how are they culturally interpreted?

If it is deviance from the norm which makes news newsworthy, that is news of events that do not follow the cultural rules of a country, then local news can be important, while foreign news may not be as such foreign news is reinforcing the stereotypical
opinions of the reader about the other place. The ‘high moral ground’ argument for a particular news segment can create problems if this segment is considered insulting by the neighbour. This is quite simply because no country is without a history, and parts of history are not particularly pleasant.

Retaliation is probably more evident in a controlled press such as Indonesia rather than a freer press in a western country. This control allows a country to use the media as unofficial outlets of government displeasure or even positive support for a particular action. That a contrary official and government-to-government communications position occurs, is part of the differences among nations, and it is why diplomats are so well paid.

The perceptions of both Indonesians and Australians towards each other is, as we now conclude, a sum of history, the development of their individual cultures, and the current events that are presented as a daily history, the media news presentations. This allows propaganda, which can be reinforced or ignored by historians, but the presentation of ‘truth’ as history, has yet to be determined, as perceptions do not come from historical ‘truth’, but from the daily history that is a mix of truth, perceptions, opinions, bias, and propaganda, are among the most common summation that is modern news.

**An Incomplete History of Australian and Indonesian Newspapers.**

There is a problem here, and that is the Dutch did not print newspapers in English, so one has to rely on translations, or to go without the use of these early publications, similarly with the Indonesian language press as well. As many authors who claim expertise in this area, we too cannot speak Dutch and Indonesian for research purposes and we must, as well as the others, have to rely upon translations, something that is less than satisfactory.

The first newspaper was being published in Indonesia, in Dutch, in 1745 Hoogerwerf (1990, Pp. 26), Chinese and Bahasa from about the mid 1800’s. Theses latter journals were always at risk of censorship or worse, closure as the Dutch were determined to
protect their investments in what is now Indonesia. Various other language newspapers were available, but they too were subject to government control and censorship. However, 90% of the population were illiterate Oey (1971), so influence of the press was by those willing to read the journal concerned to their illiterate brethren. As a business, these journals appeared profitable, and eventually came under the control of the Chinese.

In Australia, the first newspaper appeared in 1803, were in English only, as there were over 1500 aboriginal languages, without any linguistic commonality, or writing. There were developments in Australian journalism that seemed to centre upon Australian based poetry, storytelling, and serialisation of longer stories instead of trying to publish bound novels. The emphasis was on the dominant society, its culture, and its expression through the available media. However, it was not until 1824 that censorship was eliminated, but controls of the press rested with licensing and special taxes. Although ‘free,’ it also had to be ‘responsible.’

If we were to compare countries purely on the idea of similarities of ‘press freedoms,’ so far we see that Indonesia and Australia have more in common than not. Up to the second world war in Asia, the press seemed to be controlled for the sake of ‘unity’ and to eliminate the promulgation of ideas uncomfortable to the governments of the time. The Dutch as well as the Australians, believed not in a free press, but in its control even in peace time, so as to keep from the public items that would cause social or political disquiet or worry.

During the period of 1939 to 1945, the Dutch also created a separate case for the Chinese population. They were a controlled population as to where they could live, work, and move, and they seemed to be denied education for their children and this lasted until just after the 1900’s. This new approach set up the establishment of the non-Dutch press for the newly educated, which became dominated by the Chinese community. This control of the journals by what is a foreign born and a locally born ethnic group was to be physically and politically attacked, not only in Indonesia, but also in neighbouring Asian countries as well. This seems to follow the Dutch ‘system’ as well as the
American model which in pre-revolutionary America, the press was the most important media, and sole mass media available, and was thus worthy of government or colonial office controls.

As an aside, whereas the Indonesians had ethnic controls over its press, in their case Chinese, who could be sympathetic to a Chinese government of whatever type, Australian press had only a small press sympathetic to both Russian and Chinese socialist governments. The power of the press in circulating the ideas of the newspaper’s owners is well established, and the power of these actions is proportionate to the popularity of the given publication. If a Socialist group cannot gain control over a popular journal, then the next line of strategic action is to control the distribution processes, that is, transport and handling of goods and services. In Australia, it was the transport unions, particularly during Indonesia’s revolutionary times, post 1945.

The banning of Dutch freighters, warships, and other vessels, and transport facilities and their cargos from re-establishing the Netherlands East Indies, added to the problems faced by an immediate post-war Dutch East Indies. That this Dutch colony did not have the support of the Australian government at that time, and the revolutionary forces did, is a misstatement. Lockwood (1982) tells of Australian government support and then a counter-movement by transport workers who were apparently communist influenced to delay and hinder any aid to the Dutch East Indies colony. As much Dutch resources were evacuated to Australia during the Japanese invasion, including political prisoners, colonial offices and such, the re-establishment of this colony could, perhaps been accomplished, if Dutch transport were not hindered by Australian maritime unions, watersiders or longshoreman, and ship’s crews. This influence and control of these unions has only until recently, been put under a different systems of rules, regulations, and law, so that today such events would probably not be allowed, allowing any government of the day the ability to intervene on behalf of what the government considers its policies to be, and not the policies of an external and not popularly elected trade union.
Another factor is the government itself, as it was a Labor government, supported by the trade union movement in Australia. It could very well be that controlling the trade union movement’s political aspirations and actions were too delicate for an Australian Labor Party to approach. It could be that this situation ought to have led to government intervention and to dictate to these unions what is and what is not a policy of government and that the policies of a small but militant group of trade union members, whose executive at that time was approving of the actions of the then Soviet Union, will not prevail. This did not happen, and historically through now released documentation, the influence of the Soviet Union was substantial, and perhaps included not only Australia, but Indonesia as well. The supporting documents are not available from Indonesia, but are the actions of the Soviets are implied from their anti-colonial policies at that time.

This brings about questions concerning trade unions in the Dutch colony, but which is beyond the purpose of this document, but which ought to be considered at some future time as an addition to this report concerning the influence of the media during this period.

Japanese Time

The time of the Japanese invasion and occupation, were interesting to say the least. The purpose of the invasion was not resources such as oil, tin, and other strategic materials for the war effort of Japan, but officially to de-colonise Asia. This was to occur by Japan’s efforts and would lead to Japanese control over the vastness of the region (Oey, 1971 and Sato, 1994). The delicacy and political foresight of the Japanese occupation was meant to gain support for the anti-colonial feelings of the Indonesians while at the same time minimise the replacement of anti-Dutch feelings with possible anti-Japanese feelings. This led to certain domestic ‘patriots’ being released from exile to return to the capital, among these were Sukarno, who would become the first President of the Indonesian Republic.

The Oral Tradition and Writing.
The insulated and isolated culture that is Indonesian history, have a long history of writing, but only in Javanese, and the literature its seems it was to explain the world to Indonesians and not about Indonesians as we now know them. The reliance upon oral histories predominated and foreigners would overly exaggerate the flora and fauna of this archipelago, perhaps from these stories.

Interesting enough, Australia was obviously considered not worthy of colonising by the astute Dutch business community, and was probably disposed of as an empty desert, even though the Dutch ‘discovered’ Australia several hundred years before Cook. Similarly, the Australian Aborigines, as a group did not develop writing and relied on oral histories for their traditions and explanations of ‘historical fact.’

Changes were occurring in the facilities of the Dutch East Indies, as literacy was being established by the establishment of schools where Dutch as taught to Indonesian children. This ensured that the Dutch journals became the predominate source for information for such trained Indonesians, but it also made the schools available to a broader audience as only Dutch speakers were allowed into local schools.

This easing of educational restrictions came to be a source of nationalism, as by becoming educated, the educated Indonesians became aware of the apparent irrationality of the disparity between the Dutch and the Indonesians. Even if the argument could have been ‘wealth for the few as against poverty for everyone,’ the rising nationalism was perhaps meant to change the determination of who are the chosen and who are not.

**Australian Media.**

In Australia, from the turn of the 1890’s to the 1900s, the newspapers were not predominately sources of news, but were
sources of literary entertainment. As this process grew, fame and perhaps some fortune accumulated to Australian authors, but not due to local recognition, but from overseas, meaning Britain. The lack of a common language, lack of a written common language, meant that any aboriginal sources of literature were non-existent. As an aside, the same problem faced China. It had a myriad of languages, and it developed one written language understood by all linguistic groups. Australian Aborigines had over 1500 separate linguistic groups without a written common language, and due to the shortness of time since arriving in Australia from Japan (Hokkaido), this facility was never developed.

Where the Australian Aborigine has flourished is within the world of pictorial art. The development of extensions to ‘rock art’ onto modern surfaces and using modern paints and processes has meant that recognition is now available for these old-new art forms. This has allowed certain changes within the predominate culture to see the inexpressible as art, in exactly the same way as other artistic groups.

The Admixture that is Australia-Indonesian Relationships.

A dichotomy here is sourced between two different bases. Australia and Indonesia were colonies of great sea powers, Britain and the Netherlands. Both had extensive colonial outposts, but the differences are probably more important than the similarities.

Australia was populated by a diverse population of very small populations spread over a continent, isolated by the last ice age, and from explorers who saw no value in the place. Even the Dutch were not interested in establishing an outpost; such was the desolation, desert, and lack of profit, seen from the ships. The East Indies were so much ‘better.’ When the British came, they settled the east coast of Australia including Tasmania and New Zealand. The aboriginals of Australia were few and spread over 3 million square miles; they were primitive and savage in comparison with the ‘First Fleet.’ The factors of economic production, land, labour, capital, and entrepreneurship, ere the only thing that
prevented starvation of the first settlers. Even then it was a close thing, as supplies were irregular. The land was acquisitioned in the name of the King of Britain, the labour were the immigrant population (later to be convicts), the capital were the steel tools and the skills necessary for a civilised existence at that time, and the entrepreneurship, the desire to survive and perhaps flourish, a bit uncertain. It could only be an upward and improving journey from that point any other conclusion would lead to the demise of the colony.

The East Indies were different. The elements of survival, food and water were plentiful, the exports of spices and other raw goods, typical of a colony, were relatively easy, and the local population seemed to be willing to accept Dutch ruler really was a matter of obtaining sufficient numbers of Dutch administrators to maintain the company’s and country’s policies and to return a profitable outcome to Holland.

The local population, were quite advanced in comparison with the Australian aboriginal population, and in fact for the most part seemed to be quite politically neutral in considering the colonial state they were indeed located. The Dutch with their policy of keeping the local population ignorant and uneducated prevented any ‘anti-colonial’ ideas from developing, this indeed was aided by the controlled press, and the lack of local journals as well. It was only until the advent of a literate population that swellings of anti-colonialist attitudes became evident.

The aim of this work is to show the effects of a local press and media upon government policies and actions, particularly between Australia and Indonesia. The problem in comparing social, political, and economic literacy of both places is very difficult. One has a controlled press and the other a mainly free press, and the exceptions are the policies expressed by both governments about the other through their press and published press releases. This seems to be an ‘always’ situation in the case of Indonesia, and a ‘sometimes’ event in Australia. The influences of third parties, such as the United States, Britain, Russia, China, and others, may be more evident as history unravels over time. However, this being the case, what is to be
believed at a given time and what is ‘near truth’ is a confusing and dogmatic type of decision making by the untrained, ignorant, and scanning reader of journals from both countries. That foreign policies are set by journalists is, we seriously suggest, are incorrect, as all newspapers are sources, but they may be evaluated as just that, a newspaper reporter’s opinion. There is a proviso to this, if the journal is a ‘known point of “leaking,”’ then more credibility may be shown to this particular journalist. However, information warfare, that is the disinformation of apparent data, is a reality as well, a leak may be meant to mislead and not inform. Again, it is a process of evaluation that is important.

The social aspect of relationships is also important. The use of the term ‘face’ is vital in Asian communities. From an Australian point of view, face is immaterial and of no value, and local Australian reports concerning personalities do not seem to consider face. To insult a head of an Asian state is quite serious, whether it is a leading national newspaper, or a ‘local rag,’ the insult remains. This is because the perception of a leader to Australians is different from those of Asia, and Indonesia in this case. The perceptions and the reality of actual events, reported first, second, or more ‘hands,’ also reflects upon the leader of an Asian country. If a bomb goes off in an Asian capital city, it is the leader that must be seen to be doing something, not the police or military. This final and first stage of Asian decision making is common from the Bosporus, eastwards to the International date line. The leader has the first and final say over any decision, and his ‘face’ is determined by the effectiveness of that decision. If the decision is a bad one, then external factors are blamed, not the decision itself, and certainly not the decision maker.

The use of violence to enforce decisions and policies is part and parcel of most Asian governments, not because they are necessarily violent, some truly are, but mostly because everyone understands the role of violence. The decisions have been made, and there is a group of people who will enforce those decisions and will not tolerate dissent. If dissent is to be noted, it must occur before the decision is made, not afterwards, as post-decision dissent is considered a move against the leader.
Australians do not consider this to be normal, and is considered a deviant behaviour, as before, during, and after a decision is made; dissent is common and is not considered counter-revolutionary.

It is probably here, that the greatest differences occur between Australia and Indonesia. The Australian Government is responsible for everything that occurs in the Australian media, just as the Indonesian Government is responsible for everything that is presented in its media. Through Indonesian eyes, this is a truism, as nothing occurs in almost any publication that does not pass a censor of some sort. This censorship prevents unfortunate truths about government officials that would not raise too much concern among Australian readers, as perhaps the opinion would be something as ‘typical of the Indonesian Civil or Public Service.’ However, the publication of what Australians would consider as justifiable criticism in an Australian journal is considered in Indonesia as a ‘face-destroying’ action by a foreigner. This is beyond the mandate of the Australian press corps, and this will not be tolerated by an Indonesian person because to destroy the face of the leader is to destroy the face of the entire population. All such actions are taken personally, as a sense of tribalism remains in Indonesia and elsewhere for that matter, and corruption and violence are accepted as a by-product of a stable government.

The history of Indonesia from its independence until now is but 60 years, and Australia, a little over 100 years, exceptionally short periods for the modern history of most places. Since 1945, both countries have undergone tremendous changes, and while Indonesia’s has been exceptionally violent at times, positive changes have occurred.

Australia, on the other hand, has also seen rapid change but without violence. This can be seen in two different ways. Firstly, Australians have no convictions they are willing to physically bleed for, and secondly, denying goods and services with strike actions, against the general public, will bring about change supported by the ‘silent majority’ through the actions of a vocal minority, the trade unions. If the money cost is not too high, this
latter direction is where most changes, economic and political take place. There is no place in Australia for a strong leader, all is compromise and trade-offs are rare. That is, a minimum cost strategy is rarely considered, only the results of a change are important in a continuing ‘add-on’ to the previous ‘successes.’

Indonesians, living closer to the line that determines survival or not, have and will revolt over such simple things such as the price of gasoline and petroleum products, because there is no other mechanism to show public disquiet over not being part of that decision making process. If the controlled press only announces new taxes and decisions made by the central government, the decision making process becomes dictatorial, and few Presidents or heads of state, last very long as dictators.

The Great Australian Burden

Australia has always considered itself from first settlement, 1788 to approximately the mid 1960’s of being a white island in a yellow sea, the White Australia Policy was based upon this idea, that there are millions of Asian looking for a place to live. Unfortunately, the sustainability of Australia for an overall high population density is limited by the supply of water, and Australia is the world’s driest, after Antarctica, continent. The value of Australia to Asia is its tourism and its source as a food and raw material supplier. This ‘robber economy’ has limits, but the vast resources of Australia means that these limits will not be reached for perhaps several millennia.

The wealth that Australia possess is used mainly within its borders, however by being a neighbour to poor, sometimes wretchedly so, neighbours, means that being somewhat generous in normal aid and emergency aid, is not a voluntary action, it is a set of acts of economic and political self-preservation, some may call it ‘don’t come here’ bribery. This has been a recent event, as up to the 1960’s, Britain had an ‘East of Suez’ policy, and Australia deferred to Britain for its foreign policies and foreign aid within Asia. When this British policy was abandoned, Australia had to become Australian, and not an overgrown mature British-centric son, still living at ‘home.’
Yet, this situation did not stop Australia from influencing its region, particularly about Indonesia, particularly during the immediate post-war period of Indonesia’s de-colonisation. Without Australia’s help and real aid, the push for Indonesian independence would probably taken much longer, or may not have happened at all, as the as the strike-bound and union banned freight movements from Australia and transhipments partially starved the post-war Dutch Administration of necessary supplies and personnel to hinder the re-establishment of colonial rule. Oddly, this did not happen to the British and their re-colonisation of Singapore, Malaya, and parts of Borneo.

The question of foreign, that is Russian or perhaps ‘Red’ Chinese, influence or active direct or indirect is possible but the judgment of history is yet to be final. However, the Australian trade unions involved in the isolation of the Dutch East Indies, were led, and supported by those who were openly members or supporters of the Australian Communist Party. Whether or not the support was predominately local is not yet determined, but the possibility of foreign support is there and proven in other cases.

Lockwood, (1982) was in fact an active communist writer and this taints his historical writings concerning these events, but his writings have value, as he was an ‘insider,’ and that allows him to write from personal experience with no apologies for bias.

**The Immediate Post-War period 1945-1949.**

The overview of this period saw the Soviet Union takeover most of Eastern Europe, extricate itself from Northern Iran, impose the Berlin Blockade, support Mao Tse-Tung in the overthrow of China, support various Asian revolutionary armed forces, as well as develop Nuclear weapons. This tremulous time was predated by Allied forces supporting the various armies and bandit groups, who were openly communist, to defeat Germany and Japan. It probably can be said that World War 2 was aided immeasurably by such groups, but when the war was over, they turned their efforts not to defeating an invader, but continuing a
communist revolution anew and with the best soldier’s weaponry available at that time. This provides the backdrop of the Indonesian Independence movement.

The Australian Prime Minister at the time was Dr. Evatt of the Australian Labor Party.

**Books and Publishing in Bahasa**

To insinuate that the Dutch were poor masters whose interests were purely commercial is only half true as the Dutch had a reputation for hard dealing over time and they became more flexible towards the necessity of local publishing in the local languages—Chinese and Bahasa “Malay.” The first of these were from the Balai Pustaka, a Bahasa publishing house that dealt with the local fictional writers dealing with stories about the local population and their situations (Lubis 1987, p 203).

The story of the ancestors of the Indonesian revolution is one of progression. As intelligent young men and women went to Holland to further their education, they became aware of the western forms of government and political processes, all of which were denied to their families back in the Dutch East Indies. Indonesian versions of nationalism, social upheaval, and religious rights were copied and then expressed through critical thinkers and then artistic writers to express strong cases for anti-colonialist movements. This maturity in a European fashion merged European style thinking with the culture that became Indonesia through prose and poetry, the same instruments that led to the freedoms of the Dutch and other European countries.

The European passion for the exotic from the East, as the last bastion of pure and un fettered humanity, was totally based upon myth, as this attitude of savage nobility dismissed the far older civilizations of the oriental peoples than those of Europe, which had the setback of the European Dark Ages, that Asia did not. Yet Europe from about 1200 CE advanced far faster than any other geographical area, and not only caught up with the Asian levels of technology but surpassed anything that Asia produced until very recently. The reasons for this are many and
subject to further research, but the generalist believe that Western forms of government and law evolving from that of Rome, Judeo-Christian and Greek Philosophy, coupled with an almost unfettered ability to change and adapt towards new methods and ideas.

This led to the colonization of almost all of North America, Africa, South America, Australia, and Asia. This colonization was meant to accomplish many things, a source of raw materials, a place to send excess populations, markets for finished goods, a source of religious converts, and so many other rational and perhaps irrational reasons.

This is in contrast with the myths of an exotic Asia, though the myths were supported by various art forms and research teams determined to discover the true Asia of myth and tale.

The Dutch knew about Australia, but were probably rational in thinking that Australia was nothing more than a great desert place where nothing much grew or could be grown and harvested, and this several centuries before its ‘discovery’ by Cook, and its first settlement in 1788. At that time, the Dutch had been in Indonesia for several hundred years.

The development of Australian literature came before the development of an Australian “press.” His was because the newspapers were more of a commercial information source rather than the reporting of what we could consider news. Books were very expensive and so Australian authors serialized their works in the journals of the day. This bypassed the expensive use of book publishers and used commercial journals instead as the famous authors of Australia at this time printed their books on the back of advertisements. Today the same thing occurs in Australian newspapers that report the news from around the world in among advertising, as does almost every other newspaper in the world.

However, this humble beginning of Australian literature also brought forth a sense of uniqueness of the Australian fictional character, a character that led a great number of Australians then
and to this day, to believe that they were variations of the stereotypical and literary Australians published in the journals of the 1800’s.

However, this has changed with the great immigrant influx after the Second World War from predominately Europe, the Vietnam War that saw a change from a ‘White Australia’ Policy to a multicultural policy, to where today Australia is most noted in its children who speak with the broad Australian nasal accent, with the physical features of a mini United Nations General Assembly.

Changes were also occurring in Indonesia, where the uncertainty of the independence movement and its aftermath, up to the end of Sukarno’s reign, saw a slowly maturing nation of 300 million people emerge somewhat slowly into the current era, politically and somewhat unsurely, socially. While still remaining the largest Muslim country.

The maturity of its writers, their topics of development, alienation, exile, class stratification of Indonesian society, and the individuals within that structure and who they are, arose and is still emerging and with this emergence, Indonesia is not alone. This is now commonplace throughout Australia and Asia in general (Kintanar, 1988). Yet, within these somewhat violent times, violence seems not to be a theme concerning Australians or Indonesians writing about each other.

In general, Australians were becoming more worldly, and with cheap travel available, it is almost a rite of passage that Australians of every age group, ‘graduate’ to become world travellers and to have an outward looking theme to their lives. By being Australia’s nearest neighbouring country, Australia and its inhabitants, has developed a relationship that is constantly updated by experience and by the reports of journalists living and reporting on events within Indonesia.

The critical events within Indonesia were also critical events for Australia, in that if a violent upheaval, natural or manmade, were to occur in Indonesia, it had serious effects within
Australia. The history of Indonesia in the latter half of the twentieth century is the history of a newly independent state of immense variety and very large size, not as a contiguous land mass, but as a group of many islands. Perhaps a very strong, almost dictatorship, form of government would be the only form of government that would unify this nation of many islands and almost as many separate cultures into a nation. The jury will be out for many years yet before a final verdict is presented.

The prospect of a communist led Malaya and its Borneo states, which formed the Kingdom and Republic of Malaysia, perhaps the only nation to be both, led to what is called the Malayan emergency, which lasted for over ten years. This, and other emergencies, led perhaps to the “Domino Theory” that led to the defence of South Vietnam by predominately the United States, but included Australia, New Zealand, South Korea, and the Philippines. The communist overthrow of the nations of Southeast Asia, and at one time Indonesia seemed to be at risk, would mean that from the Indian Ocean, and east to the Philippines would be a choke point for trade between Japan, Australia, New Zealand, Europe, Central Asia, and Africa. This ‘Grand Design’ could well have occurred. The major hurdle however, was Indonesia, and Indonesia was a major ‘non-aligned’ nation. This did not mean that Indonesia was a quiet neutral nation, owing allegiance to neither East nor West; it independently created its own set of aggressive foreign policy moves that a few times severely tried the Australian-Indonesian relationship. Among these events were the attempted Communist Coup in 1965 and its aftermath, the Malaysian Confrontation, the Timor invasion of 1975, and a sometimes less than friendly attitude towards Australian concepts of a friendly neighbour. This is in addition to Australia’s active and continuing intimate association with the “West” when it is indeed geographically an Eastern place, a white face in an Asian Sea. Successful and rich, Australia in the eyes of some Asian places, ‘owes dues’ to its neighbours, something that Australia does not even think about, much to the annoyance of these other places. That Australia was recently trying to gain acceptance as a European Asian country, this has now been quietly forgotten by most Australians. The political violence, the political and social
discriminations of one group against another, a somewhat rigid class structure, and assumed racial superiority of certain Asian groups over the rest of the world, are anathema to Australians of whatever origin, and perhaps it is not Australia who is out of step, but portions of Asia.

This of course, is the deviance mentioned before which is reported by Australian journalists and their newspapers. Along with violent episodes that put in doubt the Indonesian motto “Unity through Diversity.” Means that the press is considered bad simply by reporting what reporters consider to be newsworthy to their readers. This ‘impolite’ reporting raises the ire of the Indonesians as they see the lawless minorities getting a press that reflects negatively upon the whole country and not just what the situation really happens to be, a minority within 300 million.. Australians do this to themselves regularly, and see no difference ought to be made just because it is Indonesia. What Indonesia presents is a polite silence to such events, foreigners splash over the front pages of their press and the equivalent in television coverage..

What is important here to the Indonesians is that they are not particularly well informed about events in their own country. Violence is known daily, that is their society but it is, it seems, not a media event in the same way as it is elsewhere. As the press is not “free,” publicity about violent events is controlled by government authority, and many believe that is the case in Western countries such as Australia as well.

This presents a problem to the historian wishing to document events that perhaps occurred only because of an oral historical reference, but little if any documentation may survive to collaborate the oral perception of evidence. In the case of Indonesia, violence occurred only during the Dutch “occupation” of Indonesia, not afterwards.

During the period after the revolution was completed until a form of stability seemed to overtake Indonesia, say 1950 to 1975, Indonesia was almost awash with foreign correspondents. These professional reporters would scour Indonesia for news and since bad news always sells, that was the main output of these
reporters. Their Indonesian counterparts were constrained by government censors and self-censorship, the latter the most dangerous of all to what Westerners call ‘freedom of the press.’

Yet great violence was carried out by certain Indonesian government officers, yet little was ever reported in the Indonesian press. Perhaps the powers of certain officers were such that extreme violence could rain upon not only the reporter and his or her family, but those of their colleagues as well. If the military or a quasi-military organisation were involved in extreme actions, then a report of this in the local journals would mean that the government and the military would lose ‘face,’ and those still in the army and could be held accountable, may well be ‘heroes’ of the revolution, thus sullying the reputation of not only the government, armed forces, but also the history of Indonesia. All of this leading to ‘disharmony’ and the destruction of the ‘Unity through Diversity,’ that which held Indonesia together as a nation.

The Indonesian Independence Movement 1945-1949 and Australia

Australia presented itself as an ‘honest broker’ to the Indonesians and the Dutch, yet as an ex-colony of sorts, Australia was seeking independence as well from the British Empire as in the first half of the twentieth century, since the Commonwealth of Australia was formed, it was and still is, subject to scrutiny of its government policies though a veto may not be available, ‘advice’ certainly is. So any ‘broking’ by Australia, in the history of the area, was perhaps less than honest, though Australia supported Indonesian Independence at the UN.

As stated previously, the world at this time was in turmoil, firstly a World War had just finished and reconstruction was under way, economic recession, so typical after a war, was hurting the United States and all other Western Nations, the Communist takeover of China, North Korea, Eastern Europe, the Berlin Airlift, Nuclear and other forms of warfare possibilities, and here we have two minor players squabbling over the Independence of Indonesia. The political machinations of China and the then
Soviet Union by actively supporting ‘revolutions of the proletariat,’ minorities at the best and worst of times, allowed armed bandit groups to become effective but rag-tag armies, particularly in Asia, that is from the Bosporus to the Western Pacific. Duplicity and disinformation was rife, everywhere, and Australia and Indonesia played ‘the very same game but on a smaller scale.

The propaganda value of ‘news’ by the Australian and Indonesian press was firmly established. This support of the media allowed Australian public opinion to support the Indonesians as against the Dutch at this critical period in Indonesian history. This support by Australia allowed Australia, as a white newly decolonised nation, to become friendly with the Asian newly decolonised nations as mutual friends with a common cause and background. The real differences remained, but the overall front that Australia could use effectively, was one of mutual experiences of a senior world power exerting influences where they were not particularly wanted. More particularly when the experiences with the British, Dutch, and French seemed to be common as well.

This attitude of being an ‘underdog’ or lesser partner in a political game of real importance was the impetus and reason for the Australian Union Movement’s support for Indonesian independence, as well as the support of the Australian Government, and certain communist influences within and without the Australian and Indonesian sides at that time.

Counter to this it was considered in some quarters to be a very dangerous game to play, as Australia was the only white country in an Asian sea. The White Australia Policy was very real at these times, and the accompanying policy of fighting Australia’s conflicts ‘over there’ and not in Australia proper, meant that supporting a friendly nation by sending troops and materiel to various ‘fronts’ kept Australia free from war damage, but also led Australia into some unpopular conflicts. The various Malayan and Malaysian ‘emergencies, Borneo, Korea and Vietnam were the Asian battlegrounds for Australian forces. The relationship between Indonesian and Australian governments
have ebbed and flowed depending upon where Australia sent its armed forces. From the Indonesian perspective, the further away from Indonesia the better, even though Asia includes Indonesia as well as its one time enemy, Malaysia and Malaysia had better and closer friends, Britain and Australia.

Yet, through all of this, at that time, Australia was Australia-centric, Australia was, and to some extent still is, according to some, the ‘best there is, and to hell with everyone else!’ The expansion of the Australian foreign policy was not by design, but by the realisation that Australia could not rely on Britain any longer for almost anything except as a source of the ‘great Australian cringe.’ The Second World War saw a result of a financially bankrupt Britain, turn to Socialism for renewal of its international positions, but this was of no avail, as the Americans overtook Britain, and even fed the British people and their industry, as well as most of Europe for many years after the end of the War.

The vacuum created by Britain had to be filled; some places believed that a strong central and communist government ought to fill this position. Quite a few Australians believed this as well, as many of the most militant trade unions supported the communist ideology and left wing politicians for many years.

The relationship with Indonesia after the revolution or independence, was one of suspicion, partly because of the large and influential, anti-western communist movement in Indonesia. Even though Australia was in the front-line so to speak, it had to rely upon great friends to backup its perceptions and actions towards Indonesia, and predominate among these friends, is the United States. This reliance upon American influences originated during the Second World War, and continues to this day. However the front-line relationship that Australia has and had with its nearest northern neighbour, as both a colony of the Netherlands, and as an independent country, is not clear-cut. As both Indonesia the colony and Indonesia the newly independent ‘non-aligned’ country had perplexing views of the Actions of the various Australian governments over this period of time.
The newsworthiness of political prisoners held in Australia under Dutch control, apparently created a form of pressure that seemed to be specific towards the Netherlands, more than the mere act of political prisoners. We draw this conclusion because during the Second World War, interment of enemy aliens, Germans, Italians, Japanese, and other Axis nationals was common, so political prisoners and prisoners of conscience were not a debating point during wartime. The post war situation had changed for these prisoners as they were allowed out from their imprisonment, at the convenience of the government back into the community, if they so wished. However, there was a problem. The arming of communist guerrilla groups to oppose the fascists of Europe and Japan, aided the defeat of the Axis forces, however, beyond the Armistice and surrender in both hemispheres of the Axis forces, left the communist guerrilla groups fully armed, and as hardened irregular troops, could overthrow a newly established democracy. In Europe, when the allied forces evacuated Eastern European countries, the Russian Army took over. In Asia, the colonial forces returned, not to a passive colonial community, but to a country that had fought and suffered from various invasions, and they two were considering their political options. Indonesia was just one country of perhaps twenty odd, that desired own and home rule.

Australia also had a problem with the War. It had to abandon a relationship of over 150 years for a new one of just months to prevent invasion. The strategic value of Australia, from the Allied point of view, was well known. It was a base, a place of rest and recreation for its troops, and a needy and friendly place. It would be Australia that would have to change and mature from being a British minor league player, to a middle level in possible actions to a major player in diplomacy, and in the case of Indonesia, it played its role well. The reward for its role as an agent of Indonesia’s de-colonisation was a somewhat friendly relationship, with exceptions from time to time. Australia dumped the Dutch, for an untried country that was a melange of islands, which even the Dutch, could not say they entirely ruled and administrated. The risks were great, as Indonesia could have disintegrated, but a strong military-like administration was probably the key to ‘Unity through Diversity.’
The plight of the Dutch was one of lack of supply. The militant trade unions denied supply to the Dutch by not allowing shipping or supply through Australia of necessary supplies to allow re-colonisation, and the Netherlands was still recovering from the War as well. The Australian Government at that time took the provocative action of doing nothing to control these openly communist trade unions. The treatment of political prisoners in Australia, the political attitude towards the Dutch colonial Administration was almost all negative in the Australian media of the time. This was tantamount to political interference in the affairs of the Netherlands government of the time. This interference lasted from 1945 to 1949, when the Dutch finally gave up the fight to remain in Indonesia, and for the exaction of what is now known as Irian Jaya, West New Guinea, Indonesia gained its island empire.

That Indonesia later grabbed West New Guinea as its own territory, it was meant to remain Dutch, as the aboriginal peoples had no affiliation the peoples of Indonesia. However, history has spoken, now the Irian Jayan people now want their independence, and they have no great political friends at all.

Accreditation of journalists and their publications, foreign and domestic, is a manner of enforcing ‘newsworthiness of reported events” within the scope of the country concerned or even beyond its borders. If one falls foul of the regulations as interpreted by a civil servant or quasi-military or actual military commander, such accreditation may be withdrawn and the journal concerned is no longer available within the country concerned, in this case Indonesia. The flexible use of accreditation by governments, other than Indonesia, is well documented and its use by the Indonesian government, therefore, is not unique. However, the history of events in Indonesia’s case began during the colonial times and continues to this day. Historically, for the Republic of Indonesia, this officially began with the Indonesian Journalist’s Association or PWI (Indonesian abbreviation) in February 1946, in Solo, Central Java. This was during the time of the re-colonisation of the Dutch East Indies, and this organisation was supportive of the
independence movement, and it encouraged professional journalists to join support nationalistic policies and struggles against the Dutch. This continued for many years afterwards.

We now enter into the Sukarno era (1949 to 1958) perhaps the most formidable of recent Indonesian history. One of the major problems with the vastness of the island chain that is Indonesia has been the multiplicity of languages, that is, a variation of the Malay group of languages, to the point where various areas and population groupings spoke a local dialect. This is still a problem with foreigners learning Bahasa Indonesia, as I found with a friend who did just that in order to travel throughout Indonesia as an adventure. She spoke the national language, but the locals spoke something else!

Even though this is anecdotal, the lack of a common language with perhaps, Dutch being the exception, created not just a broad geographical country, bit also a polyglot conglomeration of places all put under the control of a government that had little control because of distance, language, religions, and culture. For a nation to flourish, these problems had to be overcome and if the excuses of necessity, time, and political expediency were valid in these circumstances, then President Sukarno attempted to resolve these main problems.

Immediate Post War: 1949-1958

Besides the major problems of language, culture, religion, and geographical diversity, there were the immediate problems of the outstanding liabilities of independence, an independence negotiated with the Dutch. Infrastructure, outstanding debts, internal squabbling with the various secessionist groups were just a few of the immediate problems, as the major problem was a source of sustainable foreign currency income.

What these problems created was a leadership that more by necessity than desire was authoritarian and that little tolerated
internal dissent. The political, local and international, problems that came with the combining the army and police into one unit again were probably one of necessity, as it prevented turf wars and could allow volatile situations to be quickly ‘resolved.’

By becoming ‘independent’ of the West, ‘non-aligned’ in the terminology of the time, exposed Indonesia, in the eyes of many, to the dangers of becoming communist, perhaps the West’s greatest worry about Indonesia. This in a strategic sense, as major trade routes from Europe, Africa, and the Middle East, to the Western Pacific passed through Indonesia or its environs. To bypass Indonesia meant to go around Australia, to Australia’s South or the riskier passage between Australia and New Guinea.

Australia and the rest of Asia during this time was a sea of contrasts, as Australia represented stability, while Asia was in political and economic turmoil, both internationally and domestically. Border disputes, active communist revolutionary movements, modernity in the face of traditional communities and tribes, were but a few continuing and festering problems faced by not only the newly independent post-war colonies of the British, French, and Dutch, but also by the war ravaged and politically necessary ‘old’ Asia and its newly found anti-communist and anti-west bastions.

Post Revolutionary: 1958-current

The three major events that concerned Indonesia during this time was the continuing dispute with the Dutch over West New Guinea, a series of border disputes, a form of colonial attitudes by Indonesia, and an attempted communist coup.

The first, West New Guinea, was probably an American style ‘manifest destiny’ argument that Indonesia ‘from Indonesian Ocean (Indian Ocean) to the Pacific and beyond’ type of
argument. The Indonesian Ocean was seriously proposed at the time!
The second led Indonesia to be isolated by its own political actions as well as the actions of countries near and far. Sukarno, it seemed was being overwhelmed by the escalating problems due to economic ineptness, the lack of political support from great friends, and internal squabbling that face one-person reigns from time to time.

These problems and the manifest destiny arguments still exist even up to and including the Timor invasion, and the problems have compounded over the lack of fineness by the Indonesian Governments, whether due to inexperience, or to overly militaristic actions and attitudes due to power plays within Indonesia’s government.

All of this leads to a model of constant oscillation from confusion and distrust, to indifference on specifics while having to second-guess a fundamentally unstable government with an uncontrollable archipelago. It is little wonder that Australia, as the nearest major European Culture, has had to walk a narrow path of semi appeasement without yielding its cultural and political fundamentals.

Yet during this time in every case, the press of both nations were in information and dis-information modes, each ‘exposing’ the failings of both countries, and each government reacting in their own styles, even to the murder of Australian journalists in Timor.

All of this represents the ideas that deviant behaviour is the reporting policy of both nations in the public relations expressed by the press and other media, which does nothing to foster ‘friendship’ between two neighbours. This represents a mutual distrust of both sides of the other, at least in the sense of the media, one controlled by government and the other by ‘press barons’ whose interests are not particularly those of government, but can appear to be so.
Chapter Nine
The perceptions of Australia on Indonesia and Indonesia on Australia

The perceptions of Australia of Indonesia and Indonesia of Australia are the topic of this chapter. The unease, by which each views the other in an apparent diplomatic sense and in the sense of the popular media, is one of virulence as against passive indignation. Passions apparently rise quickly in Indonesia, and ‘rent-a-mob’ is the typical accusation made towards Indonesian media because of its apparent closeness with the official government opinion expressed covertly through its control over the press and other media. Australia on the other hand, dismisses, for the most part the local Indonesian ‘news’ as provocative propaganda for local (Indonesian) consumption.

The reality of the situation is where the Indonesian official position laid, the ‘official’ official and public situation or the ‘unofficial’ official position. An example of this is the perception of the Islamic religious leader of a group responsible for the murder in Bali of 88 Australians and perhaps a hundred more Balinese (mainly Buddhist) being released from prison after a few months, while drug smugglers, in this case Australian, get twenty years and life time sentences. The perception is that to murder a non-Muslim is a religious crime and perhaps an Islamic religious duty, while drug smuggling is a crime against the state. There is apparently no separation of ‘church and state’ in predominately Islamic cultures and Indonesia is an Islamic state, at least in its actions.

This gulf of religious culture, is not a problem with a secular state such as Australia, it is only when religious zealots in an unstable political situation that creates problems, and in 2006, these problems are Indonesian, and the perception of these problems is Australian.

There are problems in supporting this as the paucity of Indonesian information prevents detailed research and the bias that this entails puts any conclusions into a suspect basket, this is the price that Indonesia must pay for its government control over the local media. The Australian side is not without bias as well,
as the Judeo-Christian culture that is Australia, does not merge well with the predominately-Islamic culture of Indonesia. Even the historical enmity of such a relationship over 1500 years in an international sense affects the Australia-Indonesia relationship, even though Indonesia is one of the more liberal Islamic States. This gulf is deepening, but it is not widening, deepening from the point of view that Indonesian radicals are now being put forward as legitimate forces within Islam within Indonesia. This perception is ‘supported’ by the actions of the laws of Indonesia that perhaps have been formulated on the premise that a Theocratic state is a reasonable and desirable circumstance for a country, and this is one of the foundations of the Islamic merger of religion and state. Nonetheless, the biases of Australia in its media relationship with Indonesia will be apparent, with no counter from Indonesia.

Perhaps a question arising from all of this is “Is it worthwhile to change these perceptions of one to the other and why should this occur? If there is a question of open warfare, other external agencies will be involved, if it is a covert public relations exercise, what is a tolerable and acceptable outcome?”

One of the unfortunate things about a government controlled press and other media is that many works will be written in secret and it will be only a serendipitous situation that will allow these works to see the light of day. One can see examples of various Russian authors during Stalinist times and later that lend authenticity to this statement. However, as either the Russian government executed or exiled to Siberia, its dissident authors, thus eliminating them from further public consideration, it could be worse for dissidents, not only in Indonesia, but Australia as well. To be a living but dead author by the simple act of being ostracised by publishers, printers, reviewers, and others that make the author’s existence as an artist at least credible, is probably worse than death or exile, as one is shunned by one’s neighbours and peers, and even family. It may even be worse if the source of the evidence for such unofficial actions are from foreign, yet credible sources. Credibility, is probably one sided, that is Australian media may present as credible evidence something that may put a person’s Indonesian authorial
existence at risk, whether it is true or not may not be a factor in any decision concerning this Indonesian or non-Indonesian author, it is that the source is credible. The opposite is probably not true, an Indonesian media report will, if it is ‘unofficially’ official be considered with a hint of value, rather than be taken as a factual report.

In this work, reference is made to “other’ and ‘we,’ an explanation is required. ‘Other’ is just that, other than you or me; ‘we’ is our group of whatever dimensions. For example, ‘other people smell different while we do not.’ These are the perceptions that are supported by media of whatever state, you are either ‘in’ or you are ‘out.’ I posit that ‘we’ is far more important than ‘other’ as we tolerate the other within the idea of ‘other’ being ‘non-we,’ as we will not tolerate ‘other’ within the ‘we’ whatever society we are describing. Groups of ‘we’ are specific, while groups of ‘other’ are general, whether it is Australians describing Indonesians or Indonesians describing Australians, which side is the more primitive depends upon the outlook of the opposite side.

From this, we can assume that there must be an underlying rationality for this type of thinking, and it seems it must be power and control over a population through its media. Indonesia’s controlled media, some direct and more indirect, still allows or not a publication, a particular edition, or a particular author to exist or not within a community.

From the Australian viewpoint, an Australian view is a recent thing, as previously Britain performed most of Australia’s foreign policy formulation and represented Australia in various active foreign affair areas as representing the British and therefore Australian interests as well as other Commonwealth of Nations and British Empire interests. In post-war Australia and Indonesia, foreign affairs were foisted upon these two countries as the ‘colonial’ powers receded back to Europe. The Pacific War had proven that British invincibility with its Navy and major military bases and similarly the Dutch, could not defend or at least impede an invader. This, plus the idea that local support for the colonial forces was not overwhelming as well, precluded a return as major colonial administrators post war.
Yet, the differences between say the colonisers of Australia and its indigenous population and the Dutch with theirs, is simply one of writing. The population of Indonesia was at lease nominally literate, in that anyone with a reading problem could and would seek advice concerning such matters. There is no written Australian Aboriginal language, other than those provide by missionaries, and apparently there were originally over 1500 tribal groups with individual languages, each literally a foreign language. This was as the Chinese experience, with a similar but unique problem; the Chinese solution developed a common writing, a form of picture-graphs that became the foundation of all Chinese written languages and Japanese as well. This lack of writing meant that history was an oral tradition, with all of its problems and disadvantages.

The major important feature of writing is that it gives a feeling of unity to those who can hear and see an event and then read about it, and possibly pass judgement upon the written story. This development of evaluation is vital, in my opinion for the development of a society. One of the most important aspect and positive results of the Communist regimes everywhere is universal literacy, according to United Nations studies prior to the break-up of the Soviet Union, was the fact that it was the only country with 100% literacy of its citizens.

Culturally speaking we must address the facts that what is considered normal in Australia is socially unforgivable in Indonesia, however, in Australia a ‘faux pas’ is considered normal for a visitor and is easily forgiven or overlooked, as the host would let the guest know of the social error either directly or more likely indirectly so as to prevent embarrassment to the guest at any other function. This particular trait of Australian hosts allows for innocent ignorance, yet it seems that Indonesian hosts demand knowledge of Indonesian customs prior to a visit and that Indonesian ‘rules’ prevail and are not forgiven because of ignorance of a particular nuance in customs. Freedom has different connotations in both countries, and can be the source of many misunderstandings, that in an Indonesian sense cannot be simply forgiven and immediately forgotten.
So a question arises – ‘Which are the more savage – Australia or Indonesia?’

What evolves to be an interesting familiarization of Indonesian students in particular, are the historical books written in Bahasa which detail the history of anti-Asian, fear of the yellow peril, and other outdated ideals of Australia in the past. These publications though out of date in Australian minds, are still considered current in the minds of Indonesians, and again a question is raised ‘Why is this so?’

Conclusion

What conclusions can we draw from some sixty odd years of a relationship between near neighbouring countries?

Firstly, not all Australians a boorish oafs looking for a fight or argument when visiting Indonesia, many go with foreknowledge and are determined to do their best to foster friendships and to improve the relationships between Australia and Indonesia, and their efforts are mainly unheralded but are noticed by observers of the Australian-Indonesian relationship.

The differences reported in both Indonesian and Australian media tend not to show each place in a positive light, as ‘bad news sells’ seems to be the operative slogan by both media forces. What is important is not what is said by Indonesia, but who is saying it; what is important is not what is said by Australia, but who is saying it. Both rules are the same; it is in their interpretation and who the interpreters happen to be that is important, as well as their sources. Indonesia has a controlled media, Australia does not, and Indonesia interprets the Australian media as if it were operating under Indonesian regulations and Australia attempts to interpret the Indonesian media knowing the Indonesian regulations, without knowing the purpose of such statements and to whom the statements are actually made.
The Media is still powerful in both countries; problems arise when each tries to out-guess the other, particularly on internal and local sensitive issues.
Chapter Ten
Foreign Policy and Military Affairs and the Mass Media

INTRODUCTION

By now the reader has to accept that Australia and Indonesia are totally different in almost every aspect of what can be called a civilised society, being different is expected, how those differences are used to denigrate the other is the topic of this work. The interpretation of the media in both countries is a full time occupation and change is always an option for both states – Australia and Indonesia.

For such a large set of differences, it has been a long time between near open warfare, the last being in the 1960’s, and who are the belligerent and for what purposes are such policies initiated?

It is said widely in military circles, that a war or sub-war is necessary every twenty years or so to ‘blood’ a military force that is to create a reserve force of battle experienced officers and men for the next ‘real war.’ Such simplistic musings are probably half-true, but are also by that measure half-false. What then are the perceptions of a military that are half soldier in the normal sense and half police force in another, such as the Indonesian military? What is the role of a fully professional military that does not have a police role, but is solely for the justifiable defence of a country’s borders and foreign policies pitted against or acting cooperatively with such a force as Indonesia’s?

Another series of questions arises—‘A nations is exceptionally rich in natural resources and is almost guaranteed wealth beyond measure as all of its resources have ready and profitable markets. It labour supply is low paid and has low maintenance costs, the elite who channel profits to their benefit and allow some for
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What started as a “tabula rasa”, in dealing with the cultural difference between Australia and Indonesia, had to include, at first, verifiable historical references, and then the popular press of both countries, and then my own experiences and then the experiences of others to create a pool of directions that have taken place since Indonesian independence from the Dutch, to the present day. The changes within and outside both countries have been enormous over the past 80+ years, and the relationships between Australia and Indonesia have been at times rocky and at others close and cordial. Why this is so is the purpose of this work.