After the Allied Forces left, the Dutch government proceeded to continue its administration there. The Dutch government then moved the center of government which was originally in Manokwari, to Jayapura. In the Trikora period of 1961, when the Indonesian government entered Papua, the Jayapura area remained the center of government, as the capital of West Irian Province. Change is even greater when many migrants from inside Papua and outside Papua enter this area.

In fact, indigenous people have become marginalized, alienated and deprived of their cultural roots. However, this trait on the other hand is a good thing for Jayapura City whose people now live in harmony and peace, acknowledging and accepting each other. Even though their situation is quite difficult to change, but by using local wisdom, the "reciprocity" above they can survive. This can be seen from how they can still exist and survive in the context of kinship, economy, "politics" (modern), and religion.

**Keywords:** Indigenous, Rapid change, Marginalized, Reciprocity, Survive.

**BLASPHEMY: SHRINKING RELIGIOUS FREEDOM AND TOLERANCE IN INDONESIA**

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Recently in Indonesia, the blasphemy which has been applied mainly to Muslims, was extended to non-Muslims. The allegations of blasphemy against Christian Ahok, the former governor of Jakarta, sparked mass protests in which hundreds of thousands of Muslims took part, resulting in his losing in election. The protest of a Buddhist housewife that the adzan sound from the mosque microphone was too loud angered Muslims in her neighborhood, and led to an uprising targeting at houses, vehicles and temples. She was later indicted for blasphemy and was sentenced to 2 years in prison.

The application of blasphemy for non-Muslims suggests that there is a growing tendency to force inter-religious harmony as defined by the Islamic perspective of non-intervention and control upon non-Muslims. To explore recent process of dealing with blasphemy provides useful information on how religious freedom and tolerance in Indonesian society have been changing.

**Keywords:** Blasphemy, Meiliana case, Ahok case, Religious tolerance, Inter-religious relations

**AMPHIBIOUS LIFE AND THE POLITICAL ECONOMY OF MOVING EARTH**

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Land reclamation projects both big and small are redrawing the coastlines of Eastern Indonesia. The island of Sulawesi provides key focus: on the island’s west coast Dutch contractors dredge reefs and fisheries to build artificial islands for luxury property development along the coasts of urban centers. On the east coast, layered histories of dispossession hide stories of cities built on swamps. Meanwhile, communities in the coastal hinterland buy displaced earth by the truckload from nickel mines backed by Australian, US, and Chinese capital. When the trucks dump dirt on mudflats and mangroves, certain forms of amphibious life give way to the political economic force of land title. Small coastal villages build land where the sea was to stake a legal claim to a future, and yet in doing so, may destroy the very ecosystems which sustain coastal village economies.
This paper explores the political economy and geography of these big and small land reclamation projects, arguing for attention to the forms of intertidal and amphibious life which they bury.

The Use and Abuse of Drinking Culture
Coordinator: Raymond Michael Menot (Universitas Indonesia)

Various ethnic groups in Indonesia-ranging from Aceh to Papua- has a drinking culture. Drinking culture present as adaptation mechanism to the cold and windy weathers, social function (togetherness), or as part of religious rituals. Nowadays, the drinking culture get some negative stigma in society and the government. Even today, the Indonesian government is preparing a regulation draft for banning alcoholic beverages. This policy can cause serious socio-cultural problems in the society, conflicts, or even disintegration discourse. This panel will discuss about the existence and function of traditional alcoholic beverages as well as shifting value of it. Keywords: drinking culture, traditional alcoholic beverages, shifting values.

TRADITION OF DRINKING ARAK
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Good old time social alcohol drink fest can be find in ancient Indonesia Archipelago, both for highlander or in coastal. There Two types of this tropical alcoholic beverages, one can be considering as liquor, with alcohol content less than 10%, still having the taste of its mother raw source, and has high sugar content enhancing its sweet and sour taste, and the other is simply spirits, with 40% proof alcohol content, better the taste of these tropical spirit enhanced with spices or aromatic flower like Kambing Putih Spirits from Batak. There are also some spirits made from distillation of Sugar Wine made Saccharum arundinaceum called Ciu, these specimen taste rough more robust than is cousins, Rum. The habitat of alcoholic precursor sap is widely distributed from high land to coastal, it’s quite weird to understand that many place in Tropical High Land, the low temperature of such place does influence people to create and consume some alcoholic beverage. From ethnographical point of view, the name of these beverage is interesting such as Saguer, Legen, Tuak, Brem, Sopi, Swansrai, Cap Tikus, Lapen dan Ballo. The consumption context of these beverage, some or consume as a part of mystical rituals, other can be the sign of social class, and many are become related with leisure time from hard work, and the problems of the abuse of alcoholic intoxication, but for many, alcoholic drink is not part of daily consumption, more related to special location. And these paper, are trying to find the spatial relation of the source in tropical archipelago, the processes, and its consumption context based from historical materials like literature, manuscript, etc., to explained and to give the picture of good old time ancient alcohol drink fest and rituals in “Nusantara”.

Keywords: ancient alcoholic beverage, spatial approach.